

THE
GEOGRAPHICAL DICTIONARY
OF
ANCIENT AND MEDIAEVAL INDIA

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SECOND EDITION

LUZAC & CO.,
46, Great Russell Street, London, W.C. 1.

1927

TO
Raja Reshee Case Law, C. I. E.,
WHOSE UNFAILING ENCOURAGEMENT KEPT ALIVE MY LOVE
HISTORICAL RESEARCHES, THIS HUMBLE VOLUME IS DEDICATED
AS A TOKEN OF AFFECTION AND GRATITUDE.

Nundo Lal *De*

PREFACE TO THE SECOND EDITION.

IN the present edition, considerable additions have been made to the names and accounts of places in the light of later researches, and blemishes of the previous edition removed as far as possible. The arrangement of names of places has been made strictly alphabetical in view of its greater convenience for reference, and authorities supplied for statements that were in want of such support.

The materials for the work have been, I need hardly add, compiled from a variety of sources—Sanskrit, Pali, etc., including, of course, works of many European writers interested in Indian antiquities.

Ancient Geography is an essential adjunct to history, and the usefulness of a compendium of such geographical information for a full and just appreciation of the latter hardly needs any mention, specially when time has mutilated or obscured the ancient names of places that usually figure in the historical narratives. Indian history, ancient or mediæval, and the documents upon which it is principally based, are full of these names; and unless they are elucidated in a systematic way as far as possible, the path of the historian and, for the matter of that, of the ordinary readers of history, will continue uneasy for this difficulty alone.

A study of the words in this *Dictionary* will show that time has mutilated many original names almost out of recognition. The restoration of the altered derivatives to their genuine originals is not, however, an impossibility in view of the fact that most of the changes are found not to have taken place haphazardly. Barring names displaced by new ones by some cause or other, they appear in most cases to be governed by the rules of Prākṛit grammars, except where the peculiar brogue of a particular place has checked or modified the application of the rules. I give below some of the principal rules illustrating them by words from the toponomy of this *Dictionary* :—

AFFIXES.

Adri is changed into ar, as Gopādri, Goaliar (Gwalior); Charapādri, Chunar.

Bhukta is changed into hut, as Tirabhukta, Tirhut.

Bhukti is changed into huti, as Jejākabhukti, Jejahuti.

Dhātugarbha is changed into

(a) Dhapa as Śīla-dhātugarbha, Śīla-dhāpa.

(b) Dīpa, as Śīlā-dhāpa, Śīlā-dīpa.

(c) Diā, as Veṭha-dhātugarbha (=Veṭhadhāpa=Veṭhadīpa), Beṭha-diā.

(d) Īā=Beṭhīā.

Dvīpa (pronounced Dīpa) is changed into

(1) diā, as Navadvīpa, Nadiā.

(5) n, ^{as} is Kaṭadvīpa, Kāṭwā.

Kāṭ into

1 Ayuktasāgari Mudgagiri, Munger.

2 Kolāgiri, Koṭlugu (Koorg).

Sthana is changed into

- (a) *sthān*, as *Śrī-sthānaka*, *Thān* ; *Sthānviśwara*, *Thāneswar*.
- (b) *sthān*, as *Darada-sthāna*, *Dardistān*.
- (c) *tān*, as *Mūlasthāna*, *Multān* ; *Śakasthāna*, *Siskān*.

Vana is changed into

- (a) *muna*, as *Lodhravāna*, *Lodhmuna*.
- (b) *un*, as *Kunāravāna*, *Kūmāun*.
- (c) *aln*, as *Buddhavāna*, *Budhain*.
- (d) *ān*, as *Yashtivāna*, *Jethiān*.

Vatī is changed into

- (a) *auff*, as *Lakshmanāvati*, *Lakhnauti* ; *Champāvati*, *Champaui*.
- (b) *bal*, as *Charmanvati*, *Chambal*.
- (c) *oi*, as *Darbhavati*, *Dabhoi*.
- (d) *oti*, as *Amarāvati*, *Amroti*.
- (e) *wā*, as *Vetravati*, *Betwā*.

I.—ELISIONS.

Many of the aforesaid changes, which are formed by a process of contraction, may be accounted for by the application of the well-known rule of elision of the *Prākṛita* grammars : the consonants *k*, *g*, *ch*, *j*, *t*, *d*, *p*, *y* and *v* when non-initial and not compounded are elided.¹ I give only a few illustrations :—

Elision of *k*, as *Kauśikī*, *Kuśi* ; *Sūrpāraka*, *Supāra* ; *Aparāntaka*, *Aparānta* ; *Śākam-bhārī*, *Sambhār*.

„ „ *g*, as *Bhṛigu-kachchha*, *Bharu-kachchha*, *Baroach* ; affix *nagara*, *nār*, *Trigarṭta*, *Tahora*.

„ „ *ch*, as *Chakshu*, *Akshu*, *Oxus* ; *Achiravati*, *Airāvati* ; *Chakshuṣmatī*, *Ikshumati*.

„ „ *j*, as *Bhojapāla*, *Bhopāl* (*Bhūpāl*) ; *Ajiravati*, *Airāvati* ; *Tuljabhavānī*, *Tulābhavānt-nagar*.

„ „ *t*, as *Kuluta*, *Kulu* ; *Jyotirathā*, *Johita* ; *Yayātipura*, *Jājpū*.

„ „ *d*, as *Meghanāda*, *Megnā* ; *Arbuda*, *Ābu* ; *Achchhoda-sarovara*, *Achchhāvat*.

„ „ *p*, as the affix *pura*, *ur* ; *Purushapura*, *Peshāwār* ; *Gopakavana*, *Goa* ; *Gopādri*=(*Gopālādri*), *Goālior* (*Gwalior*) ; *Mâyāpura*, *Mayura*.

„ „ *y*, as *Ayodhyā*, *Āudh* ; *Nārāyaṇasara*, *Nārānsar* ; *Ujjayinī*, *Ujjainī* ; *Sañjayanti*, *Sañjān*.

„ „ *v*, as *Yavananagara*, *Junāgar* ; *Yavanapura*, *Jaunpur* ; *Karna-suvarna*, *Kānsanā*.

Besides the above, the following letters are often elided :—

(1) Final *a*, as the affixes *Pura*, *Pur* ; *Nagara*, *Nagar* ; *Grāma*, *Grām* ; sometimes initial *a*, as *Apāpa-puri*, *Pāpa*.

(2) *i*, as *Irāṇa*, *Ran* or *Runn* of *Cutch* ; *Irāvati*, *Rāvi* ; *Tālikāṣa*, *Talkāḍa*.

(3) *u*, as *Udāṇḍapura*, *Dāṇḍapura*.

(4) *th*, as *Mithilā*, *Miyul*.

(5) *n*, as *Pratiśthāna*, *Pratiśthā* ; *Kuntalapura*, *Kauntalakapura* ; *Kuṇḍagrāma*, *Kotigām* ; *Kaṇṭakadvīpa*, *Kātwā* ; *Barunā*, *Bārā* ; *Anamā*, *Aumi*.

¹ *Ayuktasyāṇḍau kagachayatadapayavān prāyatopah* (*Vararuchi's Prākṛita-śāstra*, II, 1, 2).

- (6) Non-initial m, as Ârâmanagara, Ârâ ; Kumârî, Kuârî.
 (7) Compound r,² including ri, as the affix Grâma, Gâma ; Gayâśrsha, Gayâśisa
 Varendra, Barendra ; Lodhravana (Kânana), Lodhmuna ; Trikaliṅga, Tiliṅga
 Prithûdaka, Pihoâ, Pehoâ.
 (8) l, as Mudgala-giri, Mudga-giri ; Chattala, Chatta-grâma ; Kolâhala, Kalhuâ.
 (9) The sibilants ś, sh, s, especially when compounded with another consonant, as
 Śâlwapura, Âlwar ; Śûkarakshetra, Ukhalakshetra ; Peshthapura, Piṭhâpur ;
 Kâshthamaṇḍapa, Kâṭmâṇḍu ; Pushkara, Pokhrâ ; Mânasa-sarovara, Mânsaro-
 vara ; the affixes Shthâna, Sthala, Sthâna becoming Thâna, Thala, Thâna,
 respectively ; Skhalatika-parvata, Khalatika-parvat ; the affix Râshṭra, Râṭ ;
 Hastisomâ, Hâtsu ; Pâraskara, Thala Pârakara. In some cases of elision of the
 compound sibilants the preceding vowel is lengthened.
 (10) h, as Varâha-kshetra, Bâramulâ ; Hushkapura, Uskur ; Hastakavapra, Astaka-
 vavra ; Hrishikeśa, Rishikes ; Hûnadeśa, Undes ; Pranaḥitâ, Pranitâ.

II.—CHANGE OF CONSONANTS.

- (a) (1) Tenuis change into corresponding mediæ :—
 k=g, as Śâkala, Sâgala ; Kilkilâ, Kilgila.
 ch=j, as Achiravatî ; Ajiravatî ; Achinta, Ajanta.
 ṭ=ḍ, or d, as Lâṭa, Lâḍa (Larika of the Greeks).
 t=d, as Tâṃlipta, Dâṃlipta ; Nâtikâ, Nâdikâ ; Bâtâpî-pura, Bâḍâṃpî
 Timiṅgila, Diṇḍigala ; Airâvatî, Irâvadi.
 p=b (v), as Goparâshṭra, Govarâshṭra ; Parṇâsâ, Barṇâsâ ; Pâpa, Pâvâ
 puri ; Rantîpura, Rintambur.
 (2) Mediæ change into corresponding tenuis :—
 g=k, as Nava-Gândhâra, Kandahar.
 j=ch, as Nîlâjan, Nîlañchan (nasalized).
 ḍ=ṭ, as Kuṇḍagrâma, Koṭigâma.
 d=t, as Poudanya, Potana ; Samedâ-giri (Samâdhi-giri), Samet-śekhara ;
 Tripadî, Tirupatî.
 b (v or w)—p, as Pâvâ, Pappaur ; Varusha, Polusha.
 (3) Unaspirated surds are aspirated :—
 k=kh, as Kustana, Khotan ; Śûkarakshetra, Ukhalakshetra ; Pushkara
 Pokhrâ.
 ch=chh, as Vichhigrâma in its Sanskritised form is evidently Briśchika-
 grâm.
 ṭ=ṭh, as Ashta (Vinâyaka), Âṭh (eight) ; Yashtivana, Jethian.
 t=th, as Stambha-tîrtha, Thamba-nagara (Cambay) ; Śrâvasti, Sâvatthi ;
 Pâtharghâtâ from Prastaraghâtâ ; Hastakavapra, Hâthab ;
 p=ph, as Surpâra, Sophir, Ophir of the Bible.
 (4) Aspirated surds are unaspirated :—
 kh=k, as Khamba (Stambha-tîrtha), Cambay ; Khetaka, Kaira.
 chh=ch, as Kachh, Kach (Cutch) ; Bhṛigukachchha, Broach.
 ṭh=ṭ, as Bhuriśreshṭhika, Bhursut ; Piṭha, Piṭa-sthâna ; Kâshṭha-
 maṇḍapa, Kâṭmandu ; Purâṇâdhishṭhâna, Pandritan.
 th=t, as Śakasthâna, Sistan ; affix Prastha, Pat by elision of ṣ ;
 Mûlasthâna, Multan.
 ph=p, as Phenâ, Pain-Gaṅgâ.

(5) Unaspirated sonants are aspirated :—

g=gh, as Śrīngagiri, Singheri; Kubjagṛha, Kajugbira; Jahnugṛha
Janghira; Śrīraṅgam, Seringham; Nagarahāra, Nanghenhāra.

j=jh, as Jejabhukti, Jajhoti.

ḍ=ḍh, as Puṇḍarikapura, Pāṇḍharpur.

ḍ=dh, as Varadā, Wardhā; Nishāda, Nishadha bhūmi.

b (v or w)=bh, as Vidsā, Bhilsā; Bāgmātī, Bhāgvatī; Avagāna,
Abhagana (Afghanistan)

(6) Aspirated sonants are unaspirated :—

gh=g, as Meghanāda, Megnā, Ghaigharā, Gagrā

dh=d, as Vasādhya, Besād.

dh=d, as Sudhāpura, Sunda, Samādhugiri, Samedagiri, Sairindha,
Sarhind

bh=b (v or w), as Bhuḥkara, Bolhara, Bhalansab, Bolañ; Sābhra-
matī, Sābarmatī, Surablu, Sorab; Bhadrā, Wardhā; Alamābhika,
Alavi, Bhāgaprastha, Bāgpat, Kubhā, Kabul

(7) Dentals change into corresponding cerebrals —

t=ṭ, as the affix Pattana, Paṭṭana; Kustana, Khotān, Rohitāśwa, Roṭas.

th=ṭh, as Kapisthala, Kāpusthāla

ḍ=d, as Tilodaka, Tilādā

dh=ḍh, as Virūdhaka, Virūṭhaka

n=n, as Mahānadi, Mahānai

CHANGE OF NASALS.

(b) n=ṇ, as Śrīngagiri, Singhar.

n=(1) d, as Gana-muktesvara, Gaṇa-muktesvara

(2) ṭ, as Kṛṣṇapura, Kṛṣṭapura

(3) t, as Trishnā, Tistā

n=(1) t, as Maulisnāna, Multān

(2) n, as Mahānadi, Mahānai

(3) d, as Gonanda, Gonardda

(4) r, as Nirañjanā, Nirañjarā.

m=(1) b or v, as Mañjulā, Bañjulā, Yamunā, Jabunā, Narmadā, Narbudā,

(2) n, as Tamasā, Tonse

(3) p, as Sumha, Suppa (-devī)

CHANGE OF SEMI-VOWELS.

(c) y= (1) i, as Rishikulyā, Rishikulīa; Subrahmanya, Subrahmana.

(2) u, as Pāndya, Pāndu.

(3) p, as Pāriyātra, Pāripātra

(4) bh, as Sarayu, Sarabhu

(5) l, as Yashtivana, Lātthivana

(6) j,³ as Yayātīpura, Jāipur, Yavanapura, Jaunpur; Yavadvīpa, Java.

r=l,⁴ (see Interchangeables).

l= (1) n, as Kulinda, Kuninda.

(2) r, (*see* Interchangeables).

(3) d, as Kolagiri, Koḷagiri.

v is changed into its cognate vowels.

(1) u, as Lavaṇā, Luni : affix vana, un : Kumâravana, Kumâun.

(2) o, as Vakshu, Oxus ; Deva, Deo ; Valabhî, Ollâ ; affix vatî, otî.

(3) au, as Yavanapura, Jaunpur ; Navadevakula, Nauval (Nawal).

(4) b, (*see* Interchangeables).

(5) l, as Mâlava, Malla-deśa ; Malâbâr, Mallâra.

ch= (1) ch, as Śrīkaṅkâlî. Chikâkole : Trisîrapalli, Trichinopoli ; Śitamba. Chidambara.

(2) k, as Syenî, Ken.

(3) ksh, as Śiprâ, Kshiprâ ; Śûdraka, Kshudraka, Oxydrakai.

(4) kh, as Khaḷa, Khakha.

(5) s, as Śiprâ, Siprâ ; Sûkarakshetra, Soron.

ch= (1) k, as Vrishabhânupura, Brikabhânupura (Varshân).

(2) kh, as Naimishâranya, Nimkhâravana ; Tushâra, Tukhâra.

(3) s, as Naimishâranya, Nimsar.

h, as Sapta Sindhu, Hapta Hendu ; Rasa, Ranha (in the Zend and in the dialect of Eastern Bengal).

h= (1) bh, as Sumha, Sumbha ; Vaihâra-giri, Baibhâra-giri.

(2) gh, as Bâlu-bâhini, Bâghin (Bâgin).

(3) dh, as Adhikâra, Adhikâra.

- t=(1) kh, as Stambha tirtha, Khambhât (Kambay)
 (2) eh, as Śānti, Śāñchi
 (3) th, as Petenika, Potana, Pañhan
 (4) d, as Revavanti, Revadāṇḍa, Matipura, Madwai
 (5) u as Vatsya, Vaṇṣa, Vitastā, Vitamsā
 th=(1) t, as Prasthala, Pāpālā (Pittāla)
 (2) d, as Pārtha, Parada
 d=(1) d, as Tilodaka, Tilādu
 (2) h, as Udaḥhaṇḍa, Ohind
 v=m, as Lodhravana, Lodhmuna

CHANGE OF ASPIRATES.

- (b) The following aspirates are changed into h —⁵

gh, as Videgha, Vidcha, Baghelkand, Bahela
 dh, as Madhupuri, Maholi, Madhumati, Mohwar
 bh, as Kubha, Kuhu, Tirabhukti, Tirhāt

CHANGE OF COMPOUND LETTERS.

- (c) chchh=chh as Kachchha Kachh Machchheri, Machheri

kt=tt, as Śuktimati, Sottlivati

ksh=(1) kh, as Kshūtagrāma, Khuragraṃa Lakshmanāvatī, Lakhnautī

(2) khh, as Dakshina, Dakkhina (Dekkan)

(3) ch, as Baloksha, Beluchustān

(4) chchh, as the affix Kshetra, Chchhatra, Ahukshetra, Ahuchchhatra

(5) chh, as the affix Kshetra, Chhātra, Ahukshetra, Ahuchhatra

tt=t, as Mārttanda, Maṭan

- ts or tsy=(1) chchh } as Matsyadesa, Machchheri Machheri
 (2) chh }

dy=(1) j, as Vidyānagara, Bijanagr

(2) jj, as Udyānaka, Ujjānaka

dhy=jjh, as Madhyadesa, Majjhimadeśa

st=(1) t, as Suvāstu, Swat [see II, (7), I, (9)]

(2) tt, as Śrāvasti, Sāratthi

am=sv, as Āsmaka, Asvaka

av=as (by assimilation), as Asvaka, Assaka

THE INTERCHANGEABLES.

- (d) n and l, as Nilajana, Lalājana, (Lavanā=) Lunī, Nun-nadi, Kulinda, Kuninda, Potana, Potali, Kundinapura Kundilyapura, Lichchhavi, Nichchhavi; Pāṭaliputra, Pāṭnā

n and ṇ, as Mahānadi, Mahānaī, Suvarṇagrāma, Sonārgāon

r and l, as Korkai, Kolkai, Muchalinda, Muchurim, Chera, Chela, Nalapura, Narwar, Chola, Chora

v and b, as Vardhamāna, Puṇḍrabardhana, Veṭhadwipa, Bethua, Parvati, Parba, Vāhika, Balkh

ś and s, as Śiprā, Sīprā, Śūrpāraka, Sūrpāraka

⁵ Khaghatthadhadhāṇi haṇi (Prāśastita prakāśa, II 27)

VI.—TRANSPPOSITION OF LETTERS.

Sometimes letters are transposed, as Dehali, Delhi; Bârâṇasî, Benares; Tâmrâ, Tâmor; (Mahârâshṭra =) Mâhrâṣṭâ, Mârhâṣṭâ; Mâtaṅga-liṅga, Maltaṅga.

VII.—SYNONYMS.

Synonyms are frequently used for names of places, as Hastinâpura, Gajasâh-vyayanagara, Nâgapura; Kumârasvâmi, Kârttikasvâmi, Subrahmanya; Gandakî, Gallakî; Urâgapura, Nâgapura; Goratha Parvata or Godhana-giri, Bâthâni-kâ-pâhâr; Mṛigadâva, Śaraṅganâtha (Śârnath); Kusumapura (Kumrâr), Pushpapura; Mâtaṅga-âsrama, Gandha hasti stûpa; Pradyumnanagara, Mârapura.

VIII.—ABBREVIATIONS.

Sometimes names are formed by the clipping of a member of a compound word, as Kârttika-swâmi, Svâmi-tîrtha; Bhîma-rathâ, Bhîmâ; Tuljâ-bhavânî, Tuljâpur or Bhavânînagar; Bâlu-bâhini, Bâgin; Kṛishṇa-veṇwa, Kṛishṇâ or Veṇwâ; Ahichhatra, Chhatrâvati; Dhanushkoṭî Tîrtha, Dhanu-Tîrtha or Koṭî Tîrtha; Rishya-śringagiri, Śrîngâri; Tâmrachuḍa-krora, Karura; Pañchâpsarâ Tîrtha, Pañcha Tîrtha; Bikrama-śilâ-saṅghârâma, Śilâ-saṅgam.

IX.—COMPOUNDING OF LETTERS.

Disconnected letters, especially *r*, are compounded by the elision of the middle vowel, as Pârâli-grâma (or pura), Pârli-gâon, Palu-gâon; Pârasya, Pârsia (Persia).

The rules of phonetic changes given above cannot but remain tentative so long as they are not confirmed by a fuller induction; but they may be of some help in tracing the history of a word from its ancient form to its present structure through the several mutations or transformations it has undergone in its passage from place to place, climate to climate, or one zone of influences to another. A complete set of established rules considered along with the testimony of authoritative records, traditions, events, and superstitions, is calculated to be the criterion of both past and future identifications of names of places, and the labour devoted to this subject can never be labour spent in vain.

My cordial thanks are due to my nephew, Dr. Narendra Nath Law, M.A., B.L., Ph. D., Premchand Roychand Scholar and author of *Studies in Ancient Hindu Polity, Promotion of Learning in India*, etc., for the help I have received from him.

The system of transliteration followed in this work is the same as that of Sir Monier Monier-Williams' *Sanskrit-English Dictionary* with only this difference that *b*, *v*, and *w* have been used as interchangeables.

The map appended hereto is the same as that used in the first edition. Though the ancient names of places added in this edition have not been shown on the map, yet it may help the reader to make a rough idea of their locations with reference to those that do appear.

NUNDOLAL DEY.

ABBREVIATIONS.

Anc. Geo.	..	..	Ancient Geography of India, by Sir Alexander Cunningham.	
App.	..	..	Appendix.	
Arch. Rep.	..	..	Archæological Survey Report.	
Arch. S. Rep.	..	..	" " "
Arch. Surv. Rep.	..	..	" " "
Asia. Res.	..	..	Asiatic Researches.	
Ava. Kalp.	..	..	Kshemendra's Bodhisattvâvadâna-Kalpalatâ.	
Avadâna Kalpalatâ	..	..	" " "
Ayodh.	..	..	Ayodhyâ.	
Bk.	..	..	Book.	
Bom. Br.	..	..	Bombay Branch.	
Bomb. Gaz.	..	..	Bombay Gazetteer.	
C.	..	..	Canto.	
Ch.	..	..	Chapter.	
Class. Dic.	..	..	Garrett's Classical Dictionary of India.	
Corp. Ins. Ind.	..	..	Corpus Inscriptionum Indicarum.	
CR.	..	..	Calcutta Review.	
Drav. Comp. Gram.	..	..	Dravidian Comparative Grammar, by Dr Caldwell	
Ed.	..	..	Edition.	
Ep. Ind.	..	..	Epigraphia Indica.	
Geo.	..	..	Geography.	
HV.	..	..	Harivaṃśa.	
Hist.	..	..	History.	
Ind. Alt.	..	..	Indische Alterthumskunde, by Prof. Lassen.	
Ind. Ant.	..	..	Indian Antiquary.	
Jât.	..	..	Jâtaka.	
JASB.	..	..	Journal of the Asiatic Society of Bengal.	
JBTS.	..	..	Journal of the Buddhist Text Society.	
JRAS.	..	..	Journal of the Royal Asiatic Society.	
K.	..	..	Kāṇḍa.	
K. Ch.	..	..	Kavikaṇkaṇa Chandi, by Mukundarām Chakravartt	
Kh.	..	..	Khaṇḍa.	
Mack. Col.	..	..	Prof. Wilson's Mackenzie Collection.	
MAI.	..	..	Führer's Monumental Antiquities and Inscriptions.	
Mahâbh.	..	..	Mahâbhârata.	
Mbh.	..	..	"
Mâhât.	..	..	Mâhâtmya.	
Mârkaṇḍ P.	..	..	Mârkaṇḍeya Purâṇa.	
MB.	..	..	Manual of Buddhism, by Spence Hardy.	
MB.	..	..	Manual of India Buddhism, by Dr. Kern.	
P.	..	..	In connection with the Mahâbhârata it means Parva In connection with the name of a Purâṇa, it means Purâṇa.	
Prâ. Pra.	..	..	Vararuchi's Prâkṛita-Prakâśa.	
Pt.	..	..	Part.	
Q. V.	..	..	Quod Vide.	
RWC.	..	..	Beal's Records of Western Countries.	
Râm.	..	..	Râmâyana.	
SBE.	..	..	Sacred Books of the East.	
S. I. Palæo.	..	..	South Indian Palæography, by Dr. Burnell.	
U. P.	..	..	United Provinces.	
V.	..	..	Verse.	

Other abbreviations, being easily intelligible, have been omitted in this list.

PART I.

ANCIENT NAMES.

A

Abhira—The south-eastern portion of Gujarat about the mouths of the Nerbudda was called Ābhira,—the Aberia of the Greeks. McCrindle states that the country of the Ābhiras lay to the east of the Indus where it bifurcates to form the delta (McCrindle's *Ptolemy*, p. 140; *Viṣṇu P.*, ch. 5). The *Brahmaṇḍa Purāṇa* (ch. 6) also says that the Indus flowed through the country of Ābhira. According to the *Mahābhārata* (Sabhā Parva, ch. 31), the Ābhiras lived near the seashore and on the bank of the Sarasvatī, a river near Somnāth in Gujarat. Sir Henry Elliot says that the country on the western coast of India from the Tapti to Devagadh is called Ābhira (Elliot's *Supplemental Glossary*, vol. 1, pp. 2, 3). Mr. W. H. Schoff is of opinion that it is the southern part of Gujarat, which contains Surat (*Periplus of the Erythræan Sea*, pp. 39, 175). According to Lassen, Ābhira is the Ophir of the Bible. The *Tārā Tantra* says that the country of Ābhira extended from Konkana southwards to the western bank of the river Tāpti (see Ward's *History, Literature and Religion of the Hindus*, Vol. 1, p. 559).

Abhisārā—Same as Abhisāri (*Padma Purāṇa*, Ādikhaṇḍa, ch. 6).

Abhisāri—Hazara (country), the Abisares of the Greeks: it forms the north-western district of the Peshawar division. It was conquered by Arjuna [(*Mahābhārata*), Sabhā-Parva, ch. 27; *JASB.* (1852) p. 234]. But Dr. Stein identifies the kingdom of Abhisārā with the tract of the lower and middle hills between the Vitastā (Jhelum) and Chandrabhāgā (Chenab) including the state of Rājāpuri (Rajauri) in Kāśmīra.

Abimukta—Benares (*Śiva-Purāṇa*, Sanatkumārasaṃhitā, ch. 41; *Matsya Purāṇa*, chs. 182-184).

Aceslēs—The river Chonab in the Panjab: it is the corruption of Asikni of the *Rig-Veda* (x, 75).

Achchhoda-Sarovara—Achchhvat in Kāśmīra, described by Bāṇabhaṭṭa in his *Kādambarī* (see also Bilhaṇa's *Vikramāṅka-devacharita*, xviii, 53). It is six miles from Mārttaṇḍa. The Siddhāśrama was situated on the bank of this lake (*Bṛihat-Nāradya Purāṇa*, ch. 1).

Achinta—Ajanta, about fifty-five miles to the north-east of Ellora in Central India. In the Achinta monastery resided Ārya Saṅga (perhaps Asaṅga), the founder of the Yogāchārya school of the Buddhists (S. C. Das's *Indian Pundits in the Land of Snow*). It is celebrated for its caves and viḥāras, which belong to the fifth and sixth centuries of the Christian era. An inscription there shows that the caves were caused to be excavated by a Sthavira named Achala.

Achiravati—The river Rapti in Oudh, on which the town of Śrāvastī was situated (*Varāha P.*, ch. 214; *Tevijja-sutta* in the *Sacred Books of the East*, Vol. XI). It was also called Ajiravati and its shortened form is Airāvati. It is a tributary of the Sarayu.

Ādārsāvalī—The Aravali Mountains (Kuntō's *Vicissitudes of Aryan Civilization*, p. 380): see Āryāvartā.

Adhichhatra—Same as Ahichchhatra (*Epigraphia Indica*, II, p. 243 note).

Adhirāja—Same as **Karusha**: the country of Rewa. It was the kingdom of Dantavakra who was killed by Kṛishṇa in Mathura (*Padma P.*, Pâtâla, ch. 35). It was conquered by Sahadeva, one of the five Pāṇḍavas (*Mahābhārata*, Sabhâ P., ch. 30).

Ādikotā—Another name for **Ahichehhatra**.

Agalassia.—See **Aṅgalaukika**.

Agastya-âsrama—1. Twenty-four miles to the south-east of Nasik, now called Agastipuri: it was the hermitage of Rishi Agastya. 2. Akolha, to the east of Nasik, was also the hermitage of Agastya (*Râmâyana*, *Āraṇyakāṇḍa*, ch. 11). 3. Kolhapur in the province of Bombay. 4. Sarai-Aghat, forty miles south-west of Itah and about a mile to the north-west of Sankisa in the United Provinces (*Führer's Monumental Antiquities and Inscriptions*). 5. Agastya Rishi is still said to reside, as he is believed to be alive, at the Agastya-kûa mountain in Tinnevely, from which the river Tâmrarnî takes its rise (Caldwell's *Dravidian Grammar*, Introduction, p. 118, Bhâsa's *Avimâra*, Act iv). See **Tâmrarnî**, **Malaya-giri** and **Kârâ**. 6. About twelve miles from Rudra-prayâga in Garwal is a village called Agastyamuni which is said to have been the hermitage of the Rishi. 7. On the Vaidûrya-Parvata or Satpura Hill (*Mahābh.*, Vana, ch. 88). 8. See **Vedâranya**. Agastya introduced Aryan civilisation into Southern India. He was the author of the *Agastya-Saṃhitâ*, *Agastya-Gîta*, *Sakalâdhikâra*, &c. (*Râm Râja's Architecture of the Hindus*; O. C. Gangoly's *South Indian Bronzes*, p. 4).

Aggalava-chetiya—It is about 350 miles to the north of Sankâśya in Sugana somewhere near Khalsi where Buddha passed his sixteenth *vassa*. Ālavaka Yakkha resided at this place. (Fa Hian's *Travels*, xvii; *JRAS.*, 1891, pp. 338, 339). See **Ālavi**.

Agnipura—Same as **Mahishmati**: the town was protected by Agni, the god of fire (*Mahābh.*, Anuśâsana, ch. 25; *Jaimini-Bhârata*, ch. 15).

Agravana—Agra, one of the *vanas* of Vraja-maṇḍala. It is called Agravana, as the first starting point for a pilgrim on his circumambulation of Vraja,—the holy scene of Kṛishṇa's adventures. According to Vaishṇava authorities, it was covered by forests for many centuries, before Rûpa and Sanâtana, the celebrated followers of Chaitanya, came here for the purpose of starting on the exploration of Vṛindâvana. Buhlol Lodi founded the new city of Agra and towards the close of the fifteenth century, his son Secunder Lodi removed the seat of government from Delhi to Agra, and fixed his residence on the opposite side of the present city on the bank of the river Jamuna, where also resided Ibrahim Lodi and Baber, the founder of the Mughal dynasty (*CR.*, vol. 79, p. 71,—Keene's *Mediaeval India*). Baber died in 1530 and was interred at the garden called Charbagh which was afterwards called Rambagh by Akbar's courtiers: his remains were subsequently removed to Kabul. The fort built by Akbar contains one of the most beautiful palaces in India, especially that portion of it called the Saman-Buruj (Jasmine Tower) which was constructed by Shah Jahan.

Ahichehhatra—Ramnagar, twenty miles west of Bareilly, in Rohilkhand. The name of Ahichehhatra is at present confined to the great fortress in the lands of Alampur Kot and Nasratganj. It was the capital of North Pañchâla or Rohilkhand (Dr. Führer, *MAI.*, and Cunningham, *Anc. Geo.*, p. 359). It was also called Chhatravati (*Mahābhārata*, *Ādi-parva*, ch. 168). It is Adhichhatra of the inscriptions (*Epigraphia Indica*, vol. II, p. 432,

note by Dr. Führer). It is also called Ahikshetra (*Mahābhārata*, Vana P., ch. 252). In Jaina works, Ahichhatra is said to be the principal town of the country called Jaṅgala which therefore was another name for North Pāñchāla (see Weber's *Indische Studien*, xvi, p. 398).

Ahichhatra—Same as Ahicchhatra.

Ahikshetra—Same as Ahicchhatra.

Ahobala-Nṛsiṃha—A celebrated place of pilgrimago at a short distance to the east of Cuddapah in Sirrol Taluk in the district of Karnul in the province of Madras: the image of Nṛsiṃha is in the cavern of a hill called Gadurādri. It was visited by Śaṅkarāchāryya and Chaitanya. Three temples stand on the hill—one at the foot, one halfway up, and one at the top; they are considered to be very sacred (*Śaṅkara-vijaya*; *Chaitanya-charitāmṛta*, Madhya, ch. 9; *Epigraphia Indica*, I, 368; III, 240).

Airāvati—1. The river Ravi. 2. The Rapti and Irawadi also are contractions of this name. The Rapti is a river in Oudh, on the south bank of which Sahet-mahet (ancient Śrāvastī) is situated. It is a contraction of Achiravati (see Achiravati).

Ajamati—The river Ajaya in Bengal: the Amystis of Megasthenes. It falls into the Ganges near Katwa. It is mentioned by Arrian. The *Gālava Tantra* mentions it as Ajaya. The great poet Jayadeva was born on the bank of the Ajaya near Kenduli in the district of Birbhum in Bengal.

Ajiravati—Same as Achiravati (*Avadāna-Kalpalatā*, ch. 76).

Ajitavati—The little Gandak river on the north of Kuśinagara (Kasia) where Buddha died. The river is also called Hiranyavati.

Ākarāvanti—Malwa, Ākara being East Malwa and Avantī West Malwa (*Bombay Gazetteer*, vol. I, Pt. I, p. 39 note; see *Ind. Ant.*, vii., 259; *Ram.*, Kish. ch. 41). It is mentioned as Ākaravānavantika in the *Bṛhatsaṃhitā*, ch. xiv.

Akhaṇḍa—Dildārnagar, twelve miles south of Ghazipur.

Akshallnagara—See Anumakuṇḍapura.

Alaka—Same as Āmaka.

Alakānanda—A tributary of the Ganges,—the united stream of the Vishṇugaṅgā (called Dhavala-Gaṅgā or Dhauli) and Sarasvati-Gaṅgā; it is also called Bishengangā above its confluence. The river has been traced by Captain Raper (*Asia. Res.*, xi) a little way beyond Badrinath, having for its source a waterfall called Vasu-dhārā (*Skanda P.*, Vishṇu kh., III, 6). Śrinagar, the capital of Gadhwal, is situated on the bank of this river.

Ālambhika—See Ālavi.

Alasanda—Alexandria, see Alexandria and Huplan. It is said to be the capital of Yona country (*JASB.*, 1838, p. 166).

Ālavi—Airwa, an ancient Buddhist town, the A-lo of Fa Hian who travelled in India from A.D. 399 to 413, twenty-seven miles north-east of Itwah. Ālavi has been identified by General Cunningham and Dr. Hoernle with Newal or Nawal—the Navadevakula of

Hiuen Tsiang, 19 miles south-east of Kanouj (*Arch. S. Rep.*, I, 293; XI, 49; *Uvāsagadasāo*, app., p. 53). It was situated on the Ganges. According to Dr. Kern it was situated between Kōśala and Magadha; it contained a monastery called Aggalava-chetiya (*MIB.*, p. 37 n.). It is the Ālabhi of the Jainas, from which Mahāvīra made his missionary peregrinations (Rhys Davids' *Vinaya Texts*, *Chullavagga*, *Vāṅgisa* or *Nigrodha Kappa Sutta*, Pt. vi, ch. 17; *Sutta Nipāta*, *Ālavaka Sutta* in the *Sacred Books of the East*, vol. X). It is the Ālambhika of the *Kalpasūtra* (Stevenson's *Kalpasūtra*, p. 91). Buddha passed his sixteenth vassa (*Varsha*) at this place. For the places where Buddha passed his vassas in different years after attaining Buddhahood, see *JASB.*, 1838, p. 720.

Alexandria—1. Uchch, a town built by Alexander the Great near the confluence of the five rivers of the Punjab. 2. Hupian (see *Hupian*). 3. An island in the Indus, where, in a village called Kalasi, Menander, the Greek king, was born (*SBE.*, XXXV, p. 127—the *Questions of King Milinda*). It was 200 *yojanas* from Sākala. 4. According to some authorities, Alexandria ad Caucasum of the Greeks is Beghram, 25 miles north of Kabul, which contains the extensive ruins of an ancient town; and according to others it is Bamian *Fazetteer of the Countries adjacent to India under Beghram*.

nadra—The district of Mardan (Hoti-Mardan) or in other words, the Yusufzai country to the north-east of Peshawar, containing many Buddhist and Græco-Bactrian remains (*Brahmāṇḍa P.*, ch. 49).

Amalakagrāma—See Āmalitalā.

Āmalitalā—On the north bank of the river Tāmraparnī in Tinnevely, visited by Chaitanya. It is mentioned in the *Brahmāṇḍa Purāṇa*. It appears to be the same as Āmalakagrāma of the *Nṛsiṃha Purāṇa*, which has been highly extolled in Chapter 66; it is also called Sahya-Āmalakagrāma, being situated on the Western Ghats.

Amarakaṇṭaka—It is a part of the Mikul (Mekala) hills in Gondwana in the territory of Nagpur, in which the river Nerbuda and Sone have got their source (*Padma Purāṇa*, Svargakhaṇḍa (Ādi), ch. 6; Wilson's *Meghdūta* or the *Cloud Messenger*); hence the Nerbuda is called, in the *Amarakosha*, the daughter of the Mekala mountain. It is the Āmrakūṭa of Kālidāsa's *Meghadūta* (I, 17). Its sanctity is described in the *Skanda Purāṇa* (Revā Khaṇḍa, ch. 21). The first fall of the Nerbuda from the Amarakaṇṭaka mountain is called Kapiladhārā in the *Skanda Purāṇa*. Kapila is said to be an affluent of the Nerbudda (ch. 21). The *Viṣṇu-saṃhitā* (ch. 75) recommends Amarakaṇṭaka and a few other places as being very efficacious for the performance of the Śrādh ceremony.

Amaranātha—A celebrated shrine of Śiva in a grotto in the Bhairavaghāṭi range of the Himalayā, about sixty miles from Islamabad, the ancient capital of Kāśmīra. The cave is situated at a considerable altitude on the west side of a snowy peak, 17,307 feet in height, locally called by the name of Kailāsa. A little stream known as Amargaṅgā, a tributary of the Indus, flows by the left side of the cave over a white soil with which the pilgrims besmear their body to cleanse away their sins, though no doubt it serves to keep off cold. The path to the cave lies along the side of the Amargaṅgā stream. The cave is naturally arched, 50 feet in breadth at the base and 25 feet in height. The *Linga* or phallic image is about 20 or 25 feet from the entrance and is at the inner extremity of the

cave. The grotto is rightly said to be "full of wonderful congelations" (Bernier's *Travels*, p. 418 note), and according to Dr. Stein, the *Liṅga* which is an embodiment of Śiva Amareśvara is "a large block of transparent ice formed by the freezing of the water which oozes from the rock" (Dr. Stein's *Rājatarāṅgiṇī*, vol. II, p. 409), which is evidently a dolomite rock. There is something very wonderful and curious about the formation of the *Liṅga*. The pedestal of the *Liṅga* is 7 or 8 feet in diameter and 2 feet in height. The *Liṅga*, which is 3 feet in height, rises from the centre of the pedestal with the figure of a serpent entwining it. The peculiarity of the entire formation is that it has got some connection with the moon, as it is gradually formed from day to day commencing after the day of the New Moon till it attains its full height on the day of the Full Moon: the process of forming and dissolving goes on every day, and on the day of the New Moon no sign of the image exists at all. On both sides of the *Liṅga* there are two columns of ice formation which are called *Devis*. Every year in the month of Śrāvaṇa, the pilgrims start from Mārttaṇḍa (Mārttaṇ or Bhavan) for Amarnāth escorted by the officers of the Mahārāja of Kāśmīra (JASB., 1866, p. 219). On the last day of the visit, one or two or sometimes four pigeons are said to appear, gyrating and fluttering over the temple, to the amazed gaze of the pilgrims who regard them as Hara and Pārvatī.

Amarāvati—1. Nagarhāra, about two miles to the west of Jallalabad: a village close to it is still called Nagarak,—the Na-kie of Fa Hien. 2. The Amarāvati stūpa is about 18 miles to the west of Bezvada and south of Dharanikoṭa, on the south or right bank of the Kṛishṇa river about sixty miles from its mouth in the Kṛishṇa district, Madras Presidency. The Amarāvati Chaitya is the Pūrvaśaila Saṅghārāma of Hiuen Tsiang (Dr. Burgess' *Buddhist Stupas of Amarāvati*, p. 101). Amarāvati is the *Diamond Sands* (*Dīpal dinne*) of the *Daladā Vamā*: it was situated in the kingdom of the Nāga Rāja (see Turnour's translation in JASB., vi., p. 856). The Amarāvati tope was built about A.D. 370 or 380, by the Andhras or the Andhra-bhṛitya kings who were Buddhists (Sewall's *Sketch of the Dynasties of Southern India*, p. 1; for its description see JRAS., III, 132).

Amaresvara—On the opposite side of Omkārnāth, on the southern bank of the river Nerbuda (*Śiva Purāṇa*, Pt. 1, ch. 38; *Skanda Purāṇa*—Rovākhyaṇḍa), thirty-two miles north-west of Khandwa and eleven miles east of Martoka Railway station (Caino's *Picturesque India*, p. 397). In the *Bṛihat-Śiva P.* (Pt. II, chs. 3 and 4) Amareśvara is placed in Omkāra or Omkāra-kṣhetra. The twelve great *Liṅgas* of Mahādeva are:—Somanātha in Saurāṣṭra, Mallikārjuna in Śrīśaila, Mahā-kāla in Ujjayinī, Omkāra in Amareśvara, Kodāra in the Himalayas, Bhīmaśaṅkara in Pākini, Viśveśvara in Benares, Tryambaka in Gomatī (near Nasik), Vaidyanātha in Chitābhūmi, Nāgeśa in Dvārakā, Rāmeśvara in Setubandha, and Ghuśrīneśa in Sivālaya (*Śiva Purāṇa*, Pt. 1, ch. 38).

Ambalattthikā—1. A park half way between Rājagriha and Nālandā (*Dīgha Nikāya: Brahmajāla Sutta*). 2. A park situated in the village of Khānumata in Magadha (*Kūśadanta Sutta*).

Amballgrāma—Arail, a village on the opposite side of Allahabad, across the Yamunā (*Chaitanya-charitāmṛita*, Pt. II; *Journal of the Buddhist Text Society*, vol. V, p. 65).

Ambara—The country of Jaipur, so called from its ancient capital of that name now called Amer, which is said to have been founded by Ambarisha, son of Māndhātā (*Arch. S. Rep.*, Vol. 2), and hence Amer is a corruption of Ambarishanagara. During the reign

of Akbar, Man Singh made the Dilaram garden on the bank of the Tal Kautara Lake at the foot of the Amer palace or fort. Within the latter is the temple of the goddess called Jāsareśwarī Kālī taken away by Man Singh from Jessore after subjugating Pratâpāditya.

Ambasanda—This village was evidently situated on the present site of Giriyeke. See *Indrasila-Guha* and *Giriyeke* (*MB.*, p. 298).

Ambashtha—The country of the tribe of Ambutai of Ptolemy: they lived on the northern part of Sindh at the time of Alexander and also on the lower Akesines (McCrindle's *Invasion of India by Alexander the Great*, p. 155).

Ami—Eleven miles east of Chhapra containing the temple of Bhavâni, which is one of the 52 *Pīṭhas*, where a fragment from the body of Satī is said to have fallen. According to the *Tantra-Chūḍ ma ri*, the *Pīṭhas* where the dissevered limbs of Satī are said to have fallen, are 52. According to the *Śivacharitra*, they are 51; according to the *Devī-Bhāgavata* there are altogether 108 *Pīṭhas* (Pt. vii, ch. 30). The *Upa-Pīṭhas* or minor *Pīṭhas* are 26 (*Kālikā-Purāṇa*, chs. 18, 50, 61).

Amrakūṭa-Parvata—It has been identified with Amarakantaka (*Meghadūta* and Mahāmahopādhyāya Haraprasād Śāstrī's *Meghadūta-Vyākhyā*, p. 3).

Anahila-Pattana—Virawal-Pattana or Paṭṭana, called also Anihilwār in Northern Baroda in Gujarat, founded in Samvat 802 or A.D. 746, after the destruction of Valabhī by Banarāja or Vamśarāja. The town was called Anahilapattana after the name of a cowherd who pointed out the site (Merutuṅga Āchāryya's *Prabandhachintāmaṇi*, ch. 1; Merutuṅga's *Therāvalī*, ed. by Dr. Bhau Daji). Hemchandra, the celebrated Jaina grammarian and lexicographer, flourished in the Court of Kumārapāla, king of Anahilapattana (A.D. 1142–1173), and was his spiritual guide: he died at the age of 84 in A. D. 1172, in which year Kumārapāla became a convert to Jainism (Bhau Daji's *Brief Notes on Hemachandra*), but according to other authorities, the conversion took place in A.D. 1159 (Tawney's *Intro.*, *Prabandhachintāmaṇi*, p. iii). After the overthrow of Valabhī in the eighth century Anahilapattana became the chief city of Gujarat or Western India till the fifteenth century. For the kings of Anahilapattana, see R. C. Ghosh's *Literary Remains of Dr. Bhau Daji*, pp. 138 to 140; *JRAS.*, XIII, p. 158. It was also called Anahillapura.

Anamala—Same as Anoma.

Anandapura—Vadnagar in northern Gujarat, seventy miles south-east of Sidhpur (St. Martin, as cited in McCrindle's *Ptolemy*), but there is still a place called Anandpur, fifty miles north-west of Valabhī. It was anciently called Anarttapura (see the two copper-plate inscriptions of Ālinā of A.D. 649 and 651). It was visited by Hiuen Tsiang (Burgess' *Antiquities of Kathiawad-Kachh*, p. 84). Anandapura or Vadnagar is also called Nagara which is the original home of the Nāgara Brāhmaṇs of Gujarat. Kumārapāla surrounded it with a rampart (Dr. Bühler, *Ep. Indica*, vol. 1, p. 295). Bhadrabāhu Svāmī, the author of the *Kalpasūtra*, composed in A.D. 411, flourished at the court of Dhruvasena II, king of Gujarat, whose capital was at this place (see Dr. Stevenson's *Kalpasūtra: Preface*).

Ananta-Nāga—Islamabad, the ancient capital of Kāśmīra on the right bank of the Jhelum.

Ananta-Padmanābha—Anantapur, in Trivandrum, the capital of Travancore, containing the celebrated temple of Padmanābha, which was visited by Chaitanya and Nityānanda (*Chaitanya-Bhāgavata*). It is also called Padmanābhapur (Prof. H. H. Wilson's Mackenzie Collection, p. 129). See *Ananta-sayana*.

Ananta-sayana—Padmanābhapur, in Travancore, containing the celebrated temple of Vishnu sleeping on the serpent (Padma P., Uttara, ch. 74; Prof. H. H. Wilson's Mackenzie Collection, p. 129). See *Ananta-Padmanābha*.

Anartta—1. Gujarat and part of Malwa: its capital was Kuśasthali or modern Dwārka (*Bhāgavata P.*, ch. X., p. 67). 2. Northern Gujarat: its capital was Anarttapura (*Skanda P.*, Nāgara Kh., ch. 65), afterwards called Anandapura, the modern Vadnagar (*Bom. Gaz.*, vol. I., Pt. I, p. 6, note 2).

Anarttapura—Same as Anandapura. See *Anartta*.

Anavatapia—Same as Anotatta.

Andha—The river Andhila or Chāndan,—the Andomatis of Arrian: see *Chandrāvati* (*Devī-Bhāgavata*, Bk. 8, ch. 11).

Andhanada—The river Brahmaputra (*Bhāgavata P.*, ch. 5, ślk. 9).

Andhra—1. The country between the Godāvari and the Krishnā including the district of Kistna. Its capital was Dhanakāṭaka or Amarāvati at the mouth of the Krishnā. Veṅṭi, five miles to the north of Ellur, was according to Hiuen Tsiang, its ancient capital (*Garuda Purāṇa*, ch. 55). 2. Telingana, south of Hyderabad. According to the *Anargharāghava* (Act vii, 103), the Sapta Godāvari passes through the country of Andhra, and its principal deity is the Mahādeva Bhīmeśvara. The Pallava kings of Veṅṭi were overthrown by the Chalukya kings of Kalyānapura, and succeeded by the Chola kings who, in their turn, were conquered by the Jaina kings of Dharaṇkoṭa. The Andhra dynasty was also called Sātavāhana or Sātakarpi dynasty; their ancient capital was at Śrī Kūkulum now diluviated by the Krishnā.

Anga—The country about Bhagalpur including Monghyr. It was one of the sixteen political divisions of India (*Anguttara I.*, 4; *Vinaya Texts*, ii, 146; *Govinda Sutta* in *Digha-nikāya*, xix, 36). Its capital was Champā or Champāpuri. The western limit of its northern boundary at one time was the junction of the Ganges and the Sarajā. It was the kingdom of Romapāda of the *Rāmāyaṇa* and Karṇa of the *Mahābhārata*. It is said in the *Rāmāyaṇa* that Madana, the god of love, was burnt to ashes by Mahādeva at this place, and hence the country is called Aṅga, Madana being thenceforth called Anaṅga (*Bālakāṇḍa*, Canto 23, vs. 13, 14). See *Kāma-āstrama*. According to Sir George Birdwood, Aṅga included also the districts of Birbhum and Murshidabad. According to some authorities, it also included the Santal Parganas. It was annexed to Magadha by Bimbisāra in the sixth century B.C. (Spence Hardy's *Manual of Buddhism*, p. 166). His son Kunika or Ajātaśatru became its viceroy, his head-quarters being at Champā. Mahana, the maternal grandfather of Kumāradevī, wife of king Govindaachandra of Kanauj (1114-1154), was king Rāmapāla's viceroy in Aṅga (*Journal of the Asiatic Society of Bengal*, 1908), the country having come under the sway of Gopāla, the founder of the Pāla dynasty, in the eighth century A.D. The celebrated places of antiquity and interest, in the province of ancient Aṅga are:—Rishyaśringa-āstrama at Rishikund, four

miles to the south-west of Bariarpur, one of the stations of the East India Railway ; the Karnagad or the fort of Karṇa, four miles from Bhagalpur ; Champā or Champāpurī, the ancient capital of Aṅga and the birth-place of Vāsudeva, the twelfth Tirthaṅkara of the Jainas ; Jāhnu-āśrama at Sultanganj ; Modāgiri or Monghyr ; the Buddhist caves at Pātharghātā (ancient Śilā-saṅgama or Vikramaśilā-saṅghārāma) in the Kahalgāon sub-division, referred to by Hiuen Tsiang and by Chora Kavi in the *Chora-pañchāsikā* ; and the Mandara Hill at Bansi, thirty-two miles to the south of Bhagalpur (see *Champā-purī* and *Sumha*). The name of Aṅga first appears in the *Atharva-saṃhitā* (Kāṇḍa V, Anuvāka 14). For the history of Aṅga, see my "Notes on Ancient Aṅga or the District of Bhagalpur" in *JASB.*, 1914, p. 317.

Āṅgalaukika—The country of the Āṅgalaukikas, who were most probably the Agalassians of Alexander's historians (see McCrindle's *Invasion of India*, p. 285) and neighbours of the Śivis, was situated below the junction of the Hydaspes and Akesines (*Brahmaṇḍa P.*, 149).

Añjana-Giri—The Suleiman range in the Panjab (*Varāha P.*, ch. 80).

Anomā—The river Aumi, in the district of Gorakhpur (Cunningham's *Ancient Geography of India*, p. 423). It was crossed by Buddha after he left his father's palace at a place now called Chanḍāuli on the eastern bank of the river, whence Chhandaka returned with Buddha's horse Kaṇṭhaka to Kapilāvastu (Āśvaghosha's *Buddha-Charita*, Bk. V). But Carleyle identifies the river Anomā with the Kudawa Nadi in the Basti district of Oudh (*Arch. S. Rep.*, vol. XXII, p. 224, and Führer's *MAI.*). Carleyle identifies the stūpa of Chhandaka's return with the Mahā-thān Dih, four miles to the north-east of Tameswar or Maneya, and the Cut-Hair Stūpa with the Sirasara mound on the east bank of the Anomā river in the Gorakhpur district (*Arch. S. Rep.*, XXII, pp. 11, 15).

Anotatta—It is generally supposed that Anotatta or Anavatāpta lake is the same as Rāwan-hrad or Langa. But Spence Hardy considers it to be an imaginary lake (*Beal's Legend and Theories of the Buddhists*, p. 129).

Antaragiri—The Rājmaḥal hills in the district of Santal Pargana in the province of Bengal (*Matsya P.*, ch. 113, v. 44 ; Pargiter's *Mārkaṇḍeya P.*, p. 325, note).

Antaraveda—The Doab between the Ganges and the Yamunā (*Hemakośha* ; *Bhaviṣhya Purāṇa*, Pt. III, ch. 2 ; *Ep. Ind.*, p. 197).

Anumakuṇḍapattana—Same as **Anumakuṇḍapura**.

Anumakuṇḍapura—Warrangal, the ancient capital of Telingana (Rudradeva inscription in *JASB.*, 1838, p. 903, but see Prof. Wilson's *Mackenzie Collection*, p. 76). It was the capital of Rājā Rudradeva identified with Churang or Choragaṅgā. The town was also called Anumakuṇḍapattana (*JASB.*, 1838, p. 901). The Kākatiyas reigned here from A.D. 1110 to 1323. According to General Cunningham, Warrangal is the Korunkola of Ptolemy's *Geography*. Another name of Warrangal, according to the same authority, is Akshalinagara, which in the opinion of Mr. Cousens is the same as Yeksilanagara (*List of the Antiquarian Remains in the Nizam's Territories*). See **Benākataka**.

Anūpadesa—South Malwa. The country on the Nerbuda about Nimar. Same as **Haihaya**, **Mahisha** and **Māhishaka** (*Śiva Purāṇa*, Dharma-saṃhitā, ch. 56 ; *Harivaṃśa*, chs. 5, 33, 112, 114). Its capital was Māhishmatī (*Raghuvamśa*, canto VI, v. 43).

Anurādhapura—The ancient capital of Ceylon. The branch of the celebrated Bo-tree (Pipal-tree) of Buddha-Gayā was brought and planted here by Mahinda and his sister Saṅghamittā, who were sent by their father Aśoka to introduce Buddhism into Ceylon. The tree still exists in the Mahā-vihāra. The left canine tooth of Buddha which was removed from Dantapura (Puri) in the fourth century to Anurādhapura, existed in a building erected on one of the angles of Thuparamayo (Thupārāma) Dagoba (a corruption of Dhātugarbha), which was built by Devānāmpiyatissa about 250 B.C., as a relic shrine of either the right jaw-bone or the right collar-bone of Buddha. See Dantapura. The town contains also the "Loya Maha Paya" or Great Brazen Monastery and the "Ruanwelli" Dagoba described in the *Mahāvamsa*. The latter was built by the king Dutthagāmini in the second century of the Christian era. The Isibhumanganan was the site of Mahinda's funeral pile, and in the Ghaṇṭākara-vihāra the *Aṭṭha-kathā* (the commentary of the *Tripitaka*) was translated from Singhalese into Pāli by Buddhaghosha (A.D. 410—432), a Brahmin who came from a village named Ghosha in the neighbourhood of Buddha-Gayā, during the reign of Mahānāma or Mahāmuni (Gray's *Buddhaghosuppatti*): he was converted to Buddhism by Revata (Turnour's *Mahāvamsa*, ch. 37).

Aornos—Ranigat, sixteen miles north-west of Ohnd in the Peshawar district of the Punjab (Cunningham's *Ancient Geography of India*, p. 58), but according to Captain James Abbot, Shah Kote on Mount Mahaban, situated on the western bank of the Indus, about 70 miles to the north-east of Peshawar: modern researches have proved the correctness of Abbot's identification (Smith's *Early History of India*, p. 68). It is perhaps a corruption of Varāṇa of Pāṇini: there is still a town called Barana (q.v.) on the western bank of the Indus opposite to Attok (*Ind. Ant.*, I, 22).

Apaga—Afghanistan (*Brahmāṇḍa P.*, ch. 49).

Āpagā—1. The Ayuk-nadi to the west of the Ravi in the Punjab. 2. A river in Kurukshetra (*Vāmana P.*, ch. 36, *Padma P.*, Svarga; ch. 12). See, however, Oghavati. It still bears its ancient name. It is evidently the Āpayā of the *Rig-Veda* (III, 23, 4) frequently mentioned with the Sarasvatī and the Drishadvati.

Āpāpaurī—Same as Pāpā [*Śabdakalpadrūma*—s.v. Tirthaṅkara; Prof. Wilson's *Hindu Religion* (Life of Mahāvira)]. See Pāpā.

Āparanandā—Same as *Alakānandā*: see Nandā (*Mahābh.*, Vana, ch. 109; *Brahmāṇḍa P.*, ch. 43).

Aparānta—Same as Aparāntaka.

Aparāntakā—Koṅkan and Malabar (*Mārkaṇḍeya Purāṇa*, ch. 58): it is the Ariake of Ptolemy, according to whom it extended southward from the Nerbuda. In the *Raṅghuvamsa* (IV, v. 53) Aparānta is said to be on the south of the Muralā. According to the *Periplus of the Erythraean Sea*, Ariake extended southwards from the gulf of Cambay to the north of Ābhīra. Ptolemy's Ariake is the contraction of Aparāntaka, but that of the *Periplus* is the contraction of Āranyaka. According to Sir R. G. Bhandarkar, Aparānta was the northern Koṅkan, the capital of which was Surpāraka (modern Supara) near Bassein. Aśoka sent here a Buddhist missionary named Yona-Dhammarakkhita in 245 B.C. According to Bhagvanlal Indraji, the western seaboard of India was called Aparāntika or Aparāntaka (*Ind. Ant.*, vol. VII, pp. 259, 263). Bhaṭṭa Svāmī in his commentary on Kauṭilya's *Arthasāstra* (Koshādhyaksha, Bk. ii) identifies it with Koṅkana.

See also *Brahma Purāṇa* (ch. 27, vol. 58) which includes Surpāraka in Aparānta-deśa. According to Kālidāsa, it was situated between the Sahya (Western Ghats) and the sea (*Raghuvamśa*). It extended from the river Mahi to Goa (*Bomb. Gaz.*, vol. I, Pt. I, p. 36, note 8).

Apara-Videha—Rungpur and Dinajpur (*Lalita-vistara*, Dr. R. L. Mitra's trans., p. 52, note).

Āpayā—Same as Apagā (*q.v.*).

Āptanetravana—It has been identified with the ruins near Ikauna in the Bahraich district in Oudh (Führer's *MAI.*). It was visited by Hiuen Tsiang.

Āraba—Arabia. See **Banāyu**.

Āramanagara—Arrah in the district of Shahabad. Dr. Hoey, however, supposes that the ancient name of Arrah was Arāḍa; and Arāḍa Kālāma, the teacher of Buddha, was a native of this place (*JASB.*, vol. LXIX, p. 77), but see *Arch. S. Rep.*, vol. III, p. 70.

Aranya—1. The nine sacred Aranyas or forests are :—Saindhava, Daṇḍakāraṇya, Naimisha, Kurujaṅgala, Upalāvṛita (Utpalāraṇya?), Araṇya, Jambumārga, Pushkara, and Himālaya (*Devī Purāṇa*, ch. 74). 2. See **Āranyaka**. 3. Same as **Bana**.

Āranyakā—A kingdom situated on the south of Ujjain and Vidarbha (*Mahābhārata* Sabhā, ch. 31). It is called Araṇya in the *Devī Purāṇa*, ch. 46. It is the Ariaka of the *Periplus*. According to DaCunha, Ariaka (Ārya-kshetra) comprised a great part of Aurangabad and southern Koṅkana. Its capital was Tagara, modern Daulatabad (DaCunha's *History of Chaul and Bassein*, p. 127).

Āraṭṭa—The Punjab, which is watered by the five rivers (*Mahābhārata*, Droṇa Pārva, chs. 40—45; *Kaṇva P.*, ch. 45; Kautilya's *Arthasāstra*, Pt. ii, ch. 30). It was celebrated for its fine breed of horses. Its Sanskritized form is Arāshṭra.

Aravālo—The Wulur or Volur lake in Kaśmīra (Turnour's *Mahāvamśa*, p. 72). The Nāga king of Aravālo was converted to Buddhism by Majjhantika (Madhyantika), the missionary, who was sent by Aśoka to Kaśmīra and Gāndhāra. It is the largest lake in the valley of Kaśmīra, and produces water-nuts (*siṅgāddā*) in abundance, supporting considerable portion of the population, the nuts being the roots of the plant *trapa bispinosa* (Thornton's *Gazetteer*).

Arbuda—Mount Abu in the Aravali range in the Sirohi State of Rajputana. It was the hermitage of Rishi Vāsisṭha (*Mbh.*, Vana, ch. 82; *Padma P.*, Svarga, ch. II). The Rishi is said to have created out of his fire-pit in the mountain a hero named Paramāra to oppose Viśvāmitra while he was carrying away his celebrated cow Kāma-dhenu. Paramāra became the progenitor of the Paramāra clan of Rajputs (*Ep. Ind.*, vol. I, p. 224). Mount Abu contains the celebrated shrine of Ambā Bhavānī. It contains the celebrated Jaina temples dedicated to Rishabha Deva and Neminātha: it is one of the five sacred hills of the Jains, which are Śatruṅjaya, Samet Sikhar, Arbuda, Girnar, Chandragiri (*Ind. Ant.*, II, 354). For the names of the twenty-four Tirthankaras, see Śrāvastī.

Arddhagaṅgā—The river Kāveri (*Hemakosha*; *Harivamśa*, I, ch. 27).

Arlana—That portion of Central Asia (mentioned by Strabo) which was the original abode of the Aryan race and which is called Airyan-vejo (Ārya-vija) in the *Avesta*. From its description as a very cold country and its situation on the north of India as it appears from the *Vedas*, it is considered to have been situated to the west of Bolurtagh and Mustagh (or Snowy Mountain) and near the source of the Amu and Syhun, including the Pamir. Sections of the Aryan race migrated to the west and settled themselves in Europe at different periods. Those that remained behind migrated subsequently to the south and settled themselves in Iran and the Punjab. Differences of opinion about agricultural and religious reforms, especially the introduction of the worship of Indra as a principal god to the lowering of Varuna, who always held the highest position in the hierarchy of the gods even from the time when they all resided in Central Asia, split up the early Aryan settlers of the Punjab into two parties, and led to the dissension which brought about a permanent separation between them. The party which opposed this innovation migrated to the north-west, and after residing for some time at Balkh and other places, finally settled themselves in Iran: they were the followers of Zarathustra and were called Zoroastrians, the ancestors of the modern Parsis. The other party, the ancestors of the Hindus, gradually spread their dominion from the Punjab and the bank of the Sarasvati to the east and south by their conquest of the aboriginal races (Max Müller's *Science of Language*).

Arishthapura—The Sanskritized form of Aritthapura, the capital of the country of Śivi (q.v.). It has not yet been identified: perhaps it is the same as Aristobolus of Ptolemy on the north of the Punjab.

Aristhala—Same as Kusasthala: see Pāṇiprastha.

Arjikiya—The river Bias (Vipāśā) [*Rig-Veda*].

Arjuni—The river Bāhudā or Dhabalā (*Hemvatsosha*).

Arkakshetra—Same as Padmakshetra: Konārak, or Black Pagoda, 10 miles north-west of Puri in Orissa, containing the temple of the Sun called Konāditya. It is also called Sūrya-kshetra (*Brahma Purāṇa*, ch. 27). See Konārka.

Aruṇa—One of the Seven Kosis (*Mahābhārata*, Vana, ch. 84). See Mahākausika. — — — — —

Aruṇā—A branch of the Sarasvati in Kurukshetra (*Mahābhārata*, Salya, ch. 44): it has been identified, by General Cunningham with the Mārkaṇḍa. Its junction with the Sarasvati three miles to the north-east of Pehoa (Prithūdaka) is called the Aruṇa-saṅgama (*Arch. S. Rep.*, vol. XIV, p. 102).

Aruṇāchala—1. Same as Aruṇagiri. See Chidambaram: it contains the *tej* or fire image of Mahādeva. 2. A mountain on the west of the Kailās-range (*Brahmaṇḍa P.*, ch. 51).

Aruṇagiri—Tiruvannamalai or Trinomali in the South Arcot district in the province of Madras (*Ep. Ind.*, Vol. III, p. 240). It is called Aruṇāchala in the *Skanda P.* (Aruṇā. Māhāt., Uttara, ch. 4). It contains the temples of Aruṇāchaleśvara and Arddha-nārāyaṇa Mahādeva (Wilson's *Mackenzie Collection*, p. 191). ॐ

Arunoda—Garwal, the country through which the Alakānandā flows (*Skanda P.*, Avanti Kh., Chaturastīlīṅga, ch. 42). Its capital is Śrinagar. 1 - - -

Āryaka—Ariake of Ptolemy who wrote his *Geography* about A.D. 150 (*Bṛihat Saṃhitā*, ch. 14). See Aparāntaka and Āraṇyaka.

Āryapura—Ahirole, the western capital of the Chālukyas in the seventh and eighth centuries A.D., in the Badami Taluka of the Bijapur district. It is the Ayyābole of the old inscriptions (*Arch. S. Rep.*, 1907-8, p. 189).

Āryāvarṭta—The northern part of India which lies between the Himalayas and the Vindhya range (*Manu-Saṃhitā*, ch. 2, v. 22). At the time of Patañjali, Āryāvarṭta was bounded on the north by the Himalayas, on the south by the Pāriyātraka, on the west by Ādarśāvalī (Vinaśana according to the *Vaśiṣṭha Saṃhitā*, I, 8), and on the east by Kālakavana (Rajmahal hills). See Kālakavana. According to Rājasekhara, the river Nerbuda was the boundary between Āryāvarṭta and Dakṣiṇāpatha (*Bālarāmāyaṇa*, Act VI; Apte's *Rājasekhara : his Life and Writings*, p. 21).

Āśāpalli—Ahmedabad; same as *Yessabal* or Āsawal (Alberuni's *India*, p. 102).

Aser—Asirgarh, eleven miles north of Burhanpur in the Central Provinces (*Prithvirāj Rāso*). Aser is a contraction of Aśvatthāmā-giri (*Arch. S. Rep.*, vol. IX).

Ashtāvakra-Āsrama—Rāhugrāma (now called Raila), about four miles from Hardwar, near which flows the Ashtāvakraṇadī, a small river, perhaps the ancient Samaṅgā. The hermitage of Rishi Ashtāvakra is also pointed out at Pauri near Śrīnagar in Garwal, the mountain near which is called Ashtāvakra-parvata.

Ashtapāda—See Kailāsa.

Ashta-Vināyaka—The eight Vināyaka (Gaṇapati) temples are situated at Ranjangāon at the junction of the Bhīmā and Mūtha-mūla, Mārgāon, Theur, Lenādri and Ojhar in the Poona district, at Pāli in the Pant Sachiv's territory, at Madh in the Thana district and at Siddhatek in the Ahmednagar district in the Bombay Presidency (*Antiquarian Remains in the Bombay Presidency*, vol. 3). See Vināyaka-tīrthas.

Ashtigrāma—Rāval in the district of Mathurā, where Rādhikā was born at the house of her maternal grandfather Surbhānu and passed the first year of her infancy before her father Brishabhānu who dwelt at this place removed to Barshāṇa (*Ādi Purāṇa*, ch. 12, and Growse's "Country of Braja" in *JASB.*, 1871 and 1874, p. 352). See Barshāṇa.

Asī—A river in Benares. See Bārāṇasī (*Mahābhārata*, Bhīshma, ch. 9).

Asiknī—The river Chenab (Chandrabhāgā) [*Rig-Veda*, x, 75].

Asiladurga—Junagar (Tod's *Rājasthān*).

Asmaka—According to the *Brahmāṇḍa Purāṇa* (Pūrva, ch. 48) Āsmaka is one of the countries of Southern India (Dākṣiṇātya), but the *Kūrma Purāṇa* mentions it in connection with the countries of the Punjab; the *Bṛihat-Saṃhitā* (ch. 14) also places it in the north-west of India. Auxoamis which has been identified by Saint Martin with Sumi (McCrindle's *Ptolemy*) lying a little to the east of the Sarasvatī and at a distance of about 25 miles from the sea, was considered to be the ancient Āsmaka. According to Prof. Rhys Davids, Āsmaka was the Assaka of the Buddhist period, and was situated immediately to the north-west of Ayantī. The Assakas had a settlement on the banks of the Godāvarī at the time of Buddha, and their capital was Potana (*Govinda Sūtra* in *Dīgha-*

Nikāya, xix, 36). It appears, however, from the "History of Bāwari" in Spence Hardy's *Manual of Buddhism, Suttanipāta*, and *Pārāyanavagga* (SBE., X, 188) that Assaka (Āsmaka) was situated between the Godāvari and Māhissati (Māhishmati) on the Nerbuda. It was also called Alaka or Mūlaka and its capital was Pratishthāna (Paudanya (q.v.) of the *Mahābhārata*) on the north bank of the Godāvari (see Pratishthāna,) called Potali and Potana by the Buddhists (*Jātakas*, Cam. Ed., vol. III, p. 2). It became a part of the Mahārāshtra country at the time of Aśoka. The *Daśakumāracharita* written in the sixth century A.D., by Dandin, describes it as a dependant kingdom of Vidarbha. It is also mentioned in the *Harshacharita*. It should be remarked that in the *Purāṇas*, Mūlaka is said to be the son of a king of Āsmaka. Bhaṭṭa Swāmi, the commentator of Kauṭilya's *Arthaśāstra*, identifies Āsmaka with Mahārāshtra. It is the Āsvaka of the *Mahābhārata* (Bhishma P., ch. 9).

Asmanvati—The river Oxus. It is mentioned in the *Rig-Veda*, x, 53, 8.

Assaka—See **Āsmaka** (*Digha Nikāya*, xix, 36).

"**Astacampra**"—Same as **Hastakavapra**, but see **Stambhapura**.

Astakapra—Same as "**Astacampra**."

Asvaka—See **Āsmaka**.

Asva-kachchha—Cutch (*Rudradāman Inscription*).

Asva-tirtha—1. The confluence of the Ganges and the Kālmadi in the district of Kanouj (*Mbh.*, Anuśāsana, ch. 4; Vana P. ch. 114, and *Vāmana P.*, ch. 83). 2. The Asva-krāntā mountain in Kāmakhya near Gauhati in Assam (*Yogini Tantra*, Uttara Kh., ch. 3).

Aṭṭhāsa—On the eastern part of Lābhapur in the district of Birbhum in Bengal. It is one of the Pithas (*Kubjikā Tantra*, ch. 7; *Padma P.*, Śṛiṣṭi Kh., ch. 11). Sati's lips are said to have fallen at this place and the name of the goddess is Phullarā. It is seven miles from the Amodpur Station of the E. I. Railway.

Ātreya—The river Atrai which flows through the district of Dinajpur (*Kāmakhya Tantra*, ch. VII): it is a branch of the Tistā.

Audumvara—1. Cutch; its ancient capital was Koṭeśvara or Kachchheśvara (*Mahābhārata* Sabhā P., ch. 52, and Cunningham's *Arch. S. Rep.*, v, p. 155): the country of the Odombæræ of Ptolemy. 2. The district of Nurpur (or rather Guradāspur) which was anciently called Dahmeri or Dehmbeori, the capital of which is Pathankot (Pratishthāna) on the Ravi in the Punjab, was also called Udmvara (*Bṛihat-Saṃhitā*, ch. 14, and *Arch. S. Rep.*, vol. xiv, p. 116; Rapson's *Ancient India*, p. 155). There was another Udmvara to the east of Kanouj (*Chullavagga*, pt. xii, chs. 1 and 2).

Aupaga—Same as *Kamboja* (*Mārkaṇḍeya P.*, ch. 57).

Avagāṇa—Afghanistan (*Bṛihat-Saṃhitā*, ch. 10). See **Kamboja**.

Avanti—1. Ujin (*Pāṇini*, iv, 176; *Slanda P.*, Avanti Khanda, ch. 40): it was the capital of Mālava (*Brahma P.*, ch. 43). 2. The country of which Ujin was the capital (*Anargharāghava*, Act vii, 109). It was the kingdom of Vikramāditya (see *Ujjayini*). In the *Gorinda Sūtra* (*Digha-Nikāya*, xix, 36), its capital is said to be *Māhishmati*. It is the ancient name of Malwa (*Kathāsarit-sāgara*, ch. xix). Avanti has been called Mālava since the seventh or eighth century A.D. (Rhys Davids' *Buddhist India*, p. 28).

Avântika-Kshetra—Avani, a sacred place in the district of Kolar in Mysore, where Râmachandra is said to have halted on his way from Laikâ to Ayodhyâ.

Avantî-Nadî—The Sipra. Ujin stands on this river.

Ayodhana—Pâk-Pattana, five miles west of the Ravi and eight miles from Mamoke Ghat in the Montgomery district of the Punjab (Rennell's *Memoir of a Map of Hindoostan* (1785), p. 62; Thornton's *Gazetteer of the Countries adjacent to India*, JASB., vi, 190). It was formerly a renowned city referred to by the historians of Alexander the Great. The town is built on a hillock 40 or 50 feet above the surrounding plain. Its old walls and bastions are now crumbling into ruins. It is celebrated for the tomb of the Mahomedan Saint Farid-ud-din Shaheb Shakar Ganj.

Ayodhyâ—Oudh, the kingdom of Râma. At the time of the Râmâyana (I, chs. 49, 50), the southern boundary of Kośala was the river Syandikâ or Sai between the Gumti and the Ganges. During the Buddhist period, Ayodhyâ was divided into Uttara (Northern) Kośala and Dakshina (Southern) Kośala. The river Sarayû divided the two provinces. The capital of the former was Śrāvastî on the Rapti, and that of the latter was Ayodhyâ on the Sarayû. At the time of Buddha, the kingdom of Kośala under Prasenajit's father Mahâkośala extended from the Himalayas to the Ganges and from the Râmgaingâ to the Gandak. The ancient capital of the kingdom was also called Ayodhyâ, the birth-place of Râmachandra. At a place in the town called Janmasthanâ he was born; at Chirodaka, called also Chirasâgara, Daśaratha performed the sacrifice for obtaining a son with the help of Rishyaśringa Rishi; at a place called Tretâ-ki-Thâkur, Râmachandra performed the horse-sacrifice by setting up the image of Sîtâ; at Ratnamaṇḍapa, he held his council (*Muktikopanishad*, ch. 1); at Swargadwâram in Fyzabad, his body was burned. At Lakshmana-kunḍa, Lakshmana disappeared in the river Sarayû. Daśaratha accidentally killed Saravana, the blind Rishi's son, at Majhaurâ in the district of Fyzabad. Âdinâtha, a Jaina Tîrthaṅkara, was born at Ayodhyâ (Führer's *MAI*). Cunningham has identified the Sugrîva Parvata with the Kâlakârâma or Pûrvârâma monastery of the *Mahāvamśa*, the Maṇi Parvata with Aśoka's Stûpa mentioned by Hsien Tsiang, the Kubera Parvata with the Stûpa containing the hair and nails of Buddha (*Arch. S. Rep.*, vol. i). The Maṇi Parvata is said to be a fragment of the Gandhamâdana mountain which Hanumâna carried on his head on his way to Laikâ. The sacred places at Ayodhyâ were restored by Vikramâditya (evidently a Gupta king), who was an adherent of the Brahmanical faith, in the second century A.D., or according to some, in the fifth century A.D., as the sacred places at Brindâban were restored by Rupa and Sanâtana in the sixteenth century A.D. Ayodhyâ is the Sâketa of the Buddhists and Sagada of Ptolemy (see Sâketa).

Âyudha—The country lying between the Vitastâ (Jhelum) and the Sindhu (Indus). Same as Yaudheya.

B

Bachmati—The river Bāgmati in Nepal. Eight out of fourteen great Tīrthas of Nepal have been formed by the junction of the Bāgmati with other rivers. The names of the eight Tīrthas are :—Panya, Śānta, Śaṅkara, Rāja, Chintāmani, Pramadā, Śatalakṣhaṇa, and Jayā. The source and exit of the Bāgmati are two other Tīrthas. Same as Bhāgvati.

Badari—The O-cha-li of Hiuen Tsiang. It has been identified by Cunningham (*Anc. Geo.*, p. 494) with Edar in the province of Gujarāt; it was, according to him, Sauvīra of the Pauranic period. According to the *Bṛihat-jyotiṣhārṇava*, Edar is a corruption of Ilva-durga. It is situated on a river called Hiranyanadi. The name of Badari is mentioned in the Dhavala inscription at Vasantagad near Mount Abu (*JASB.*, 1841, p. 821).

Badari—See Badarikārama.

Badarikārama—Badrināth in Garwal, United Provinces. It is a peak of the main Himalayan range, about a month's journey to the north of Hardwar and 55 miles north-east of Śrīnagara. The temple of Nara-Nārāyaṇa is built on the west bank near the source of the Bishengāṅgā (Alakānanda), equidistant from two mountains called Nara and Nārāyaṇa, over the site of a hot-spring called Tapanakunḍa, the existence of which, no doubt, led to the original selection of this spot: it is situated on the Gandhamādana mountain (*Asiatic Researches*, vol. XI, article x; *Mahābhārata*, Śānti, ch. 335). The temple is said to have been built by Śaṅkarācārya in the eighth century A.D. It was also called Badari and Biśālā Badari (*Mahābhārata*, Vana, ch. 144). For a description of the place, see *Asiatic Researches*, vol. XI, article x.

Badava—Same as Jvālāmukhi (see *Mahābhārata*, Vana, ch. 82).

Baggumudā—Same as Bhāgvati.

Bāgmati—A sacred river of the Buddhists in Nepal. The river is also called Bāchmati as it was created by the Buddha Krakuchhanda by word of mouth when he visited Nepālā with people from Gauda-deśa. Its junctions with the rivers Maradārikā, Mañja-rohini, Rājamañjari, Ratnāvalī, Chārumati, Prabhāvatī and Traveṇī, form the Tīrthas called Śānta, Śaṅkara, Rājamañjari, Pramodā, Sulakṣhaṇa, Jayā and Gokarṇa respectively (*Srayambhū Purāṇa*, ch. v; *Varāha P.*, ch. 215. See also Wright's *Hist. of Nepal*, p. 90).

Baghela—Baghelkhand in Central India. It has been placed with Kārusha (Rewa) at Vindhyāmūla (*Vāmana P.*, ch. 13). Rewa is also called Baghilkhand (*Thornton's Gazetteer*).

Bāhika—The country between the Bias and the Sutlej, north of Kekaya. It is another name for Vāhika (see *Mbh.*, Sabhā, ch. 27, where Vāhika is evidently used for Vāhika): it was conquered by Arjuna. According to the *Mahābhārata* (*Karṇa P.*, ch. 44), the Vāhikas lived generally between the Sutlej and the Indus, but specially on the west of the rivers Rāvi and Āpagā (Ayuk Nadi), and their capital was Śākala. They were a non-Aryan race and perhaps came from Balkh, the capital of Bactria. According to Pāpini and Patañjali, Vāhika was another name for the Panjab (IV, 2, 117; V, 3, 114; *Ind. Ant.* I, 122). See *Takla-deśa*. Bāhi and Hika were names of two *Asuras* of the Bias river after whom the country was called Vāhika. (*Mbh.*, Karna P., ch. 45 and *Arch. S. Rep.*, vol. V). They lived by robbery. According to the *Rāmāyaṇa* (Ayodhyā K, ch. 78), Vāhika was situated between Ayodhyā and Kekaya.

Bahudâ—The river Dhabalâ now called Dhumela or Burha-Rapti, a feeder of the Rapti in Oudh. The severed arm of Rishi Likhita was restored by bathing in this river; hence the river is called Bâhudâ (*Mahâbhârata*, Sânti, ch. 22; *Harivaṃśa*, ch. 12). But in the *Śiva Purāṇa* (Pt. VI., ch. 60), it is said that Gaurî, the grandmother of Mândhâtâ, was turned into the river Bâhudâ by the curse of her husband Prasenajit. It has been identified by Mr. Pargiter with the Râmgangâ which joins the Ganges near Kanauj (see his *Mârkaṇḍeya P.*, ch. 57). See *Ikshumatî*. But this identification does not appear to be correct, as it is a river of Eastern-India (*Mahâbhârata*, Vana, ch. 87).

Bahulâ—A Sakti Pîṭha near Kâtwa in Bengal (*Tantrachudâmanî*).

Baibhrâja-Sarovara—Same as *Manasa-sarovara* (*Harivaṃśa*, ch. 23).

Baidisa—See *Bidiśâ* (*Brahma P.*, ch. 27).

Baidûrya-Parvata—1. The island of Mândhâtâ in the Narbada, which contains the celebrated temple of Onkāranâth, was anciently called Baidûrya-Parvata (*Skanda P.* Revâ-Kh.). 2. It has been identified by Yule (*Marco-Polo*) with the northern section of the Western Ghats. The Parvata or mountain is situated in Gujarât near the source of the river Visvâmitrâ which flows by the side of Baroda (*Varâhamihira's Bṛihat-Saṃhitâ* ch. 14; *Mahâbhârata*, Vana, chs. 89, 120). 3. The Satpura range: the mountain contained Baidûrya or Beryl (cat's eye) mines (*Mbh.*, Vana, chs. 61, 121).

Baidyanâtha—1. See *Chitâbhûmi*. It is a place of pilgrimage (*Padma P.*, Uttara Kh. ch. 59). 2. In the district of Kangra in the Panjab. Same as *Kiragrâma* (*Matsya P.* ch. 122). [Temples of Baidyanâtha are :—In Deogaḍh in the Sonthal Perganas in Bengal (*Bṛihad-Dharma P.*, pt. I., ch. 14). See *Chitâbhûmi*. For the establishment of the god and the name of Baijnâth (Baidyanâtha), see Mr. Bradley-Birt's *Story of an Indian Upland*, ch. xi. 2. In Dabhoi, Gujarat (*Ep. Ind.*, vol. 1, p. 21). 3. In Kiragrâma on the east of the Kangra district, 30 miles east of Kot Kangra on the Binuan river (ancient Kandukâ-binduka) in the Panjab (*Ep. Ind.*, vol. 1, p. 97)].

Baidyuta-Parvata—A part of the Kailâsa range at the foot of which the Mânasa sarovara lake is situated. It is evidently the Gurla range on the south of lake Mânasa sarovara; the Saraju is said to rise from this mountain (*Brahmâṇḍa P.*, ch. 51). A Mânasa-sarovara is situated in the Kailâsa mountain (*Râmâyana*, Bâla-k., ch. 24). Baidyuta mountain is a part of the Kailâsa range.

Baihâyansi—Same as *Begavatî* (*Devî-Bhâgavata*, VIII, ch. 11; *Mack. Col.*, pp. 142, 211).

Baijayantî—Banavâsî in North Kanara, the capital of the Kadambas. Same as *Krâuñchapura*. It is mentioned as *Vaijayanta* in the *Râmâyana* (Ayodhyâ K., ch. 9). It has also been identified with *Bijayadurg* by Sir R. G. Bhandarkar (*Early History of the Dekkan*, p. 33).

Baikaṇṭha—A place of pilgrimage about 22 miles to the east of Tinnevely visited by Chaitanya (*Chaitanya-charitâmrta*). It is situated on the river Tâmrarnî in Tinnevely. It is also called *Śrîvaikaṇṭham*.

Bairantya-Nagara—Where Bhâsa places the scene of his drama *Avimâraka*. It was the capital of a king named Kuntî-Bhoja (*Ibid*, Act VI). It is mentioned in the *Harsha-charita* (ch. vi) as the capital of Rantideva. See *Kuntî-Bhoja* and *Rantipura*.

Balrāṭa-Pattana—The capital of the old kingdom of Govisana, visited by Hiuen Tsiang in the seventh century. It has been identified with Dhikuli in the district of Kumaun (Führer's *MAI.*, p. 40).

Baisālī—Besāḍ in the district of Muzaffarpur (Tirhut), eighteen miles north of Hājipur, on the left bank of the Gaṇḍak (General Cunningham's *Anc. Geo.*, p. 443, and *Rāmāyaṇa*, Ādikāṇḍa, ch. 47). The *Rāmāyaṇa* places Biśālā on the northern bank of the Ganges and the *Ata. Kalp.* (ch. 30) on the river Balgumati. The Pergana Besārā, which is evidently a corruption of Biśālā, is situated within the sub-division of Hājipur. Baisālī was the name of the country as well as of the capital of the Vrijjis (Vajjis) or Lichchhavis who flourished at the time of Buddha. The southern portion of the district of Muzaffarpur constituted the ancient country of Vaisālī. The small kingdom of Vaisālī was bounded on the north by Videha and on the south by Magadha (Pargiter's *Ancient Countries in Eastern India*). It appears from the *Lalitavistara* that the people of Vaisālī and the Vajjis had a republican form of government (see also *Mahā-parinibbāna Sutta*). Buddha lived in the Mahāvana (Great Forest) monastery called Kuṭāgārasālā or Kuṭāgāra hall, rendered as "Gabled Pavilion" by Rhys Davids (*Chullavagga*, ch. v; sec. 13, and ch. x, sec. 1; *SBE.*, vol. XI), which was situated on the *Markaṣa-hrada* or monkey-tank near the present village of Bakhra, about two miles north of Besāḍ, and near it was the tower called Kuṭāgāra (double-storeyed) built over half the body of Ānanda. About a mile to the south of Besāḍ was the Mango-garden presented to Buddha by the courtesan Āmradārikā called also Ambapālī. Chāpāla was about a mile to the north-west of Besāḍ, where Buddha hinted to Ānanda that he could live in the world as long as Ānanda liked, but the latter did not ask him to live. The town of Baisālī, which was the capital of Bidela at the time of Buddha and Mahāvira, consisted of three districts: Baisālī or Besālī proper, Kuṇḍapura or Kuṇḍagāma (the birth-place of Mahāvira, the twenty-fourth or last Tīrthāṅkara of the Jains), and Bāniyagāma, occupying respectively the south-eastern, north-eastern, and western portions of the city (Dr. Hoernle's *Uvasagadasao*, p. 4 n.; *Āchārāṅga Sūtra*, and *Kalpa Sūtra* in *SBE.*, vol. XXII, p. 227 f.). The second Buddhist Synod was held at the Bālūkārāma vihāra in 443 B.C., but according to Max Müller in 377 B.C., in the reign of Kālāśoka, king of Magadha, under the presidentship of Revata who was one of the disciples of Ānanda (Turnour's *Mahāvamsa*, ch. iv). Baisālī, however, has been identified by Dr. Hoey with Chirāṇḍ, seven miles to the east of Chapra on the Ganges (see Chirāṇḍ in Pt. II). At Beluva (modern Belwa, north-east of Chirāṇḍ), Buddha was seized with serious illness (*Mahā-parinibbāna Sutta*, ch. ii). Chāpāla (*Mahā-parinibbāna Sutta*, ch. ii) has been identified by Dr. Hoey with Telpā (or Talpā, a tower) to the east of the town of Chapra, which was built for the Mother of the Thousand Sons. Titariā, west of Sewan, has been identified by him with the forest, the fire of which was extinguished by the Titar or partridge. The name of Satnarnulā has been connected with the seven (*sapta*) princes who were prepared to fight with the Mallas for the relics of Buddha. Bhāta-pokhar (Bhakta-Pushkara) is shown to be the place where Droṇa divided the relics among the seven princes. The country to the east of the river Dahi near Sewan was the country of the Mallas. The river Shi-lai-na-fa-ti (Suvarnavatī) of Hiuen Tsiang has been identified with the river Sondi. Dr. Hoey identifies Besāḍ with the town of the Monster Fish, *Vasāthya* (really porpoise) [*JASB.*,

vol. LXIX.—“ Identification of Kusinara, Vaisali and other Places ” and my article on “ Chirānd in the district of Saran ” in *JASB.*, vol. LXXII. The places where Buddha resided while in Vaisālī are Udena-Mandira, Gautama-Mandira, Saptambaka-Mandira, Bahuputraka-Mandira, Saranda-Mandira, and Châpâla-Mandira (*Mahâ-parinibbâna Sutta*, ch. 3 ; Spence Hardy’s *MB.*, p. 343). For the names of other places in Baisālī where Buddha resided, see *Divyâvadâna* (Cowell’s ed., chs. xi, xii).

Baisikya—Same as Basyâ (*Brahma P.*, ch. 27).

Baitaranī—1. The river Baitaranī in Orissa : it is mentioned in the *Mahābhārata* as being situated in Kaliṅga (*Vana Parva*, ch. 113). Jâjpur stands on this river. 2. The river Dantura which rises near Nasik and is on the north of Bassein. This sacred river was brought down to the earth by Paraśurâma (*Padma P.*, *Tungârî Mâhâtmya* ; *Matsya P.*, ch. 113 ; Da Cunha’s *History of Chaul and Bassein*, pp. 117, 122). 3. A river in Kurukshetra (*Mbh.*, *Vana*, ch. 83). 4. A river in Garwal on the road between Kodâra and Badiinâtha, on which the temple of Gopeśvara Mahâdeva is situated.

Bâkâṭaka—A province between the Bay of Bengal and the ‘Śrî-śaila hills, south of Hyderabad in the Deccan. The Kailakila Yavanas reigned in this province and Vindhyâśakti was the founder of this dynasty (*Vishnu P.*, IV., ch. 24 ; Dr. Bhau Daji’s *Brief Survey of Indian Chronology*). See, however, Kilkila.

Bakresvara—Bakranâth, one of the Śakti Pīṭhas in the district of Birbhum in Bengal. It derives its name from Bhairava Bakranâth, the name of the goddess being Mahishamardhini. There are seven springs of hot and cold water (*Tantra-chudâmanī*).

Bakresvari—The river Bākâ which flows through the district of Burdwan in Bengal.

Bakshu—The river Oxus (*Matsya P.*, ch. 101 ; cf. *Chakshu* in *Brahmāṇḍa P.*, ch. 51 ; see *Sabhalakalpadruma* s.v. Nadi) Wuksh, the archetype of Oxus, is at a short distance from the river (Ibn Huakul’s *Account of Khorasan* in *JASB.* XXII. n. 176).

Bāhika—1. The country between the Bias and the Sutlej, north of Kekaya (*Rāmāyaṇa*, Ayodhyā, ch. 78). The *Trikāṇḍa-śeṣha* mentions that Vāllūka and Trigarta were the names of the same country (see *Trigartta*). The *Mahābhārata* (Karna Parva, ch. 44) says that the Vāllhikas lived on the west of the Ravi and Āpagā rivers, i.e., in the district of Jhang (see *Bāhika*). The Madras, whose capital was Śākala (Sangala of the Greeks), were also called Vāhikas. Bāhika is the corrupted form of this name. The inscription on the Delhi Iron Pillar mentions the Vāllhikas of Sindhu (*JASB.*, 1838, p. 630). See *Bāhika*. 2. Balkh—the Bactriana of the Greeks—situated in Turkestan [*Bṛihat saṃhitā*, ch. 18 and *JASB.*, (1838) p. 630]. About 250 B.C., Theodotus or Diodotus, as he was called, the governor of Bactria, revolted against the Seleucid sovereign Antiochus Theos and declared himself king. The Græco-Bactrian dominion was overwhelmed entirely about 126 B.C. by the Yue-chi, a tribe of the Tartars (see *Śakadvīpa*). Balkh was the capital of Bactria comprising modern Kabul, Khurasan, and Bukhara (James Prinsep's *Indian Antiquities*, vol. I). The palaces of Bactria were celebrated for their magnificence. Zoroaster lived at Bactria in the reign of Vitasa or Gustasp, a king of the Bactrian dynasty of Kāvja, between the sixth and tenth centuries B.C. According to Mr. Kunte, Zarathustra (Zoroaster) is a corruption of Zarat Tvaṣtri or "Praiser of Tvaṣtri," Tvaṣtri being the chiseller and architect of the gods (Kunte's *Vicissitudes of Aryan Civilization in India*, p. 53). From the *Brahma Purāṇa* (chs. 89 and 132), Tvaṣṭā and Viśvakarmā (the architect of the gods) appear to be identical, as well as their daughters Ushā and Saṃjñā, the wife of the Sun. A few heaps of earth are pointed to as the site of ancient Bactria. It is called Um-ul-Bilad or the mother of cities and also Kubbet-ul-Islam (i.e. dome of Islam). It contained a celebrated fire-temple. For the history of the Bactrian kings, and the Græco-Bactrian alphabet, see *JASB.*, IX (1840), pp. 440, 627, 733; for Bactrian coins, see *JASB.*, X, (1842), p. 130.

Ballalāpuri—The capital of Ādiśūra and Ballāla Sena, kings of Bengal, now called Rāmpāla or Ballālabāḍī, about four miles to the west of Munshiganj at Bikramapura (q.v.) in the district of Dacca. The Sena Rājās, according to General Cunningham (*Arch. S. Rep.*), retired to this place after the occupation of Gaur by the Mahomedans (*Arch. S. Rep.*, vol. III, p. 163). The remains of Ballāla Sena's fort still exist at this place. It is said to have been founded by Rājā Rāma Pāla of the Pāla dynasty, and a large tank in front of the fort still bears his name. He was the son of Vīgrahapāla III and father of Madana-pāla. The five Brahmans, who came to Bengal from Kanauj at the request of Ādiśūra, are said to have vivified a dead post by the side of the gateway of the fort into a Gajāria tree, which still exists, by placing upon it the flowers with which they had intended to bless the king. It should be here observed that Ādiśūra Jayanta or Ādiśūra, who ascended the throne of Gour in A.D. 732, caused the five Brahmans to be brought from Kanauj for performing a Putreshtī sacrifice, and he gave them five villages to live in, namely, Pañchakoṭi, Harikoṭi, Kāmakoti, Katikagrāma and Baṭagrāma, now perhaps collectively called Pañchasāra, about a mile from Rāmpāla. Ballāla's father Vijayasena conquered Bengal and ascended the throne of Gaur in A.D. 1072. Ballāla Sena, who ascended the throne in A.D. 1119, is said to have been the last king of this

place. His queens and other members of his family died on the funeral pyre (the spot is still pointed out in the fort,) by the accidental flying of a pair of pigeons carrying the news of his defeat at the moment of his victory over the Yavana chief Bâyâdumba of Manipur, the Bâbâ Âdam of local tradition, who had invaded the town of Bikramapura or, as it was called, Ballâlapuri, at the instigation of Dharma Giri, the mahanta of the celebrated Mahâdeva called Ugramâdhava of Mahâsthâna, whom the king had insulted and banished from his kingdom (Ânanda Bhaṭṭa's *Ballâla-Charita*, chs. 26 and 27). Bâyâdumba or Bâbâ Âdam's tomb is half a mile to the north of Ballâla-bâdī. Vikramapura was the birth-place of Dīpaṅkara Śrī Jñâna, the great reformer of Lamaism in Tibet, where he went in A.D. 1038, and was known by the name Atīsa. Râmpâla was also the capital of the Chandra and Varma lines of kings.

Bâlmiki-Âsrama—Biṭhur, fourteen miles from Cawnpur, which was the hermitage of Ṛishi Vâlmiki, the author of the *Râmâyana*. Sîtâ, the wife of Râmachandra, lived at the hermitage during her exile, where she gave birth to the twin sons, Lava and Kuśa. The temple erected in honour of Vâlmiki at the hermitage is situated on the bank of the Ganges (*Râmâyana*, Uttara, ch. 58). Sîtâ is said to have been landed by Lakshmana, while conveying her to the hermitage, at the Satī-ghât in Cawnpur. A large heavy metallic spear or arrow-head of a greenish colour is shown in a neighbouring temple close to the Brahmâvarṭta-ghât at Biṭhur, also situated on the bank of the Ganges, as the identical arrow with which Lava wounded his father, Râmachandra, in a fight for the *Aśvamedha* horse; this arrow-head is said to have been discovered a few years ago in the bed of the river Ganges in front of the hermitage.

- Bālabāhini**—The river Bāgin in Bundelkhand, a tributary of the Jamunā [*Skanda P.*, *Āvāntya Kh.* (Revā Kh., ch. 4)].
- Bālukesvara**—The Malabar Hill near Bombay, where Paraśurāma established a Liṅga called Vālukesvara Mahādeva (*Skanda P.*, *Sahya Kh.*, Pt. 2, ch. I; *Ind. Ant.*, III (1874), p. 248).
- Bāmanasthali**—Banthali near Junāgad.
- Bamri**—Same as Bāveru. See Babylon.
- Bapsa**—Same as Batsya : (*Jātaka*s, VI, 120).
- Bamśadhārā**—The river Bamśadhārā in Ganjam, on which Koligapatam is situated (Pargiter's *Mārkaṇḍ. P.*, ch. 57, p. 305; *Imperial Gazetteer of India*, s.v. *Ganjam* and *Vamśadhārā*).
- Bamśagulma**—A sacred reservoir (kuṇḍa) on the tableland of Amarakaṇṭaka, which is situated on the east (at a distance of about four miles and a half) of the source or first fall of the Narbada (*Mahābhārata*, Vana, ch. 85).
- Bana**—1. The twelve Vanas of Mathurā-maṇḍala or Braja-maṇḍala are Madhuvana, Tālavana, Kumudavana, Vṛindāvana, Khadiravana, Kāmṛākavana, Bahulāvana on the western side of the Jamunā; Mahāvana, Vilva-vana, Loha-vana, Bhāṇḍira-vana, and Bhadravana on the eastern side of the Jamunā (Lochana Das's *Chaitanya-maṅgla*, III, p. 192; Growse's *Mathurā*, p. 54). The *Vārāha P.* (ch. 153) has Viṣṇuśthāna instead of Tālavana, Kuṇḍa-vana instead of Kumuda-vana, and Bakula-vana instead of Bahulāvana. 2. Same as Aranya (*Śabdakalpādruma*). 3. The seven Vanas of Kurukṣetra are :—Kāmyaka, Aditi, Vyāsa, Phalaki, Sūrya, Madhu, and Sita (*Vāmana P.*, ch. 34). 4. For the Himalayan vanas or forests as Nandana, Chaitranātha, etc., see *Matsya P.*, ch. 120.
- Bānapura**—1. Mahābalipura or Mahābaleśvara or the Seven Pagodas, on the Coromandel coast, Chingleput district, 30 miles south of Madras. It was the metropolis of the ancient kings of the race of Pandion. Its rocks are carved out into porticoes, temples and bas-reliefs, some of them being very beautifully executed. The ruins are connected with the Pauranic story of Bali and Vāmana. The monolithic "Rathas" were constructed by the Pallavas of Conjeveram, who flourished in the fifth century A.D. For descriptions of the temples and remains at Mahābalipura, see *JASB.*, 1853, p. 656. 2. Same as Sāṅṭapura.
- Banavāsi**—1. North Kanara was called by this name during the Buddhist period (*Harivamśa*, ch. 91). According to Dr. Bühler, it was situated between the Ghats, the Tuṅgabhadrā and the Baradā (*Introduction to the Vikramānāḍadevacharita*, p. 34, note). 2. Same as Krauñchapura in North Kanara. A town called Bannouasei (Banavāsi) on the left bank of the Varadā river, a tributary of the Tuṅgabhadrā, in North Kanara mentioned by Ptolemy (McCrindle's *Ptolemy*, p. 176) still exists (*Lists of the Antiquarian Remains in the Bombay Presidency*, vol. VIII, p. 188). Vanavāsi was the capital of the Kadamba dynasty (founded by Mayūravarman) up to the sixth century when it was overthrown by the Chalukyas. Aśoka sent here a Buddhist missionary named Rakkhita in 245 B.C. Same as Jayanti and Vajjayanti. In the *Vanavāsi-Māhātmya* of the *Skanda Purāṇa*, Vanavāsi is said to have been the abode of the two Daityas, Madhu and Kaiṭabha, who were killed here by Viṣṇu. The temple of Madhukesvara Mahādeva at this place was built by the elder brother Madhu (Da Cunha's *History of Chaul and Bassein*).

Banāyu—Arabia (T. N. Tarakavâchaspati's *Śabdastomamahānidhi*; *Rāmāyaṇa*, Âdi, ch. vi).

It was celebrated for its breed of horses (*Arthaśāstra* of Kauṭilya, Bk. II, Aśvādhyaksha). But the ancient name of Arabia as mentioned in the Behistun inscription (*JRAS.*, vol. XV) was Arbaya. It appears from Ragozin's *Assyria* that the ancient name of Armenia was Van before it was called Urartu by the Assyrians. But Armenia was never celebrated for its horses. The identification of Vanāyu with Arabia appears to be conjectural (see Griffith's *Rāmāyaṇa*, Vol. I, p. 42 note). Āraba (Arabia) has been mentioned by Varāhamihira who lived in the sixth century A.D. (*Bṛihat-saṃhitā*, XIV, 17). The *Padma P.* (Svarga, Âdi, ch. iii) mentions the Vānāyavas (people of Vanāyu) among the tribes of the north-western frontier of India.

Baṅga—Bengal. "In Hindu geography," says Dr. Francis Buchanan, "Baṅga, from which Bengal is a corruption, is applied to only the eastern portion of the delta of the Ganges as Upabaṅga is to the centre of this territory, and Aṅga to its western limits" (Beveridge's "*Buchanan Records*" in the *Calcutta Review*, 1894, p. 2). According to Dr. Bhau Daji, Baṅga was the country between the Brahmaputra and the Padmā (*Literary Remains of Dr. Bhau Daji*). It was a country separated from Puṇḍra, Sumha and Tāmralipta at the time of the *Mahābhārata* (Sabhā P., ch. 29). Bengal was divided into five provinces: Puṇḍra or North Bengal; Samatāṭa or East Bengal; Kārṇa-suvarṇa or West Bengal; Tāmralipta or South Bengal; Kāmarupa or Assam (Hiuen Tsiang). According to General Cunningham, the province of Bengal was divided into four separate districts after the Christian era. This division is attributed to Ballāla Sena: Barendra and Baṅga to the north of the Ganges, and Rādha and Bāgdi to the south of the river (but see *JASB.*, 1873, p. 211); the first two were separated by the Brahmaputra and the other two by the Jalingi branch of the Ganges. Barendra, between the Mahānandā and Karotoyā corresponds to Puṇḍra, Baṅga to East Bengal, Rādha (to the west of the Bhāgīrathī) to Kārṇa-suvarṇa and Bāgdi (Samatāṭa of Hiuen Tsiang and Bhāṭi of the *Akbarnāma*) to South Bengal (*Arch. S. Rep.*, vol. XV, p. 145, and see also Gopāla Bhaṭṭa's *Ballāla-charitam*, Pūrva-khaṇḍa, vs. 6, 7). Mr. Pargiter is of opinion that Baṅga must have comprised the modern districts of Murshidabad, Nadia, Jessore, parts of Rājshāhī, Pabna and Faridpur ("Ancient Countries in Eastern India" in *JASB.*, 1897, p. 85). At the time of Ādiśūra, according to Devīvara Ghaṭaka, Bengal was divided into Rādha, Baṅga, Barendra and Gauda. At the time of Keśava Sena, Baṅga was included in Paṇḍravarddhana (see Edilpur Inscription: *JASB.*, 1838, p. 45). The name of Baṅga first occurs in the *Aitareya Āraṇyaka* of the *Ṛig-Veda*. According to Sir George Birdwood, Baṅga originally included the districts of Burdwan and Nadia. Baṅga was called Bāṅgālā even in the thirteenth century (Wright's *Marco Polo*). For further particulars, see Bengal in Part II of this work. Dr. Rājendralāla Mitra (*Indo-Aryans*, vol. II, ch. 13) gives lists of the Pāla and Sena kings [see also *Ep. Ind.*, vol. I, p. 305] (Dcopārā Inscriptions regarding the Senas): *Ibid.*, vol. II, p. 160 (Bādal Pillar Inscription); *Ibid.*, p. 347 (Vaidyadeva Inscription at Benares); *JASB.*, 1838, p. 40 (Edilpur Inscription of Keśava Sena from Bakarganj). According to the copperplate inscription of Lakshmaṇa Sena found in Sirajganj in the district of Pabna, it appears that the Sena kings were Kshatriyas who came from Kārṇāṭa. For the ancient trade and commerce of Bengal, see Mr. W. H. Schoff's *Periplus*; Bernier's *Travels*, p. 408; Tavernier's *Travels*, Bk. III; Dr. N. Law's article, *Modern Review*, 1918. See *Saptagrāma* and *Kārṇasuvarṇa*.

Banijagrama—Same as Baniyagama.

Baniyagama—Vaiśālī (or Besād) in the district of Muzaffarpur (Farrukh), in fact, Baniyagāma was a portion of the ancient town of Vaiśālī (Dr Hoernle's *Uvā. sagadasāo*). See Kundagama

Banji—Same as Karura, the capital of Chera or Kerala, the Southern Konkan or the Malabar Coast (Caldwell's *Drav Comp. Gram.*, 3rd ed., p. 96)

Banjula—The river Manjerā, a tributary of the Godāvarī Both these rivers rise from the Sahya pīda mountain or Western Ghats (*Matsya P*, ch. 113). Bāñjulā is mentioned as Mañjulā in the *Mahābhārata*, Bhīṣma P, ch. 9

Bankshu—Same as Chakshu (Bhāgavata P., v. 17).

Bara—Same as Baruna (*12a Kalp*, 99).

Barada—1. The river Wardha in the Central Provinces (*Mālarikāgnimitra*, Act V *Agni P*, ch. 109, *Mbh Vana*, ch. 85, *Padma P*, *Ādi*, ch. 39) 2 A tributary of the Tungabhadra, on which the town of Vanavasi, the abode of the two Daityas Madhu and Kaiṭabha, is situated See Vanavasi and Vedavati.

Baraha-kshetra—1 Barāmūla in Kāśmīra on the right bank of the Jhelum, where Vishnu is said to have incarnated as Varāha (boar). There is a temple of Ādi-Varāha (See Sukara-kshetra) 2 Another place of the same name exists at Nāthpur on the Kusī in the district of Purnea below the Privenī. See Manā-Kausika (*JASB*, XVII, 638). It is the Kokāmukha of the *Varāha Purāna* sacred to Varāha, one of the incarnations of Vishnu (*Varāha P.*, ch. 140) See Kokāmukha.

Baraha-Parvata—A hill near Barāmūla in Kāśmīra [*Vishnu Samhitā*, ch. 85, Institutes of Vishnu, *SBE*, vol. VII, p. 256, note]

Barana—1 Bulandshahr near Delhi in the Punjab (Growse, *JASB*, 1883). This town is said to have been founded by Janmejaya, son of Parikshit and great-grandson of Arjuna (*Bulandshahr* by Growse, in the *Calcutta Review*, 1883, p. 342) At Ahar, 21 miles north-east of Bulandshahr, he performed the snake-sacrifice (*JASB.*, 1883, p. 374). A Jaina inscription also shows that it was called Uchchanagara (Dr Buhler, *Ep Ind.*, vol. I, p. 375). 2 Same as Acnos (*Ind. Ant*, I, 22).

Barana—Same as Baruna (*Kūrma P*, I)

Barnasa—Same as Parnāsā

Baranasi—Benares situated at the junction of the rivers Barna and Asi, from which the name of the town has been derived (*Vāmana P*, ch. III) It was formerly situated at the confluence of the Ganges and the Gumti (*Mbh*, *Anuśasana*, ch. 30) It was the capital of Kāśī (*Rāmāyaṇā*, Uttara, ch. 48) At the time of Buddha, the kingdom of Kāśī formed a part of the kingdom of Kośala (see Kāśī) According to James Prinsep, Benares or Kāśī was founded by Kāśa or Kāśirāja, a descendant of the Pururavas, king of Pratiṣṭhāna (see Pratiṣṭhāna) Kāśirāja's grandson was Dhanvantari, Dhanvantari's grandson was Divodāsa, in whose reign Buddhism superseded Siva-worship at Benares.

though it appears that the Buddhist religion was again superseded by Saivism after a short period. In 1027, Benaras became part of Gauḍa, then governed by Mahîpâla, and Buddhism was again introduced in his reign or in the reign of his successors Sthirapâla and Vasantapâla. Benares was wrested from the Pâla kings by Chandra Deva (1072-1096) and annexed to the kingdom of Kanauj. Towards the close of the twelfth century, Benares was conquered by Muhammad Ghuri who defeated Jaya Chand of Kanauj (James Prinsep's *Benares Illustrated, Introduction*, p. 8; *Vâyu P.*, Uttara, ch. 30). In the seventh century, it was visited by the celebrated Chinese traveller Hiuen Tsiang. He has thus described the city and its presiding god Viśveśvara, one of the twelve Great Liṅgas of Mahâdeva: "In the capital there are twenty Deva temples, the towers and halls of which are of sculptured stone and cut wood. The foliage of trees combines to shade (the sites), whilst pure streams of water encircle them. The statue of Deva Maheśvara, made of *teou-shih* (brass), is somewhat less than 100 feet high. Its appearance is grave and majestic, and appears as though really living." The *Padma P.* (Uttara, ch. 67) mentions the names of Viśveśvara, Bindumâdhava, Maṇikarnîkâ, and Jñânavâpî in Kâśî (Benares). The present Viśveśvara, which is a mere *Liṅga*, dates its existence since the original image of the god, described by Hiuen Tsiang, was destroyed by the iconoclast Aurangzebe and thrown into the Jñânavâpî, a well situated behind the present temple. There can be no doubt that Benares was again converted into a Buddhist city by the Pâla Râjâs of Bengal, and Śiva-worship was not restored till its annexation in the eleventh century by the kings of Kanauj, who were staunch believers in the Paurâṇic creed. The shrines of Ādi-Viśveśvara, Veṇimâdhava, and the Bakarya-kunḍa were built on the sites of Buddhist temples with materials taken from those temples. The temple of Ādi-Keśava is one of the oldest temples in Benares: it is mentioned in the *Prabodha-Chandrodaya Nâṭaka* (Act IV) written by Kṛṣṇa Miśra in the eleventh century A.D. The names of Mahâdeva Tilabhânḍeśvara and Daśâśva-medheśvara are also mentioned in the *Śiva Purâṇa* (Pt. 1, ch. 39). The Maṇikarnîkâ is the most sacred of all cremation ghats in India, and it is associated with the closing scenes of the life of Râjâ Hariścandra of Ayodhyâ, who became a slave to a Caṇḍâla for paying off his promised debt (Kṣhemeśvara's *Chaṇḍa-Kauśika*; *Mârkaṇḍeya P.*, ch. viii). The old fort of Benares which was used by the Pâla Râjâs of Bengal and the Rathore kings of Kanauj, was situated above the Râj-ghât at the confluence of Barṇâ and the Ganges (Bholanath Chunder's *Travels of a Hindu*, vol. I). Benares is one of the Pîṭhas where Satî's left hand is said to have fallen, and is now represented by the goddess Annapûrṇâ, but the *Tantrachûḍâmaṇi* mentions the name of the goddess as Viśâlâkshî. There are two Brahmanical Universities in ancient India, one at Benares and the other at Takshaśilâ (Taxila) in the Punjab. For the observatory at Benares and the names of the instruments with sketches, see Hooker's *Himalayan Journals*, vol. I, p. 67. Benares is said to be the birth-place of Kaśyapa Buddha, but Fa Hian says that he was born at Too-wei, which has

been identified by General Cunningham with Tadwa or Tandwa (Legge's *Fa Hian*, ch xxi; *Arch. S. Rep.*, XI), nine miles to the west of Srāvastī. Kaśyapa died at Gurupada hill (see *Gurupāda-giri*). But according to the Aṭṭhakathā of Buddhaghosha, Kaśyapa (Kassapa) was born at Banaras and died at Mrigadāva or modern Sarnath (*JASB.*, 1838, p. 796) In the *Yuvanaya Jātaka* (*Jātakas* IV, 75), the ancient names of Banaras are said to have been Surandhana, Sudarśana, Brahmavarddhana, Pushpavati and Ramya

Baranasi-Kataka—Kataka in Orissa, at the confluence of the Mahānadi and the Kātjuri, founded in A.D. 989 by Nripa Keśari, who reigned between A.D. 941 and 953. He removed his seat of government to the new capital. According to tradition, his capital had been Chaudwar which he abandoned, and constructed the fort at Kataka called Baḍabāṭī. The remains of the fort with the ditch around it still exist. For a description of the fort (Baḍabāṭī), see Kittoe's "Journal of a Trip to Cuttack" in *JASB.* 1838, p. 203. The former capital of the Keśari kings were Bhuvaneśvara and Jāyapur (Hunter's *Orissa* and Dr R. L. Mitra's *Antiquities of Orissa*, vol II, p. 164). Fleet's identification of Vinṭapura and Yaśatīagara of the inscriptions with Katak appears to be very doubtful. The strong embankment of the Kātjuri is said to have been constructed by Maṛkaṭ Keśari in A.D. 1906. The town contains a beautiful image of Krishna known by the name of Sakshi Gopāla (*Chaitanya charitāmṛta*, II, 5)

Baranavata—Barnawa, nineteen miles to the north-west of Mirat where an attempt was made by Duryodhana to burn the Pāṇduvas (Führer's *MAI.*, and *Mbh.*, Adi, ch 148). It was one of the five villages demanded by Krishna from Duryodhana on behalf of Yudhisṭhira (*Mbh.* Udyoga, ch 82)

Barddhamana—1 From the *Kathā sarit-sāgara* (chs 24, 25), Barddhamāna appears to have been situated between Allahabad and Banaras, and north of the Vindhya hills. It is mentioned in the *Mārkaṇḍeya Purāna* and *Vetāla-panchaviṃśatī*. 2 Barddhamāna was called Asthikagrama because a *Yaksha* named Sālapāni had collected there an enormous heap of bones of those killed by him. Mahāvīra, the last Jaina Tirthankara, passed the first rainy season at Barddhamāna after attaining Kevalinship (Jacobi's *Kalpasastra*, *SBE.*, vol XXII, p. 261). From a copper-plate inscription found at Banskhera, 25 miles from Shah-Jahanpur, it appears that Barddhamāna is referred to as Barddhamāna-koṭī (see also *Markaṇḍeya* I, ch 58), where Harshavardhana had his camp in A.D. 638. Barddhamana-koṭī is the present Bardhankoṭī in Dinajpur. Hence Barddhamāna is the same as Bardhankoṭī. Barddhamana is mentioned as a separate country from Banga (*Devī P.*, ch 46). 3 Barddhamana (Vadhamāna) is mentioned in Spence Hardy's *Manual of Buddhism*, p. 430, as being situated near Danta. 4 The Lalitpur inscription in *JASB.* 1881, p. 67, speaks of another town of Barddhamāna in Malwa. 5 Another Barddhamāna or Barddhamānapur was situated in Kathiāwād. It is the present Vadvāna, where Merutunga, the celebrated Jaina scholar, composed his *Prabandha-chintāmaṇi* in A.D. 1423. He was also the author of *Mahāpurushacharita*, *Shaddarśanavichāra*,

&c. (*Merutunga's Theravali* by Dr. Bhau Daji; *Prabandha-chintāmaṇi*, Tawney's Trans., p. 134, and his *Preface*, p. vii.)

Barendra—Barendra (*Devī P.*, ch. 39), in the district of Maldah in Bengal, comprising the Thānās of Gomastapur, Nawabganj, Gajol and Malda: it formed a part of the ancient kingdom of Puṇḍra. It was bounded by the Ganga, the Mahānandā Kāmrup, and the Karatoyā. Its principal town was Mahāsthāna, seven miles north of Bogra, which was also called Barendra (*JASB.*, 1875, p. 183). See **Puṇḍra-vardhana**.

Barnu—Bannu in the Punjab: it is the Falanu of Hiuen Tsiang and Pohna of Fa Hian. It is mentioned by Pāṇini (Cunningham's *Anc. Geo.*, p. 84; *Ind. Ant.* I, p. 22).

Barshana—Barshaṇ, near Bharatpur, on the border of the Chhāta Parganā in the district of Mathurā, where Rādhikā was removed by her parents Brīshabhānu and Kirat from Rāval, her birth-place. Rādhikā's love for Kṛishṇa an incarnation of Nārayaṇa has been fully described in the Purāṇas. See **Āshṭigrāma**. Barshāṇa perhaps a corruption of *Brīshabhānupura*. Barshāṇ, however, was also called Barasānu, a hill on the slope of which Brīshabhānupura was situated.

Barsha Parvata—The six Barsha Parvatas are Nēla, Nishadha, Sveta, Hemakūṭa, Himavān, and Sṛīṅgavān (*Varāha P.*, ch. 75).

Bartraghni—Same as **Britaghni** and **Betrabati** 2.

Baruna—The river Barṇā in Banaras (*Mahābhārata*, Bhīshma, ch. 9).

Baruna-tirtha—Same as **Salilaraja-tirtha** (*Mbh.*, Vana. 82).

Barusha—The Po-lu-sha of Hiuen Tsiang. It has been identified with Shahbazgarhi in the Yusufzai country, forty miles north-east of Peshawar. A rock edict of Aśoka exists at this place.

Basantaka-kshetra—Same as **Bindubasini** (*Bṛihadharma P.*, I, 6, 14).

Basati—The country of the Basatis or Besatæ, a Tibeto-Burman tribe, living about the modern Gangtok near the eastern border of Tibet (*Mbh.*, Sabhā, ch. 51; Mr. W. H. Schoff's *Periplus*, p. 279). McCrindle, on the authority of Hemachandra's *Abhidhāna*, places it between the Indus and the Jhelum (*Invasion of India*, p. 156 note). It comprised the district of Rawalpindi.

Basika—Same as **Basya** (*Matsya P.*, ch. 113).

Basishttha-asrama—1. The hermitage of Rishi Bashishṭha was situated at Mount An (*see* **Arbuda**). 2. At a place one mile to the north of the Ayodhyā station of the Oudh and Rohilkhand Railway. 3. On the Sandhyāchala mountain east of Kōtarupa in Assam (*Kālilā Purāṇa*, ch. 51).

Basisthi—1. The river Gumti (*Hemakoshā*). 2. A river in the Ratnagiri district, Bombay Presidency (*Bomb. Gaz.*, X, pp. 6-8; *Mbh.* Vana, ch. 81).

Bastrapatha-kshetra—See **Cirinagara**.

Basudhara-tirtha—The place where the **Alakananda** (*q.v.*) has got its source, about four miles north of Padrināth, near the village Matāl.

Basya—Bassein in the province of Bombay. Baśyâ is mentioned in one of the Kanheri inscriptions. It was included in Barâlâtâ (Barâr), one of the seven divisions of Paraśurâma-kṣetra. The principal place of pilgrimage in it is the Bimla or Nirmala Tirtha mentioned in the *Skanda Purâna*. The Bimaleśvara Mahâdeva was destroyed by the Portuguese (Da Cunha's *Hist. of Chaul and Bassien*). It was the kingdom of the Silâhâras, from whom it passed into the hands of the Yâdavas in the thirteenth century (*JRAS*, vol. II, p. 380).

Batadhana—A country mentioned in the *Mahâbhârata* (Sabhâ, ch. 32) as situated in Northern India. It was conquered by Nakula, one of the Pândavas. It has been supposed to have been the same as Veṭṭhadvîpa of the Buddhist period (see *Veṭṭhadvîpa*): see *JASB* 1902, 161. But this identification does not appear to be correct, as in the *Mahâbhârata* (Bhishma P. ch. 9. Sabhâ P. ch. 130), in the *Mârkanḍeya Purâna*, ch. 57 and in other Purânas, Bâṭadhâna has been named between Bâlîhika and Abhîra, and placed on the west of Indraprastha or Delhi; so it appears to be a country in the Punjab. Hence it may be identified with Bhatnair. Bâṭadhâna has, however, been identified with the country on the east side of the Sutlej, southwards from Ferozepur (Pargiter's *Mârkanḍeya P.* p. 312, note).

Batapadrapur—Baroda, the capital of the Gaikwar, where Kumârapîla fled from Cambay (Bhagavanlal Indrajî's *Early History of Gujarat*, p. 183).

Batapi—See Batapîpura.

Batapîpura—Badami near the Malprabha river, a branch of the Krishnâ, in the Kaladgi district, now called the Bijapur district, in the province of Bombay, three miles from the Badami station of the Madras and Southern Mahratta Railway. It was the capital of Pulakeśi I, king of Mahârâṣṭra (Mo-ho-la-cha of Hsuen Tsiang) in the middle of the sixth century A.D., he was the grandson of Jaya Simha, the founder of the Châlukya dynasty. He performed the Aśva-medha sacrifice. It was Pulakeśi II, the grandson of Pulakeśi I who defeated Harshavardhana or Silâditya II of Kanauj. There are three caves of Brahmanical excavation, one of which bears the date A.D. 579, and one Jaina cave temple, A.D. 650, at Badami. One of the caves contains a figure composed of a bull and an elephant in such a way that when the body of one is hid, the other is seen (Burgess's *Belgam and Kaladgi Districts*, p. 16). Bâtâpi is said to have been destroyed by the Pallava king Narasiṃhavarman I (*Ep. Ind.*, vol. III, p. 277). The name of Bâtâpîpura was evidently derived from Bâtâpi, the brother of Ilvala (of the city of Manimatî—see *Ind. Ant.*, XLV, p. 163, note). Bâtâpi was killed by Rishi Agastya on his way to the south (*Mbh.*, Vana ch. 96). See *Ilvalapura*.

Batessa—Same as Batesvaranatha (*Agnî P.* ch. 109).

Batesvaranatha—Same as Sîlasagama. The temple of Baṭeśvaranātha is situated four miles to the north of Kabaigaon (Colgong) on the Pâtharghâtâ Hill called also Kusdî Hill. The *Uttara Purâna* describes the rock excavations and temple of Baṭeśvaranatha at this place (Frauchlin's *Palibothra*). The rock excavations

and ruins at Pâtharghâtâ are the remains of the Buddhist monastery named Bikramasîlâ Saṅghârâma (see *Bikramasîla Vihâra*).

Batsya—A country to the west of Allahabad. It was the kingdom of Râjâ Udayana; its capital was Kauśâmbî (see **Kausambi**). At the time of the *Ramâyaṇa* (I, 52), its northern boundary was the Ganges.

Batsyapattana—Kauśâmbî, the capital of Batsya-deśa, the kingdom of Batsya Râjâ Parantapa and Udayana (*Kathâsarit-sâgara*). See **Kausambi**.

Bedagarbhapuri—Buxar, in the district of Shahabad in the province of Bengal (*Brahmaṇḍa P.*, Pūrva Kh., chs. 1—5 called *Vedagarbha-mahat*; and *Skanda P.*, Suta-saṃhitâ, IV, Yajña Kh., 24). The word Buxar, however, seems to be the contraction of Vyâghrasara, a tank attached to the temple of Gaurî-śaṅkara situated in the middle of the town. Same as **Visvamitra-asrama**, **Siddhasrama**, **Vyaghrasara** and **Vyaghrapura**.

Beda-parvata—A hill in Tirukkalukkunram in the Madras Presidency, on which is situated the sacred place called Pakshî-tîrtha. See **Pakshi-tirtha** (*Devi P.*, ch. 39; *Ind. Ant.*, X, 198).

Bedaranya—A forest in Tanjore, five miles north of Point Calimere: it was the hermitage of Rishi Agastya (*Devi-Bhāgavata*, VII, 38; Gangoly's *South Indian Bronzes*, p. 16).

Bedasmṛiti—It is the same as **Bedasruti**. (*Mbh.*, Bhishma, ch. 9).

Bedasruti—1. The river Baita in Oudh between the rivers Tonse and Gumti (*Rāmāyaṇa*, Ayōdhyâ, ch. 49). 2. The river Besulâ in Malwa. The name of Bedasruti does not appear in many of the *Purāṇas*, only the river Bedasmṛiti being mentioned.

Bedavati—1. The river Hagari, a tributary of the Tuṅgabhadra in the district of Bellary and Mysore [*Skanda P.*, Sahyâdri kh.; *Ind. Ant.* vol. XXX (Fleet)]. But see *Vārâha P.*, ch. 85. The river Baradâ or Bardâ, southern tributary of the Kṛishṇa, the Baradâ of the *Agni Purāṇa*, CIX, 22 (Pargiter's *Mârkandeya P.*, p. 303)—See **Barada**.

Bedisa-giri—Same as **Bessanagara** (*Oldenberg's Dîpavaṃsa*) and **Bidisa** or Bhilsa, 26 miles north-east of Bhopal in the Gwalior State.

Bega—Same as **Begavati** (*Padma P.*, Śṛishti, ch. II).

Begavati—1. The river Baiga or Bygi in the district of Madras (*Siva P.*, Bk. II, ch. 10; *Padma P.*, Uttara, ch. 84; *Mackenzie Collection*, pp. 143, 211). The town of Madura is situated on the bank of this river; 2. Kâñchipura or Conjeveram stands on the northern bank of river called Begavatî

Behat—The river Jhelum in the Punjab.

Beltura—Berul, Yerulâ, Elura, or Ellara in the Nizam's Dominion (*Ind. Ant.*, XXII, p. 193; *Bṛihat-saṃhitâ*, XIV, 14).

Bena—The river Wain-Gaṅgâ in the Central Provinces (*Padma P.*, Âdî kh., ch. 3). Same as **Benva**. It is a tributary of the Godâvarî [*Mbh.*, Vana, ch. 85; *Padma P.*, Svarga (Âdi), ch. 19].

Benakataka—Warangal, the capital of Teliṅga or Andhra. (*Literary Remains of Dr. Bhau Daji*, p. 107).

Bengi—The capital of Andhra, situated north-west of the Elur lake between the Godāvarī and the Kṛishṇā in the Kistna district. It is now called Begi or Pedda-Begī (Sewell's *Sketch of the Dynasties of Southern India*, p. 99). Vishnuvardhana, brother of Pulakeśi II, founded here a branch of the Chalukya dynasty in the seventh century A.D. (see *Andhra*). Its name is mentioned in the *Vikramāṅkadevacharita*, VI, p. 26 (see Buhler's note in the *Introduction* to this work at p. 35). From the capital, the country was also called Bengi-deśa which according to Sir W. Elliot, comprised the districts between the Kṛishṇa and the Godāvarī (*JRAS.*, vol. IV). It is now called the Northern Circars (Dr. Wilson's *Indian Castes*, vol. II, p. 88). Its original boundaries were, on the west the Eastern Ghats, on the north the Godāvarī and on the south the Kṛishṇā (*Bomb. Gaz.*, vol. I, Pt. II, p. 280).

Beni—1. A branch of the Kṛishṇā (*Padma P.*, Uttara, ch. 74), same as **Benva**.
2. The Kṛishṇā itself.

Beni-ganga—The river Wain-Gaṅgā: see **Benva** (*Bṛihat-Siva P.*, Uttara, ch. 20).

Benkata-giri—The Tirumalai mountain near Tripati or Tirupati in the north Arcot district, about seventy-two miles to the north-west of Madras, where Rāmānuja, the founder of the Śrī sect of the Vaishṇavae, established the worship of Viṣṇu called Venkaṭasvāmī or Bālāji Bīśvanātha in the place of Siva in the twelfth century of the Christian era: same as **Tripadi**. See **Srirangam**. The *Padma Purāna* (Uttara kh., ch. 90) mentions the name of Rāmānuja and the Venkaṭa hill. See **Tripadi**. Benkaṭādri is also called Śeṣhādri (*Ep. Ind.*, vol. III, p. 240; *Skanda P.*, Viṣṇu kh., chs. 16, 35). For the list of kings of Venkaṭagiri, see *JASB.*, (1838), p. 516.

Benugrama—Same as **Sugandhavarti**

Benuvana-vihara—The monastery was built by king Bimbisāra in the bambao-grove situated on the north-western side of Rājgir and presented to Buddha where he resided when he visited the town after attaining Buddhahood. It has been stated in the *Mahāvagga* (I, 22, 17) that Venuvana, which was the pleasure-garden of king Seniya (Śreṇika) Bimbisara was not too far from the town of Rājagṛiha nor too near it (see **Girivraja-pura**). It was situated outside the town at a short distance from the northern gate at the foot of the Baibhāra hill (Beal's *Fo-Kwa-Ki*, ch. xxx; *Ava. Kalp.*, ch. 39).

Benva—1. The Benā, a branch of the Kṛishṇā, which rises in the Western Ghats. Same as **Beni**. 2. The Kṛishṇā. 3. The river Wain-Gaṅgā, a tributary of the Godāvarī, which rises in the Vindhyāpāda range (*Mārkaṇḍeya P.*, ch. 57). Same as **Bena**. It is called Benī Gaṅgā (*Bṛihat-Siva P.*, Uttara, ch. 20),

Benya—Same as **Bena**: the river Wain-Gaṅgā.

Bessanagara—**Besnagar**, close to Sanchi in the kingdom of Bhopal, at the junction of the Besali or Bes river with the Betva, about three miles from Bhilsa. It is also called Chetiya, Chetiyanagara, or Chetyagiri (Chaityagiri) in the *Mahāvamśa*. It was the ancient capital of Daśārṇa. Aśoka married Devī, the daughter of the chieftain of this place, on his way to Ujjayini of which place, while a prince, he was nominated governor. By Devī, he had twin sons, Ujjeniya and Mahinda

and a daughter Saṅghāmitta. The two last named were sent by their father to introduce Buddhism into Ceylon with a branch of the Bodhi-tree of Buddha-Gayâ. Aśoka was the grandson of Chandragupta of Pāṭaliputra, and reigned from 273 to 232 B.C. A column was discovered at Besnagar, which from the inscription appears to have been set up by Heliodorus of Taxila who was a devotee of Viṣṇu, as *Garuḍa dhvaja*, in the reign of Antialcidas, a Bactrian king who reigned about 150 B.C. See **Chetiyaḡiri**.

Bethadipa—It has not been correctly identified, but it seems to be the modern Bethia to the east of Gorakhpur and south of Nepal. The Brahmins of Beṭhadīpa obtained an eighth part of the relics of Buddha's body after his death (Mahāparinibbāna Sutta, ch. vi) See **Kusinagara**. It seems that the extensive ruins consisting of three rows of earthen barrows or huge conical mounds of earth, about a mile to the north-east of Lauriya Navandgaḡ (Lauriya Nandangaḡ) and 15 miles to the north-west of Bethia in the district of Champaran, are the remains of the *stūpa* which had been built over the relics of Buddha by the Brahmins of Beṭha-dīpa. At a short distance from these ruins stands the lion pillar of Aśoka containing his edicts. Dīpa in Beṭhadīpa is evidently a corruption of *Dhāpa*, which again is a corruption of *Dāgaba* or *Dhātugarbha* or *Stūpa* containing Buddha's relics [cf. **Mahasthana**, the ancient name of which (Sītā-dhāpa or Sītā-dhātugarbha) was changed into Sītā-dīpa]. The change of *Dipa* into *Dia* is an easy step. Hence it is very probable that from Beṭha-dia comes Beṭhiā,

Betravati—1. The river Betva in the kingdom of Bhopal, an affluent of the Jamunā (*Meghadūta*, Pt. I, 25), on which stands Bhilsa or the ancient Vidiṣā. 2. The river Vātrak, a branch of the Sābarmatī in Gujarat (*Padma P.*, Uttara, ch. 53, on which Kaira (ancient Khetaka) is situated [*JASB.* (1838) p. 908]. Same as **Britraghni** and **Bartraghni**.

Bhaddiya—It is also called Bhadiya and Bhadiyanagara in the Pāli books. It may be identified with Bhadaria, eight miles to the south of Bhagalpore [see my "Notes on Ancient Aṅga" in *JASB.*, X, (1914), p. 337]. Mahāvīra, the last of the Jaina Tīrthaṅkaras, visited this place and spent here two Pajjusanas (rainy-season retirement). It was the birth-place of Viśākhā, the famous female disciple of Buddha (see **Sravasti**). She was the daughter of Dhanañjaya and granddaughter of Menḡaka, both of whom were treasurers to the king of Aṅga. Buddha visited Bhaddya *Mahāvagga*, V, 8, 3), when Viśākha was seven years old and resided; in the Jātiyavāna for three months and converted Bhaddaji, son of a rich merchant [*Mahāvagga*, vol. II, p. 229]; V, 8; *Mahā-Panāda-Jātaka* (No. 264) in the *Jātakas* (Camb. Ed.). Viśākhā's father removed to a place called Sāketa, 21 miles to the south of Srāvastī, where she was married to Puṇavarddhana or Puṇyavardhana, son of Migāra, the treasurer of Prasenaḡit, king of Srāvasti. She caused Migāra, who was a follower of Nigrantha Nāthaḡutta, to adopt the Buddhist faith, and hence she was called Mīgāramātā (*Mahāvagga*, VIII, 51; Spence Hardy's *Manual of Buddhism*, 2nd ed. 226). It appears that at the time of Buddha, the kingdom of Aṅga had been annexed to the Magadha kingdom by Bimbisāra, as Bhaddiya is said to have been situated in that kingdom (*Mahāvagga*, VI, 34; Spence Hardy's *Manual of Buddhism*, p. 166).

Bhadrā—It is evidently the Yarkand river on which the town of Yarkand is situated: it is also called Zarafshan (*Vishṇu P.*, Bk. II, ch. 2). It is one of the four rivers into which the Ganges is said to have divided itself (*Bhāgavata P.*, V, 17).

Bhadrakarna—1. Karnapura or Karnāli, on the south bank of the Nerbada. It contains one of the celebrated shrines of Mahādeva (*Mahā-Śiva-Purāṇa*, Pt. 1, ch. 15, and *Mahā-bhārata*, Vana P., ch. 84). See Eranḍi. 2. A sacred *hrada* (lake or reservoir) in Trinetraśvara or modern Than in Kathlawad (*g.v.*) (*Kārma P.*, I, 34; *Skanda P.*, Prabhāsa Kh., Arbuda, ch. 8).

Bhadrāvati—Bhaṭāla, ten miles north of Warora in the district of Chanda, Central Provinces. Bhandak, in the same district and 18 miles north-west of Chanda town, is also traditionally the ancient Bhadrāvati. It was the capital of Yuvanāśva of the *Jaimini-Bhārata*. Cunningham has identified Bhadrāvati with Bhilsa (*Bhilsa Topes*, p. 364; *JASB.*, 1847, p. 745). Buari, an old place near Pind Dadan Khan in the district of Jhelum in the Punjab also claims the honour of being the ancient Bhadrāvati: it contains many ruins, (*JASB.*, XIX, p. 537). The *Padma-Purāṇa* (Uttara, ch. 30) places Bhadrāvati on the banks of the Sarasvatī. In the *Jaimini-Bhārata*, ch. 6, Bhadrāvati is said to be 20 Yojans distant from Hastināpura. Ptolemy's Bardaothis has been identified with Bhadrāvati: he places it to the east of the Vindhya range (McCordle's *Ptolemy*, p. 162), and it has been considered to be identical with Bhārhut (*Arch. S. Rep.*, XXI, p. 92).

Bhadrika—Same as Bhaddiā (*Kaṭhasūtra*, ch. vi). Mahāvira spent here two Pajjusanas,

Bhāganagara—Hyderabad in the Deccan.

Bhāgaprastha—Bagpat, thirty miles to the west of Mirat, one of the five *Prasthas* or villages said to have been demanded by Yudhishtira from Duryodhana (see *Paṇiprastha*). It is situated on the bank of the Jamuna in the district of Mirat.

Bhāgrathi—Same as Gaṅgā (*Harivaṃśa*, I, ch. 15).

Bhāgvatī—The river Bāgmātī in Nepal: Baggumudā of the Buddhists (*Chullavagga*, Pt. XI, ch. I).

Bhaktapura—Bhātgaon, the former capital of Nepal. It was also called *Bhagatapattana*. Narendra Deva, king of this place, is said to have brought Avalokiteśvara or Simhānātha-Lokeśvara (Padmapāṇi) from Putalakā-parvata in Assam to the city of Lalitāpattan in Nepal to ward off the bad effect of a drought of twelve years. The celebrated Shad-akshari (six-lettered) Mantra "Om Mani padme hum" so commonly used in Tibet is an invocation of Padmapāṇi: it means "The mystic triform Deity is in him of the Jewel and the Lotus," i.e. in Padmapāṇi who bears in either hand a Jewel and a Lotus, the lotus being a favourite type of creative power with the Buddhists.

Bhālānasah—Bolan (pass). It is mentioned in the *Rigveda* (Macdonell and Keith: *Vedic Index of Names and Subjects*, vol. II, p. 99).

Bhālāta—A country situated by the side of Suktimāna mountain: it was conquered by Bhīma (*Mbh.*, Sabhā, ch. 30). It is also mentioned in the *Kalki-Purāṇa* as being conquered by Kalki. Bhālāta is a perhaps corruption of Bhar-rāshṭra. The name does not appear in the other *Purāṇas*.

Bharadvāja-śrama—In Prayāga or Allahabad, the hermitage of Rishi Bharadvāja was situated (*Rāmāyaṇa*, Ayodhya K., ch. 54). The image of the Rishi is worshipped in a temple built on the site of his hermitage at Colonelganj. The hermitage was visited by Rāmachandra on his way to the Daṇḍakāranya.

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Bharahut—In the Central Provinces, 120 miles to the south-west of Allahabad and nine miles to the south-east of the Sutna railway station, celebrated for its *stûpa* said to belong to 250 B.C.

Bhâratavarsha—India. India (Intu of Hiuen Tsiang, who travelled in India from 629 to 645 A.D.), is a corruption of Sindhu (*q.v.*) or Sapta Sindhu (Hafta Hendu of the *Vendidad*, I, 73). It was named after a king called Bharata (*Lînga P.*, Pûrva Bhâga, ch. 47; *Brahma P.*, ch. 13), and before Bharata, it was called Himâhva-varsha (*Brahmânda P.*, Pûrva, ch. 33, śloka 55) and Haimavata-varsha (*Lînga P.*, Pt. I, ch. 49). In the Pauranic period, Bhâratavarsha was bounded on the north by the Himalayas, on the south by the ocean, on the east by the country of the Kirâtas and on the west by the country of the Yavanas (*Vishnu P.*, II, ch. 3; *Mârkaṇḍeya P.*, ch. 57). Bhâratavarsha represents a political conception of India, being under one king, whereas Jambudvîpa represents a geographical conception.

Bhârgava—Western Assam, the country of the Bhars or Bhors (*Brahmânda P.*, ch. 49).

Bhârgavi—A small river near Puri in Orissa was called Daṇḍabhângâ from the fact that Nityânanda broke at Kamalapura on the bank of this river the Daṇḍa or ascetic stick of Chaitanya and threw the broken pieces into the stream (*Chaitanya-charitâmṛita*, II). It was also called Bhâgî.

Bhartṭri-sthâna—Same as Svâmi-tîrtha (*Paḍma P.*, Svarga, ch. 19).

Bharu—The name of a kingdom of which Bharukachchha was a seaport; see Bharukachchha.

Bharukachchha—Baroach, the Barygaza of the Greeks (*Vinaya*, III, 38). Bali Râjâ attended by his priest Sukrâchârya performed a sacrifice at this place, when he was deprived of his kingdom by Vishnu in the shape of a dwarf, Vâmana, (*Matsya P.*, ch. 114). Sarva-varmâ Âchârya, the author of the Kâtantra or *Kalâpa Vyākaraṇa* and contemporary of Râjâ Śâtavâhana of Pratishṭhâna was a resident of Bharukachchha (*Kathâ-sarit-Sâgara*, Pt. I, ch. 6). The Jaina temple of Śakunikâvihâra was constructed by Âmrabhata in the reign of Kumârapala, king of Pattana, in the 12th century. Bharukachchha was also called Bhṛigupura (Tawney: *Prabandhakintâmaṇi*, p. 136). In the *Suppâraka Jâtaka* (*Jâtaka*, Cam. ed., iv, p. 86), Bharukachchha is said to be a seaport town in the kingdom of Bharu.

Bhâsa—Perhaps it is the Bhâsnâth hill, a spur of the Brahmayoni hill in Gaya: see Gaya [*Anugîtâ*, (SBE.,) vol. VIII, p. 346].

Bhâskara-kshetra—Prayâga, see Prayaga (Raghunandana's *Prâyaścitta-tattvam*, Gaṅgâ-Mâhatmya).

Bhautika-Lîngas—For the five Bhautika or elementary images of Mahâdeva, see Chidambaram.

Bhavânînagara—Same as Tuljabhavânî.

Bhîmâ—Same as Vidarbha (*Devî P.*, ch. 46).

Bhîmanagara—Kangra.

Bhîmapura—1. Vidarbhanagara or Kuṇḍinapura, the capital of Vidarbha (see Kuṇḍinapura). 2. Same as Dakinî (*Bṛihat-Siva P.*, Uttara Kh., ch. 3).

Bhimarathâ—Same as Bhîmarathî (*Mârkaṇḍeya P.*, ch. 57).

Bhīmarathī—The river Bhīmā which joins the Kṛishṇā (*Garu-da P.*, I, 55).

Bhīmāsthāna—Takht-i-Bhai, 28 miles to the north-east of Peshawar and eight miles to the north-west of Mardan, containing the Yoni-tīrtha and the celebrated temple of Bhīmā Devī described by Hiuen Tsiang; the temple was situated on an isolated mountain at the end of the range of hills which separates the Yusufzai from the Luncoan valley. It was visited by Yudhishṭhira as a place of pilgrimage, and it is also mentioned in the *Padma P.*, Svarga-Kh., ch. 11; *Mahābhārata*, Vana P., ch. 82.

Bhogavardhana-maṭha—Same as Govardhana-maṭha.

Bhoja—See Bhojapura (*Padma P.*, Svarga, ch. 3).

Bhojakata-pura—The second capital of Vidarbha, founded by Rukmi, the brother of Rukmiṇī who was the consort of Kṛishṇa. It was near the Nerbada (*Harivaṃsa*, ch. 117). Bhojakatapura, or in its contracted form Bhojapura, may be identified with Bhojapura, which is six miles to the south-east of Bhilsa (Vidīśa) in the kingdom of Bhopal containing many Buddhist topes called Pipaliya Bijoli Topes. Ancient Vidarbha, according to General Cunningham, included the whole kingdom of Bhopal on the north of the Nerbada (*Bhilsa Topes*, p. 363). The Bhojas ruled over Vidarbha and are mentioned in one of Aśoka's Edicts (see Dr. Bhandarkar's *Hist. of the Dekkan*, III). In the Chammak Copperplate inscription of Pravarasena II of the Vākātaka dynasty, Bhojakata is described as a kingdom which coincides with Berar or ancient Vidarbha, and Chammak, i.e., the village Charmānka of the inscription, four miles south-west of Elchpur in the Amraoti district, is mentioned as being situated in the Bhojakata kingdom (*Corp. Ins. Ind.*, III, 236; *JRAS.*, 1914, p. 321). For further particulars, see Bhojapur (1) in Part II of this work.

Bhojapāla—Bhopal in Central India, which is a contraction of Bhojapāla or Bhoja's Dam which was constructed during the reign of Rājā Bhoja of Dhar to hold up the city lakes (Knowles-Foster's *Veiled Princess*; *Ind. Ant.*, XVII, 348).

Bhojapura—1. Mathurā was the capital of the Bhojas (*Bhāgavata*, Pt. 1, ch. 10). 2. Near Dumraon in the district of Shāhabād in Bengal (see Bhojapur in Pt. II of this work). 3. Same as Bhojakatapura. It contains the temple of Bhojēśvara Mahādeva and a Jaina temple (*JASB.*, 1839, p. 814). The temple of Bhojēśvara was built in the 11th century A.D. For further particulars regarding the temple and dam, see *JASB.*, 1847, p. 740; *Ind. Ant.*, XXVII, 348. Bhoja is mentioned in the *Brahmaṇḍa-Purāṇa* as a country in the Vindhya range. It is the Stagabaza (or Tātaka-Bhoja or tank of Bhoja) of Ptolemy. 4. On the right bank of the Ganges, 30 or 35 miles from Kānyakubja or Kanauj (*Ep. Ind.*, Vol. I, p. 189).

Bhoṭa—See Bhoṭānga.

Bhoṭānga—Bhotan. Bhoṭa according to Lassen is the modern Tibet (*Ep. Ind.* Vol. I, p. 124). According to the *Tārā Tantra*, Bhoṭa extends from Kāśmīr to the west of Kāmarūpa and to the south of Mānasa-sarovara.

Bhoṭānta—Same as Bhoṭānga (*JRAS.*, 1863, p. 71).

Bhrigu-āsrama—1. Balia in the United Provinces, said to have been the capital of Rājā Bali. Bāwan, six miles west of Hardoi in Oudh, also claims the honour of being the capital of Bali Rājā, who was deprived of his kingdom by Viṣṇu in his

Vâmana-avatâra. Bhrigu Rishi once performed asceticism at Balia : there is a temple dedicated to the Rishi, which is frequented by pilgrims. Balia was once situated on the confluence of the Ganges and the Saraju ; it was called Bâgrâsan, being a corruption of Bhrigu-âsrama. Bhrigu Rishi "is said to have held Dadri or Dardara on the banks of the Ganges, where he performed his ceremonies on the spot called Bhrigu-âsrama or Bhadrason (Bagerassan, Rennell)"—Martin's *Eastern India*, II, p. 340. It was also called Dadri-kshetra. Hence the fair there held every year is called Dâdri-melâ. See Dharmâranya 2. 2. Baroach was also the hermitage of this Rishi.

Bhrigu-kachchha—Same as **Bharukachchha**, which is a corruption of Bhrigukshetra, as it was the residence of Bhrigu Rishi. (*Bhâgavata P.*, Pt. 2, ch. viii; *Skanda P.*, Revâ Kh., ch. 182).

Bhrigukshetra—Same as **Bharukachchha**.

Bhrigupatana—A celebrated place of pilgrimage near Kedârnâth in Garwal.

Bhrigupura—Same as **Bharukachchha** (Tawney : *Prabandhachintâmañi*, p. 136). It contains a temple of the twentieth Jaina Tîrthañkara Suvrata.

Bhrigu-tîrtha—Bherâghât, containing the temple of Chaushaṭ Yoginîs, 12 miles to the west of Jabbalpur, on the Nerbada between the Marble Rocks : it is a famous place of pilgrimage (*Padma P.*, Svarga-Kh., ch. 9; *Matsya P.*, ch. 192).

Bhrigu-tuṅga—1. A mountain in Nepal on the eastern bank of the Gaṇḍak, which was the hermitage of Bhrigu (*Varâha P.*, ch. 146). 2. According to Nîlakaṇṭha, the celebrated commentator of the *Mahâbhârata*, it is the Tuṅganâtha mountain (see his commentary on v. 2, ch. 216, Âdi Parva, *Mahâbhârata*) which is one of the Pañcha-Kedâras (see *Pañcha-Kedâra*).

Bhujaganagara—Same as **Uragapura** (*Pavanadûta*, v. 10).

Bhûrisreshṭhika—Bhûriut, once an important place of a Pargana in the sub-division of Arâmbâg in the district of Hooghly in Bengal (*Prabodhachandrodaya Nâṭaka*; my "Notes on the District of Hooghly" in *JASB.*, 1910, p. 599).

Bhushkhâra—Bokhara it was conquered by Lalitâditya, king of Kâsmîr, who ascended the throne in 697 A.D., and reigned for about 37 years (*Râjataranginî*, Bk. IV). The Khanat of Bokhara is bounded on the east by the Khanat of Khokand called Fergana by the ancients and also by the mountain of Badakshan, on the south by the Oxus, on the west and north by the Great Desert (Vamberg's *Travels in Central Asia*). It was called Sogdiana.

Bibhândaka-âsrama—Same as *Rishyaśringa-âsrama*.

Bichhi—Biṭha, ten miles south-west of Allahabad, the name being found by Sir John Marshall in a seal-die at the place ; in a sealing, it is called Vichhigrâma, *JRAS.*, 1911, p. 127). See *Bitabhaya-pattana*.

Bidarbha—Berar, Khandesh, part of the Nizam's territory and part of the Central Provinces, the kingdom of Bhîshmaka whose daughter Rukmiṇî was married to Kṛishṇa. Its principal towns were Kuṇḍinanagara and Bhojakatapura. Kuṇḍinanagara (Bidarbhanagara), its capital, was evidently Bidar. Bhojakatapura was Bhojapura, six miles south-east of Bhilsa in the kingdom of Bhopal. The Bhojas of the *Purâṇas* lived in Vidarbha. In ancient times, the country of Vidarbha included the kingdom of Bhopal and Bhilsa to the north of the Nerbada (Cunningham's *Bhilsa Topes*, p. 363). See *Bhojakatapura* and *Kuṇḍinapura*.

Bidarbhanadi—The Pain Gaṅgā.

Bidarbhanagara—Same as Kuṇḍīnapura.

Bidaspes—The river Jhelum in the Punjab.

Bidegha—Same as Bideha (*Śatapatha-Brāhmaṇa* I, 4, 1, 14).

Bideha—Tirhut, the kingdom of Rājā Janaka, whose daughter Sītā was married to Rāmachandra. Mithilā was the name of both Videha and its capital. Janakpur in the district of Darbhanga was the capital of Rājā Janaka. Benares afterwards became the capital of Bideha (Sir Monier Monier-Williams' *Modern India*, p. 131). About a mile to the north of Sītāmārhi, there is a tank which is pointed out as the place where the new-born Sītā was found by Janaka while he was ploughing the land. Panaurā, three miles south-west of Sītāmārhi, also claims the honour of being the birth-place of Sītā. About six miles from Janakpur is a place called Dhenukā, (now overgrown with jungle) where Rāmachandra is said to have broken the bow of Hara. Sītā is said to have been married at Sītāmārhi. Bideha was bounded on the east by the river Kauśiki (Kusi), on the west by the river Gaṇḍaka, on the north by the Himalaya, and on the south by the Ganges. It was the country of the Vajjis at the time of Buddha (see Balbāli).

Bidiśā—1. Bhilsa, in Malwa in the kingdom of Bhopal, on the river Betwa or Vetravati, about 26 miles to the north-east of Bhopal. By partitioning his kingdom, Rāmachandra gave Bidiśā to Śatrughna's son Śatrughātī (*Rāmāyaṇa*, Uttara, ch. 121). It was the capital of ancient Daśārṇa mentioned in the *Meghadūta* (Pt. I, v. 25) of Kālidāsa. It is called Baidiśa-desa in the *Devi-Purāṇa* (ch. 76) and the *Rāmāyaṇa*. Agnimitra, the son of Pushyamitra or Pushpamitra, the first king of the Śuṅga dynasty, who reigned in Magadhā in the second and third quarters of the second century B.C., was the viceroy of his father at Bidiśā or Bhilsa (Kālidāsa's *Mālavikāgnimitra*, Act V). Agnimitra, however, has been described as the king, and his father as his general. The topes, known by the name of Bhilsa Topes, consist of five distinct groups, all situated on low sandy hills, viz., (1) Sanchi topes, five and a half miles south-west of Bhilsa; (2) Sonāri topes, six miles to the south-west of Sanchi; (3) Satdhāra topes, three miles from Sonāri; (4) Bhojpur topes, six miles to the south south-east of Bhilsa, and Andher, nine miles to the east south-east of Bhilsa. They belong to a period ranging from 250 B.C. to 78 A.D. (Cunningham's *Bhilsa Topes*, p. 7). 2. The river Bidiśā has been identified with the river Bes or Besali which falls into the Betwa at Besnagar or Bhilsa (Wilson's *Vishṇu P.*, Vol. II, 150).

Bidyānagara—1. Bijayanagar on the river Tuṅgabhadrā, 36 miles north-west of Bellari, formerly the metropolis of the Brahmanical kingdom of Bijayanagar called also Karṇāṭa. It is locally called Hampi. It was founded by Saṅgama of the Yādava dynasty about 1320 A.D. According to the *Mackenzie Manuscripts* (see *JASB.*, 1838, p. 174) it is said to have been founded by Narasiṅgha Rayer, father of Kṛishṇa Rayer. Bukka and Harihara were the third and fourth kings from Saṅgama. For the genealogy of the Yādava dynasty, see *Ep. Ind.*, vol. III, pp. 21, 22, 114 and 223. It contains the celebrated temple of Viṭhoba (Meadows Taylor's *Architecture in Dharwar and Mysore*, p. 65) and also of Virūpākṣha

"Hill House" of Colgong by Mr. Barnes and which may still be found there, were beautifully sculptured and can bear comparison with the beautiful sculptures of the Nālanda monastery. As the monastery was founded in the eighth century it has not been mentioned by Hiuen Tsiang, who visited Champā in the seventh century, though he refers to the excavations which had evidently been done by the Hindus. Śrībaddha Jānāpāda was the head of the monastery at the time of Dharmapāla. It had six gates, and the six gate-keepers were Paṇḍits of India, and no one could enter the monastery without defeating these Paṇḍits in argument. Bikramaśīlā was destroyed by Bakhtiyār Khilji in 1203 (see Kern: *Manual of Indian Buddhism*, p. 133). The Hindu Universities of Mithilā and Nadiā were established after its destruction. See *Durvasā-ārama* (see my "Bikramaśīlā Monastery" in *JASB.*, 1909, p. 1). On the top of the hill is the temple of Baṭeśvaranātha Mahādeva which is celebrated in this part of the country, established perhaps after the destruction of the monastery.

Bina—1. The river Kṛishṇā, the Tynna of Ptolemy. 2. Almorah in Kumaun. It is also called Benwā.

Binasana-tīrtha—The spot in the great sandy desert in the district of Sirhind (Patiala) where the river Sarasvatī loses itself after taking a westerly course from Thanesar. See *Sarasvatī*.

Bināsinī—The river Banas in Gujarat on which Disa is situated (*Bṛihadjyotiśhārṇava*).

Bināyaka-kṣhetra—Three or four miles from Dhanmaṇḍal above the Bhuvaneśvar railway station on the top of a mountain in Orissa.

Bināyaka-tīrthas—There are eight places sacred to Vināyaka or Gaṇeśa: 1. Moreśvara, six miles from Jajuri, a station of the South Marhatta Railway. 2. Ballāṭa, forty-six miles by boat from Bombay; it contains the temple of Vināyaka named Marudā. 3. Lonādrī, fifty miles from the Teligaon station of the G. I. P. Railway. 4. Sidhatek, on the river Bhīmā, ten miles from the Diksal station of the G. I. P. Railway. 5. Ojhar containing the temple of Vināyaka Bighneśvara. 6. Sthovara called also Theura. 7. Rānjanagrāma. 8. Mahāda. The last three are on the G. I. P. Railway. See *Aṣṭa-vināyaka*.

Bindhyāchala—1. The Vindhya range. The celebrated temple of Vindubāsinī (*Devī-Bhāgavata*, VII, 30) is situated on a part of the hills near Mirzapur. It is one of the stations of the E. I. Railway. The temple of the eight-armed Yogamāyā, which is one of the 62 Pīthas, where the toe of Sati's left foot is said to have fallen, is at a short distance from the temple of Vindubāsinī (see *Sita P.*, IV, Pt. I, ch. 21). Yogamāyā, after warning Kamsa, king of Mathurā, of the birth of his destroyer, came back to the hills, and took her abode at the site of the temple of Vindubāsinī (*Skanda P.*, Roṇā Kh, ch. 55). It was, and is still a celebrated place of pilgrimage mentioned in the *Kathā-sarīt-sāgara* (I, ch. 2). The town of Bindhyāchala was included within the circuit of the ancient city of Pampāpura (Führer's *M. A. I.*). The fight between Durgā and the two brothers Sumbha and Niśumbha took place at Bindhyāchala (*Vāmana P.*, ch. 55). See *Chandrapura*. The goddess Vindubāsinī was widely worshipped in the seventh century, and her shrine was considered as one of the most sacred places of pilgrimage (*Kathā-sarīt-sāgara*, chs. 52, 54). 2. Another Bindhyāchala has been identified by Mr. Pargiter with the hills and plateau of South Mysore (*Rāmāyaṇa*, Kishk, ch. 48; *JRAS.*, 1894, p. 261).

Bindhya-pāda Parvata—The Satpura range from which rise the Tāpti and other rivers (*Varāha P.*, ch. 85). It lies between the Nerbada and the Tāpti. It is the Mount Sardonyx of Ptolemy containing mines of cornelian, Sardian being a species of cornelian (McCrindle's *Ptolemy*). On a spur of the Satpura range is a colossal rock-cut Jaina image of the Digambara sect called Bawangaj, about 73 feet in height on the Nerbada in the district of Burwani, about 100 miles from Indore (*JASB.*, XVII, p. 918). See *Srāvāna-Belgola*.

Bindhyatavi—Portions of Khandesh and Aurangabad, which lie on the south of the western extremity of the Vindhya range, including Nasik.

Bindubasini—The celebrated place of pilgrimage in the district of Mirzapur in the U. P. See *Vindhyachala (Vāmana P.*, ch. 45).

Bindu-sara—1. A sacred pool situated on the Rudra-Himālaya, two miles south of Gaṅgotri, where Bhagīratha is said to have performed asceticism for bringing down the goddess Gaṅgā from heaven (*Rāmāyaṇa*, I, 43, and *Matsya P.*, ch. 121). In the *Brahmāṇḍa-Purāṇa* (ch. 51), this tank is said to be situated at the foot of the Gauḍa Parvata on the north of the Kailāsa range, which is called Maināka-Parvata in the *Mahābhārata* (Sabhā, ch. 3). 2. In Sitpur (Siddhapura in Gujarat) north-west of Ahmedabad: it was the hermitage of Kardama Rishi and birth-place of Kapila (*Bhāgavata P.*, Skandha III). See Siddhapura. 3. A sacred tank called Bindusāgara and also Gosāgara at Bhuvaneśvara in Orissa (*Padma P.*). Mahādeva caused the water of this tank to rise from Pātāla by means of his Trīśūla (trident) in order to quench the thirst of Bhagavatī when she was fatigued with her fight with the two demons of Bhuvaneśvara, named Kirtti and Bāsa (*Bhuvaneśvara-Māhātmya*).

Bhūgara—Ahmednagar, seventy-one miles from Poona, which was founded by Ahmed Nizam Shah in 1494.

Bintapura—Katak in Orissa (*Ep. Ind.*, vol. III, pp. 323—359; *JASB.*, 1905, p. 1).

Bipāsa—The Bias, the Hypasis of the Greeks. The origin of the name of this river is related in the *Mahābhārata* (Ādi, ch. 179). Rishi Vāśishṭha, being weary of life on account of the death of his sons killed by Viśvāmitra, tied his hands and feet with chords, and threw himself into the river, which afraid of killing a Brāhmaṇa, burst the bonds (*pāśa*) and came to the shore. The hot springs and village of Vāśishṭha Muni are situated opposite to Monali (*JASB.*, vol. XVII, p. 209).

Birajā-kshetra—A country which stretches for ten miles around Jājpur on the bank of the river Baitaraṇi in Orissa (*Mahābhārata*, Vana P., ch. 85; *Brahma P.*, ch. 42). It is also called Gadā-kshotra, sacred to the Śāktas (*Kapila-saṃhitā*).

Birata—The country of Jaipur. The town of Birāṭa or Bairāt, 105 miles to the south of Delhi and 40 miles to the north of Jaipur (Cunningham, *Arch. S. Rep.*, II, p. 244) was the ancient capital of Jaipur or Matsyadeśa. It was the capital of Virāṭa Rājā, king of the Matsya-deśa, where the five Pāṇḍavas lived in secrecy for one year. It is a mistake to identify Birāṭa with Dinaipur whereat Kāntanagara, Virāṭa's Uttara-gogriha (northern cowshed) is shown, the Dakṣhiṇa-gogriha (southern cowshed) being shown at Midnapur. This identification is not countenanced by the *Mahābhārata*, which relates that Yudhiṣṭhira selected a kingdom in the neighbourhood of Hastināpura as his place of concealment, from which he could watch the movements of his enemy Duryodhana, (*Mbh.*, Virāṭa, ch. 1, and Sabhā, ch. 30). See Matsyadeśa. The Pāṇḍu hill at Bairāt, which has a cave called Bhīmaguphā, contains an inscription of Aśoka (*Corpus Inscriptionum Indicarum*, vol. I, p. 22).

Śiśākha—Oudh was called by this name during the Buddhist period. Viśākha was the capital of Pa Hian's Sha-chi or Śāketa. Dr. Hoey, however, identifies it with Pasha (Pi-so-ka of Hsien Tsiang) in the district of Gonda in Oudh, near the junction of the Sarajā and the Gogra (*J. I. S. B.*, vol. LXIX, p. 71). It has been identified by Dr. Burgess with Lucknow (*Cave Temples of India*, p. 41).

Śiśākha-pattana—Viśagapatam in the Madras Presidency.

Śiśālā—1. Deśāḥ, in the district of Mozaffarpur in the Bihar Province, the Bāśālī of the Buddhist period (*see* Bāśālī). At the time of the *Rāmāyaṇa* (Ādi, ch. 45), the town was situated on the northern bank of the Ganges and not on the Ganḍak; at the time of Kāhemendra in the 11th century, it was on the river Balgumati (*Ara. Kālpa*, ch. 39). 2. Ujini, the capital of Avantī (*Meghadūta* I, 31; *Hemakosha*; *Skanda P.*, Roṣā I, ch. 47). 3. An affluent of the Gandak in Bāśālī (*Mbh.*, Vana, ch. 84).

Śiśālā-badārī—*See* Badārīkāśrama

Śiśālā-chhatra—Same as Śiśālā. Hajipur was included in the kingdom of Bāśālā. Rāmachandra, Lakshmana and Viśvāmitra, on their way to Mithilā, are said to have halted at Hajipur for one night on the site of the present temple called Rāmachandra, which contains the image of Rāmachandra and the impression of his feet. Haji Shamsuddin, king of Bengal, established his capital at Hajipur in the middle of the 14th century, and from him the name of Hajipur has been derived. It still contains a stone mosque said to have been built by him close to the Sonapur Ghāt. The celebrated Rājā Todar Mal lived at Hajipur when he made the settlement of Bengal and Bihar and is said to have resided in the fort (kili), the ruins of which still exist and contain the Nepalese temple. Sonpur, situated at the confluence of the Gandak and the Ganges, was also included in Śiśālā-chhatra. It was at Sonpur (Gajendramoksha-tirtha) that Viṣṇu is said to have released the elephant from the clutches of the alligator, the fight between whom has been described in the *Varāha-Purāṇa* (ch. 111). They fought for five thousand years all along the place from a lake called Kāṇḍā-Tālāo, five miles to the north-west of Sonpur, to the junction of the Gandak and the Ganges. Viṣṇu, after releasing the elephant, established the Mahādeva Hariharanātha and worshipped him. Rāmachandra, on his way to Janakapur, is said to have stopped for three nights on the site of the temple at Sonpur; hence in his honour, a celebrated fair is held there every year.

Śiśālyā—A branch of the Nerbada (*Kūrma P.*, ch. 39).

Śiśṇu-gayā—Lenar in Berar, not far from Melhar, it is a celebrated place of religious resort.

Śiśṇugriha—Tamluk. Same as Tāmralipti (*Hema-kosha*).

Śiśvāmītrā—The river Śiśvāmītrā in Gujarāt on which Baroda is situated (*Mahābhārata*, Bhishma, ch. 9).

Śiśvāmītra-āśrama—Buxar, in the district of Shahabad in Bihar. It was the hermitage of Rishi Viśvāmitra, where Rāmachandra is said to have killed the Rākshasī Tāḍakā. The Charitra-vana at Buxar is said to have been the hermitage of the Rishi (*Rāmāyaṇa*, Bālakāṇḍa, ch. 26), and the western side of Buxar near the river Thora was the ancient Siddhāśrama, the reputed birth-place of Vāmana Deva (*see* Siddhāśrama). The hermitage of Rishi Viśvāmitra is also pointed out as Devakūṇḍa, 25 miles north-west of Gayā. Same as Bedagarbhapurī. The hermitage of the Rishi was also situated on the western bank of the Sarasvatī opposite to Sthānu-tirtha in Kuruśhetra (*Mbh.*, Śalya, ch. 43). It was also situated on the river Kauśiki, modern Kusi.

Bitabhaya-pattana—Biha. eleven miles south-west of Allahabad on the right bank of the Jamuna (*Virt-charitra* of the Jainas quoted by General Cunningham in *Arch. S. R. p.*, vol. 3). But from seals found by Sir John Marshall at Bhitā, the ancient name of the place appears to be Viehhi and Viehhi-grāma, and not Bitabhaya-pattana (*JRAS.*, 1911, p. 127).

Bitamśi—Same as Bitastā.

Bitastā—The river Jhelum, the Hydaspes of the Greeks (*Rigveda* X, 75), and Bitamśā of the Buddhists ("Questions of King Milinda," *SBE.*, p. xxliv).

Bodha—The country round Indraprastha (*q.v.*) which contained the celebrated Tīrtha called Nigambodha, perhaps briefly called Bodha (*Mbh.*, Bhīshma, ch. 9; *Padma P.*, Uttara, ch. 66).

Bolor—Baltistan, or little Thibet, a small state north of Kāśmīr to distinguish it from Middle Thibet or Ladakh and Great Thibet or Southern Tartary.

Brahma—A country in Eastern India, perhaps Burma (*Rāmāyaṇa*, Kishkindhā, ch. 40).

Brahmagiri—1. A mountain in the Nasik district, Bombay, near Tryambaka, in which the Gōḷāvarī has its source (*Padma P.*, Uttara, ch. 62). 2. A mountain in Coorg, in which the Kāverī has its source (see *Kāverī*).

Brahmakunda—The *Kuṇḍa* from which the river Brahmaputra issues: it is a place of pilgrimage (see *Lohitya*).

Brahmanada—The river Brahmaputra (*Bṛihat-Dharma-Purāṇa*, Madhya kh., ch. 10).

Brahmanāla—Maṇikarnikā in Benares.

Brahmanī—The river Bahmini in Orissa (*Mbh.*, Bhīshma, ch. 9; *Padma P.*, Svarga, ch. 3).

Brahmapura—Garwal and Kumaon (*Bṛihat-Saṃhitā*, ch. 14).

Brahmaputra—Same as *Lohitya*. See *Brahma P.*, ch. 64.

Brahmarshi—The country between Brahmāvarita and the river Jamunā: it comprised Kurukṣetra, Matsya, Pañchāla and Śūrasena (*Manu-Saṃhitā*, ch. 2, v. 19).

Brahmasura—1. Same as Rāmahrada (*Mbh.*, Anuśāsana, 25). 2. In Gaya (*Agni P.*, ch. 115),

which are shown the cradle of Kṛishṇa and the spots where Putanā was killed and where Siva appeared to see the infant god. At a short distance from the house of Nanda are the mortar which was overturned by the infant Kṛishṇa, and the place which contained the twin Arjuna trees broken by Kṛishṇa. Gokul or new Gokul was founded by Ballabhā-chāryya in imitation of Mahāvana or Purāṇa (old) Gokul and contains also the same famous spots that are shown in Mahāvana. The shrine of Śyām Lalā at new Gokula is believed to mark the spot where Yaśodā, the wife of Nanda, gave birth to Māyā or Yoga-nidrā, substituted by Vāsudeva for the infant Kṛishṇa. Nanda's palace at Gokul (new Gokul) was converted into a mosque at the time of Aurangzeb. Outside the town is Putnām-khar, where Kṛishṇa is said to have killed Putanā. Growse identifies Mahāvana with Klisoboras of the Greeks and supposes that the modern Braja was the ancient Anūpa-deśa (Growse's *Mathurā*); Aṣṭigṛāma was the birth-place of Rādhikā (*Adi P.*, ch. 12). See Gokula and Braja-maṇḍala.

Braja-maṇḍala—It comprises an area of 84 kos containing many villages and towns and sacred spots associated with the adventures of Kṛishṇa and Rādhikā. The 12 Vanas and 24 Upa-Vanas are specially visited by pilgrims in their perambulation commencing from Mathurā in the month of Bhādra. At the village of Maholi is Madhuvana, the stronghold of the Daitya named Madhu; at Tarsi is Tālavana where Balarāma defeated the demon Dhenuka; at Rādhākunḍa are two sacred pools called Śyāmakunḍa and Rādhākunḍa, where Kṛishṇa expiated his sin after he had slain the bull Arishṭa; at the town of Gobardhan, which contains the celebrated hill of that name on the bank of the tank called Mānaḥ Gaṅgā, is the ancient temple of Hari Deva; at Paitho, the people of Braja came to take shelter from the storms of Indra under the hill uplifted by Kṛishṇa (see Govardhana); at Ganḍholi, the marriage knot was tied which confirmed the union of Rādhā and Kṛishṇa; at Kambana, the demon Aghāsura was killed by Kṛishṇa; at Barshāna, Rādhikā was brought up by her parents Vṛishabhānu and Kirat; at Rithora was the home of Chandrāvali, Rādhikā's faithful attendant; at Nandagāon was the abode of Nanda and Yaśodā; at Pānsarovara, Kṛishṇa drove his cattle morning and evening to water; at Charan Pāhād, Indra did homage to Kṛishṇa; at Chirghāt on the Jamuna, Kṛishṇa stole the bathers' clothes; at Vaka-vana, Vakāsura was slain by Kṛishṇa; at Bhātrond, some Brāhmanas' wives supplied Kṛishṇa and his companions with food (rice) notwithstanding that their husbands had refused to do so; at Bhāṇḍira-vana, Balarāma vanquished the demon Pralamba; at Raval, Rādhikā was born and passed the first years of infancy before her parents went to live at Barshāna; at Brahmāṇḍa Ghāt beyond the village of Hathora, Kṛishṇa showed Yaśodā the universe within his mouth; at Mahāvana, Kṛishṇa passed his infancy and killed Putanā; at Mathurā, he killed Kāṃsa and rested at Bistrānta Ghāt (*Bhāgavata P.*, and Growse's "Country of Braj" in *JASB.*, 1871). See Braja.

Briddha-kāsi—A celebrated place of pilgrimage now called Pudubeli-Gopuram in the presidency of Madras. It was visited by Chaitanya, who defeated here the Buddhists in controversy (Śyāmlāl Goswāmī's *Gaura-sundara*).

Brikasthala—At a short distance to the south of Hastināpura (*Abh.*, Udyoga, ch. 86):

Brikshakhanda—See Chitabhāmi.

Brindavana—Brindāban in the district of Mathurā, where Kṛishṇa showed to the world examples of transcendental love through the Gopis. The original image of Govindaji was removed to Jaipur and that of Madanamohana to Karauli in anticipation

of the raid of Aurangzeb. The splendid and magnificent pyramidal old temple of Govindajī with its elegant carvings and sculptures was built by Man Singh in the thirty-fourth year of Akbar's reign (Growse's *Mathurā* and *Brahmavaivarta P.*, ch. 17 and *Bhāgavata P.*, X, ch. 12). The Nidhuvana and Nikuñjavana, the celebrated bowers of love, Pulina, the place of the rāsamaṇḍala, the Bastraharaṇa-ghât, the Kāliya-daha-ghât,—all situated in Brindāvana were the scenes of Kṛishṇa's love and adventures. Brindāvana appears to have attained celebrity at the time of Kālidāsa (*Raghuvamśa*, VI, 50). Brindāvana was visited by the poet Bilhana who composed his *Bikramāṅkadeva-charita* about A.D. 1085 (see canto XVIII, v. 87). The cenotaph of Haridās is situated in his hermitage, whence Akbar in his visit to Brindāvana took away his disciple, the celebrated musician Tānasena to his court. The predominance of the Buddhist religion for several centuries served to efface all traces of the sacred localities of Brindāvana, but were again restored by the explorations of Rūpa and Śanātana, the celebrated followers of Chaitanya. But the identification of modern Brindāban with the Brindāvana of the Purāṇas is extremely doubtful for the following reasons: (1) Modern Brindāban is six miles from Mathurā, whereas it took Akura the whole day from sunrise to sunset to drive from Brindāvana to Mathurā in a car drawn by swift horses (*Vishṇu P.*, Pt. V, ch. 18, vs. 12 and 33, and ch. 19, v. 9, *Bhāgavata P.*, Pt. X, ch. 39, v. 30, and ch. 41, v. 4). (2) Nanda, the foster-father of Kṛishṇa, removed from Gokula, which is six miles from Mathurā, across the Jamuna to Brindāvana to escape molestations from the myrmidons of Kamsa, king of Mathurā (*Vishṇu P.*, Pt. V, ch. vi, vs. 23, 25, and *Bhāgavata P.*, Pt. X, ch. xi, vs. 10—14). It is therefore not likely that he should select for his sojourn modern Brindāvana which is also six miles from Mathurā and on the same side of the Jamunā, leaving the natural barrier of a river. (3) Brindāvan does not contain any mountain, whereas ancient Brindāvana is described as mountainous (*Bhāgavata P.*, Pt. X, ch. xi, v. 14). (4) Ancient Brindāvana and Mathurā seem to have been situated on the opposite sides of the Yamunā (*Vishṇu P.*, Part V, ch. 18, v. 33, and *Bhāgavata P.*, Pt. X, ch. 39, v. 34).

Brishabhānupura—Same as **Barshāna**.

Brītraghnī—The Vātrak, a tributary of the Sabarmatī in Gujarāt (*Padma P.*, Uttara, ch. 60; *Mārkaṇḍ P.*, ch. 57). Same as **Betravatī** (2) and **Bartraghnī** (cf. *Padma P.*, Uttara, chs. 53 and 60).

Buddhavana—Budhain, about six miles north of Tapovan in the district of Gaya.

Bukephala—Jalālpur in the Punjab (Cunningham's *Anc. Geo.*, 176, 177). This was the place where Alexander the Great's favourite horse was interred. For Alexander's route to India, see *JASB.*, X (1842), "Note on the Passes to Hindoostan from the West and North-west" by H. T. Prinsep; *JASB.*, XXI (1852), p. 214.

Byāghrapura—1. Same as *Koli* (*MB*, p. 139). 2. Same as **Bedagarbhapurī** (*Skanda P.*, Sūta-Saṃhitā, IV, Yajña kh., ch. 24).

Byāghrasara—Buxar in the district of Shahabad. See **Bedagarbhapurī**.

Eyāsa-ārama—Manal, a village near Badrināth in Garwal in the Himalayas. It was the hermitage of Rishi Vyāsa, the author of the *Mahābhārata*, and the reputed author of the *Purāṇas*.

Byāsa-kāśī—Rāmnagar, opposite to Benares across the Ganges. The temple dedicated to Vyāsa Rishi is situated within the precincts of the palace of the Mahārājā of Benares (*Skanda P.*, Kāśī-kh.).

C

Chaityagiri—Same as Chetiyagiri.

Chakranagara—Kelhar, 17 miles north-east of Wardha in the Central Provinces (Cousen's *Arch. S. Rep.*, "Central Provinces and Berar," p. 10; Śiva P., Sanat-kumāra-Saṃhitā, ch. 17). It is perhaps the Chakrāṅkanagara of the *Padma Purāṇa*, Pātāla kh. ch., 13).

Chakrāṅkanagara—See Chakranagara.

Chakra-tīrtha—1. In Kurukshetra, same as Rāma-hrada. 2. In Prabhāsa in Gujarāt on the Gomati (*Dvārakā-māhātmya*) 3. Six miles from the village called Tryambaka, which is near the source of the Godāvari. 4. In Benares: a kunda or reservoir enclosed by an iron railing in the Maṇikarnikā-gṛhāt. 5. In Rāmeśvara (*Skanda P.*, Brahma kh., Setu Mahāt., ch. 3).

Chakshu—The river Oxus or Amu Daria (*Matsya P.*, ch. 120; *Asiatic Researches*, VIII, p. 330) The *Brahmaṇḍa P.* (ch. 51) mentions the names of the countries through which it flows. It is mentioned by Bhāskara-chāryya as a river which proceeds to Katumāla (*Siddhānta-śiro-mani*, Bhuvana-kosha, 37, 38). The *Mahābhārata*, Bhishma P., ch. 11, says that it flows through Sāka-dvīpa. It rises in the Pamir lake, called also the Sari-kul or yellow lake, at a distance of 300 miles to the south of the Jaxartes (McCindole's *Ptolemy*, p. 278).

Chakshushmatī—Same as Ikshumati (cf. *Varāha P.*, ch. 85 with *Matsya P.*, ch. 113).

Chamatkārapura—Ānandapura or Baranagara in the district of Ahmadabad in the province of Gujarat, anciently called Ānarta-deśa, where Līṅga worship was first established and the first Līṅga or phallic image of Mahādeva was called Achaśvara. But according to other Purāṇas, Līṅga worship was first established at Devadāru-vana or Dāru or Daruka-vana in Garvāl (see *Devadaruvana*). Chamatkārapura was also called Nagara, the original abode of the Nāgāra Brāhmins (*Skanda P.*, Nagara kh., chs. 1—13, 114). See *Hataka-kshetra* and *Ānandapura*. The Nāgāra Brāhmins are said to have invented the Nāgri alphabet [see my paper on the "Origin of the Bengali Alphabet (*Banga-lipir ulpatti*)" in the *Suvarṇabanik-Samāchār*, Vol. II.] See *Daruvana*.

Champā—1. Same as Champāpuri. 2. Siam, according to Hiuen Tsiang: it was the country of the Yavanas. (Beal's *Life of Hiuen Tsiang: Introduction*). 3. Tonquin and Cambodia (Col. Yule's *Marco Polo*, Vol. 11, p. 255 note). 4. The river Champā was between the countries of Aṅga and Magadha (*Champeyya Jātaka* in the *Jātakas*, Cam. Ed, IV, p. 281). 5. Champā was also the name of the territory now called Chambā which comprised the valleys of the sources of the Ravi between Kangra, the ancient Trigartta, and Kāshthavāṇa (Dr. Stoin, *Rājatarāṅgī*, II, p. 431).

Champakā—Same as Champāranya: 5 miles to the north of Rajim in Central India. It was the capital of Rājā Hamsadhvaja (*Jaimini-bhārata*, ch. 17).

Champakāranya—Champaran see Champāranya (*Padma P.*, Svarga, ch. 19).

Champā-nadi—The river formed the boundary between Aṅga and Magadha (*Champeyya-Jātaka* in the *Jātakas*, Cam. Ed, IV, No. 506). It was a place of pilgrimage (*Padma P.*, Śrīṣṭi, ch. 11).

Champānagara—1. Chāndniā or Chāndmaya, after the name of Chānd Sadāgar, about 12 miles north of Bogra, and five miles north of Mahāsthānanagar in the district of Bogra in Bengal. It is said to have been the residence of Chānd Sadāgar of the famous tale of *Manasār-Bhāsān*, and it is associated with the story of the devotion of Behulā to her husband Nakhindhara, the youngest son of Chānd Sadāgar. There are two marshes called Gori and Sauri, on either side of the village, which are said to be the

remains of two great rivers. It is now situated on the river Karatoyâ (Hunter's *Statistical Account of Bengal*, vol. VIII, p. 196). The Kâlidaha Sâgar, a large lake outside the rampart of Mahâsthâna fort, is the Kâlidaha of the story [*JASB.*, 1878, p. 94 (Beveridge)]. But Chând Sadâgar's residence is also pointed out at Champânagara near Bhagalpur; where a fair is held every year in honour of Behulâ and Nakhindhara. See, however, Ujâni. 2. Same as Champâpuri.

Champâpuri—Same as **Champâ**. Champânagara, situated at a distance of about four miles, to the west of Bhagalpur. It was also called Mâlinî and Champâ-mâlinî (*Matsya P.*, ch. 48; *Hemakosha*). It was the capital of ancient Aṅga, of which the king was Rājâ Romapâda or Lomapâda who adopted Daśaratha's daughter Śântâ (*Râmâyana*, Âdi, ch. 10). Lomapâda's great-grandson Champâ is said to have founded the town of Champânagara which was formerly called Mâlinî, but it is mentioned in the *Mahâbhârata* (Vana P., ch. 112) that Champâ was the capital of Lomapâda. At the time of the *Mahâbhârata* it was the capital of Karṇa, the ally of Duryodhana. It is also described as a place of pilgrimage in the *Mahâbhârata* (Vana P., ch. 85). The Karṇagad which is included in Champânagara contains the remains of a fort which is pointed out as the fort of Karṇa, who was brought up at this place. But it has been thought by some that Karṇagad in Champânagara and Karṇachandâ in Monghyr have been named after Karṇasena, king of Karṇasuvârṇa, who had conquered Aṅga and Baṅga. There is a temple of Mahâdeva called Manaskâmanânâtha, which is said to have been set up by Rājâ Karṇa, but which appears to have been built on the site of an ancient Buddhist temple. Just outside the temple on the southern side there are many Buddhist statues. The vestiges of the ramparts of the fort on all sides still exist. Champânagara was visited by Hiuen Tsiang in the seventh century as a Buddhist place of pilgrimage. Champâ was the birth-place of "Biraja-Jina," the author of the celebrated Buddhist work *Lankâvatâra Sûtra* (ch. 10), and also that of Pâlakâpya Muni, the author of the *Hastâyurveda* (a treatise on the diseases of elephants). Sona Kolavisa, the author of one of the *Theragâthâs* was a resident of Champâ (*Mahâvagga*, V., 1). Many Buddhist statues and remains of ancient pillars are still found scattered over the town. The remains of the mound, on which the surrounding wall of the town was situated, as mentioned by Hiuen Tsiang, may still be seen close to the Nathnagar Railway Station. Spence Hardy, on the authority of Csoma Körösi, states that a king of Aṅga (Brahmadatta), whose capital was Champâ, had conquered Magadha before the birth of Buddha, but when Bimbisâra, then a prince, grew up, he invaded Aṅga and caused the king to be slain : after which he resided at Champâ till the death of his father Kshatranjjas, when he returned to Rājagṛiha (*Hardy's Manual of Buddhism*, p. 166, second ed.; *Duff's Chronicle*, p. 5). Since that time, Aṅga remained subject to Magadha. Champâpuri is also a very sacred place to the Jainas, inasmuch as it was visited by Mahâvîra, the last Tirthaṅkara who spent here three Parjjusanas (rainy season retirement) (*Kalpisûtra*, ch. vi), and it is the birth-place and the place of death of Bâsupûjya, the twelfth Tirthaṅkara, whose symbol is the buffalo. He was the son of Bâsupûjya and Jayâ (Buchanan's *Observations on the Jainas : Asiat. Res.*, IX, 30). The temple of Bâsupûjya was erected by a Jaipur chief, Sungree Siree Dhata and his wife Sungvin Siree Surjaice in the Yudhishthira era 2559 (see the Inscription in Major Francklin's *Site of Ancient Palibothra*, pp. 16, 17 : Yudhishthira Era 2559 corresponds to 541 B.C.). At Nathnagar, which is a quarter (*mahallâ*) of Champânagara exists this beautiful temple of the Digambara sect, which is dedicated to Bâsupûjya, who is said to have lived and died at the site of this

temple. From the inscriptions on some Jaina images exhumed from the neighbourhood of an old Jaina temple at Ajmer, it appears that these images, which were of Bāsupūjya, Mallinātha, Pārsvanātha, and Vardhamāna were dedicated in the thirteenth century A.D., i.e., ranging from Samvat 1239 to 1247 (*JASB.*, 1938, p. 52). The *Uvāsagadasāo* mentions that a temple called Chaitya Punnabhadda existed at Champā at the time of Sudharman, one of the eleven disciples of Mahāvira who succeeded as the head of the Jaina sect on his death (Hoernle's *Uvāsagadasāo*, p. 2, notes, *Jñātādharma-sūtrapāṭha*). The town was visited by Sudharman, the head of the Jaina hierarchy, at the time of Kunika or Ajātaśatru who came barefooted to see the Gaṇadhara outside the city where he had taken up his abode. Sudharman's successor, Jambu and Jambu's successor Prabhava also visited Champā, and Prabhava's successor Sayambhava lived at this city where he composed the *Daśavikālika Sūtra* containing in ten lectures all the essence of the sacred doctrines of Jainism (Hemchandra's *Sthavirāvalī* or *Parīśiṣṭaparva*, Cantos IV, V). After the death of Bimbisāra, Kunika or Ajātaśatru made Champā his capital, but after his death, his son Udāyin transferred the seat of government to Pāṭaliputra (Canto VI). On the northern side of this old temple of Bāsupūjya, there is another temple dedicated to him, but it has been newly built. At Champānagara proper, there is another temple of the Jains belonging to the Śvetāmbara sect, containing the images of many Tirthankaras. Champā has been described in the *Daśakumāra-charita* as abounding in rogues. From the *Champaka-Śreshṭhi-Kathā*, a Jaina work, it appears that the town was in a very flourishing condition. In the opening lines, the castes and trades of the town are enumerated. There were perfumers, spice-sellers, sugar-candy sellers, jewellers, leather-tanners, garland-makers, carpenters, goldsmiths, weavers, washermen, etc. The name of the king is mentioned as Sāmanta Pāla : his minister was Briddhadatta (*Catalogue of Sanskrit Manuscripts* by M. M. Haraprasāda Śāstri, 1892). Champānagara is also traditionally the abode of Chānd Sadāgar, the story of whose son Lakhindara and his wife Behulā is so graphically related in the poem called *Manasār Bhāṣān*. The place where he was bitten by the snake and the Ghāt where his dead body was launched are still pointed out close to the East Indian Railway bridge. It is still called Behulā Ghāt and is situated at the junction of the Ganges and the Chandan, where Behulā is said to have put the corpse of her deceased husband on a raft and carried it to different places till it was miraculously restored to life. A great fair is held here every year in the month of Bhādra in honour of Behulā, the devoted wife of Lakhindara. The Ganges flowed by the side of the town, but, within the course of the last fifty years, it has receded about a mile to the north. Of all the places claimed as the residence of Chānd Sadāgar, (as Champā in the district of Burdwan near the river Gangur or Behulānadi and Chandania or Chandmaya in the district of Bogra), this place has the most preferential claim, inasmuch as it is situated on the Ganges, on which the story and the tradition place the Champānagara of Chānd Sadāgar, and there was, according to the Hindu and Buddhist works, no other Champānagara on the Ganges except the Champānagara near Bhagalpur. At the time of Buddha, Champā was one of the six great cities of India, for Ānanda exhorted him to die in one of these great cities : Champā, Rājagriha, Srāvastī, Śāketa, Kauśāmbī and Benares, and not in the insignificant town of Kusinārā (*Mahāparinibbāna-suttanta*, ch V). Subhadrāṅgī, the mother of Aśoka, was born at Champā. Her father was a poor Brāhman, who took her to Pāṭaliputra and presented her to Bindusāra called also Amitraghāta, king of Magadha (347 to 319 B.C.), in consequence of a prognostication that she would be a great queen. The jealous queens, however, employed her in menial work, but she attracted the attention of the king, who made her his

queen. She became the mother of Aśoka and Vītāśoka. The artificial lake excavated by Queen Gaggara mentioned in Buddhist works, containing groves of Champaka trees on its banks, where wandering monks (*Pabbajikas*) used to reside at the time of Buddha (Rhys Davids' *Buddhist India*; *Mahāvagga*, IX, 1; *Sonadaṇḍa Sutta*, I, with Dr. Rhys Davids' notes), may be identified with the large silted-up tank now called Sarovara, from the depth of which Buddhist statues were recovered. Champā was surrounded by groves of Champaka trees even at the time of the *Mahābhārata* (*Anuśāsana P.* ch. 42). The king of Champāpuri had two beautiful palaces, one called Gaṇḍalātā, at Kuruchattar, now called Karpāt, seven miles east of Bhagalpur at the confluence of the Ganges and the Jamuna near the Gogha-nālā, and the other called Kṛidāsthālī near Pātharghātī was situated at the confluence of the Ganges and the Kōsi [Franklin's *Site of Palibothra*, pp. 28, 29. See my "Notes on Ancient Aṅga" in *JASB.*, X (1914)].

Champarānya—1. Five miles to the north of Rajim in Central India. It is a place of pilgrimage to the Buddhists and Jainas. Same as Champaka of the *Jaimini Bhārata*. 2. Champaran in the Patna division (*Śaktisaṅgama Tantra*, ch. 7).

Champāvātī—1. Champauti, the ancient capital of Kumaon. It was also called Champā-tīrtha and mentioned after Badarekā (*Mbh.*, Vana, ch. 85). For the history of the kings of Kumaon, see *JASB.*, 1844, p. 887. 2. Semylla of the *Periplus of the Erythraean Sea* and Saimur of the Arabs: modern Chaul, 25 miles south of Bombay. It is now also called Revadaṇḍa (ancient Revāvantī of the inscription, *JRAS.*, Vol. III, p. 386) or Revatīkshetra. It is situated in the Kolaba district in Northern Konkan, and is said to have been the capital of an independent kingdom situated in Paraśurāmakhestra. Perhaps it is the Champāvātī of the *Skanda P.* (Brahmottara kh., ch. xvi). Chaul was a noted place of trade (Da Cunha's *History of Chaul and Bassein*, pp. 3—11).

Chandanā—1. The river Sabarmatī in Gujarāt (*Padma P.*). 2. The river Chandan in the Santal Pergana in the presidency of Bengal; it falls into the Ganges (*Rāmāyaṇa*, Kishkindhā, XL, 20).

Chandana-giri—The Malaya-giri—the Malabar Ghats (*Trikāṇḍaśeṣha*).

Chandanāvātī—An ancient name of Baroda in the Gaekwar's territory (Balfour's *Cyclopædia of India*, Vol. I, p. 138).

Chandanavātī.—See **Chandrapura** (*Jaimini-Bhārata*, ch. 54).

Chandapura—Chayenpur, five miles to the west of Bhabuā in the district of Shahabad in Behar. The celebrated battle described in the *Chandī* between Kālī and the two kings Śumbha and Niśumbha, is said to have been fought at this place. The *Mārkaṇḍeya P.* (ch. 85), however, places the scene of the battle in the Himalayas; the *Vāmana P.* (ch. 55) places it at vindhyāchala. The name of Chandapura is derived from the name of one of the two brothers, Chaṇḍa and Muṇḍa, who were the generals of the kings. The Chaumukhi Mahādeva and Durgā in a temple at Muṇḍeśvarī are said to have been established by the other brother Muṇḍa. Muṇḍeśvarī is seven miles south-west of Bhabuā; the temple, according to Dr. Bloch, is very old, the carving being of the Gupta style (Bloch's *Arch. Rep.*, 1902). The temple bears a date which is equivalent to A.D. 635 (Sir John Marshall's *Arch. S. Rep.—Eastern Circle*, 1913-14, p. 38). The *Vāmana P.* (chs. 19 and 55), however, says that they were the generals of Mahishāsura and were killed by the goddess Bindubāsinī on the Vindhyā Mountain.

Chandelgada—Chunar. The name of Chandelgada has been derived from the Chandels, a tribe of Kshatriyas who had established their sway between Mirzapur and the districts of Shahabad. They originally came from Mahoba (modern Bundelkhand) and took possession of the fort after the Pāla Rājās. See **Charanadri**.

Chandrabhāgā—1. The Chinab—the Acesines of the Greeks, or rather the united streams of the Jholum and the Chinab. It has its source in a lake called Lohitya-sarovara (*Kālikā P.*, ch. 82), in Lahoul, south of Ladakh, or Middle Tibet. 2. The river Bhīmā, a branch of the Kṛishnā.

Chandrādityapura—Chamdor in the Nasik district; it was the capital of Dīpīthaprabhāra, a king of the Yādava dynasty. (Dr. Bhandarkar's *Hist. of the Dekkan*, Sec. XIV.)

Chandragiri—Near Belgola, not far from Seringapatam, sacred to the Jains. The ancient name of the place was Doya Durga. (*JASB.*, 1838, p. 520.) See Arbuda.

Chandrāpura—Chāndā in the Central Provinces; it was the capital of king Hamsadhvaja (Rice's *Mysore Inscriptions: Introd.* XXIX), but in the *Jaimini-Bhārata* (ch. 17), Hamsadhvaja is said to have been king of Champaka-nagarī. Chandrapura or Chandravatī or Chandanāvati was two Yojanas or two days' journey from Kuntalaka-pura or Kautalapakura (*Jaimini-Bhārata*, ch. 53). See Kuntalapakura.

Chandrapuri—1. Same as *Chandwar* (*Varāha P.*, ch. 122). 2. Same as *Ohandrikāpuri* and *Chandripura*, the name of Śrāvastī or Sahet-mahet in the Gonda district in Oudh.

Chandrasekhara—See Chaṭṭala.

Chandra-ūrtha—See Kāveri.

Chandravati—Chanderi in the Lalitpur district, Central India, Sandravatis of the Greeks, and Chandbari of the *Prithvirāj Rāso*. It was the capital of Śiśupāla, king of Chedi (P. Mukherji's *Lalitpur*).

Chandravati—1. The river Chāndan or Andhelā which falls into the Ganges, near Champānagar in the district of Bhagalpur. It is the Andomatts of Arrian. See Andha. 2. Jhalrapattan in Rajputana (Tod's *Rajasthan*, II, p. 1602). 3. Near Abu (*Bomb. Gaz.*, Vol. I, Pt. I, p. 185.)

Chandrika—The river Chandrabhāgā (Chenab).

Chandrikāpuri—Śrāvastī or Sahet-mahet in the district of Gonda in Oudh: it was the birth-place of Sambhavanātha, the third Tīrthaṅkara, and of Chandraprabhānātha, the eighth Tīrthaṅkara of the Jains. There is a Jaina temple dedicated to Sobhānātha, which name is a corruption of Sambhavanātha (see Śrāvastī).

Chandrikā—Same as Chandrikāpuri.

Chandwar—Firozabad, near Agra, where in 1193 A. D. Shahabuddin Ghori defeated Jaya Chandra, king of Kanauj (Thornton's *Gazetteer*). Chandwar is evidently a contraction of Chandrapura (*Varāha P.*, ch. 122).

Charanādri—Chunar in the district of Mirzapur (*Śaktisaṅgama Tantra*, vii). The hill-fort of Chunar was at one time considered one of the most impregnable forts in India. It was built by the Pāla Rājās, who reigned over Bengal and Behar from the middle of the eighth to the twelfth century of the Christian era. According to Buchanan (*Martin's Eastern India*) some of the Pāla Rājās lived there, which implies that it was a place of much importance at that period. The portion of the fort, which is called Bhartīhari's palace, is the place where he performed asceticism. The tradition is that Bhartīhari after eating the immortal fruit travelled to various places and halted at Sehwan, Bhartewar, Chunar, Benares and other places (*JASB.*, 1837, p. 852). Bhartīhari was the author of a celebrated work called *Bhartīhari-Sāstra* and of the *Vairāgya-śataka*. For the story of his birth, see *Prabandhachintāmaṇi* (Tawney's trans.) p. 198. He entered seven times a Buddhist monastery as a priest and seven times returned to the laity and became Upāsaka. He died in 651-652 A. D. (I-tsing's *Record of the Buddhist Religion* by Takakusu, p. 180 and General Introduction, p. lvij). The fort is said to have been protected by the

goddess Gaṅgā Devī all the day, except in the first *prahar* of the morning, when it was by the English. It contains a state-prison where Trimbakji Danglia, the minister of Rao who was the adoptive father of Nana Saheb, was kept confined till his death (*Her Journal*, Vol. I). The fort was strengthened by Sultan Mahmud before his descent on Benares in 1017; in 1575, it held out against the Mughal army for six months and in 1765 it was taken by the English.

Charitrapura—Puri in Orissa (Cunningham's *Anc. Geo.*, p. 510; *R. W. C.*, II, 1).

Charmanvatī—The river Chambal in Rajputana. It has its source in a very elevated point of the Vindhya amongst a cluster of hills called Janapava. It has two co-equal sources from the same cluster, the Chambal, Chambela and Gambhīrā. The river is said to have been formed by the "juice of skin" (blood) of the cows sacrificed at the Yajña of Rantideva (*Mbh.*, Droṇa P., ch. 67; *Meghadūta*, Pt. I, v. 46).

Chattāla—Chittagong (*Tantrachudāmaṇi*, ch. 51). The temple of Bhavānī on Chandraśekhara hill near Sītākunḍa is one of the 52 Pīṭhas, where a portion of Satī's hand is said to have fallen. The *Vārāhī Tantra* (ch. 31) contains some account of Chandraśekhara hill as a place of pilgrimage.

Chatuspīṭha-parvata—The Assia range, one mile to the south of Jajpur in the district of Kaṭak in Orissa: Udaya-giri is a spur of this range, five miles from Bhadrak, containing many Buddhist caves and sculptures of ancient date. The range is also called Khaṇḍa-giri and Alti-giri. (*JASB.*, Vol. XXXIX).

Chausaṭh-jogini—Same as **Bhṛigu-tīrtha**.

Chāya—Porebunder in Guzerat: a famous port at the commencement of the Christian era.

Chedi—Bundelkhand and a part of the Central Provinces. It was bounded on the west by the Kali-Sindh and on the east by the Tonse. It is the Cheti of the Buddha in the *Tod* (*Rājasthān*, I, 43 note) identifies Chedi with Chanderi (Chandravati or Sandravati of the Greeks), a town in Bundelkhand, which is said to have been the capital of Śīśu (Sisumitra) who was killed by Kṛṣṇa (see also *JASB.*, Vols. XV and LXXI, p. 101). It is 10 miles west of Lalitpur: the ruins of old Chanderi, however, are 8 miles north-west of the modern town (*JASB.*, 1902, p. 108 note). Chanderi has been described in the *Al-Bakari* as a very large ancient city containing a fort. According to Dr. Führer (*M. A. J.*, General Cunningham (*Arch. S. Rep.*, IX, 106), and Dr. Bühler (*Vikramāṅka-charita*, p. 95), however, Dāhala Maṇḍala or Bundelkhand was the ancient Chedi, Dāhala being on the north of Narbada. In the *Skanda P.*, Revā-khaṇḍa, ch. 55, Maṇḍala is said to be another name for Chedi. Mandala is the Mandala of Ptolemy, a territory situated in that upland region where the Sona and the Narmadā have their sources (McCrindle's *Ptolemy*, p. 106). Kālāñjara was the capital of Chedi under the Gupta kings, and Suktimatī its capital at the time of the *Mahābhārata*. Chedi was also called Tripurī from its capital now called Tewar, six miles from Jabbalpur (*Epigraphia Indica*, Vol. I, pp. 220, 253, and *Hemakuta* Tewar (Teor) was the capital of Dahala (Alberuni's *India*, Vol. I, p. 202). *Anargharāghava* (Act VII, 115), says that Māhishmatī was the capital of Chedimaṇḍala at the time of the Kalachuris. See Suktimatī.

Chela-gaṅgā—The Kāverī (*Harivaṃśa*, ch. 136).

Chera—It comprised the present kingdom of Mysore, Coimbatore, Salem, and Malabar, Travancore and Cochin. Chera is a corruption of Kerala. The period from the third to the seventh century A. D., appears to have been the most flourishing in the history of this kingdom. In Asoka's Edicts, it is called Keralaputra. Its ancient capital

Skandapura situated at a short distance to the west of Guzzolhati Pass (*JRAS*, 1846, p. 11) in the Coimbatore district. According to Ptolemy, who lived in the second century A.D., its capital was Karoura or Karur, called also Vanji, situated near Cranganore on the left bank of the Amarāvati, a tributary of Kāveri; its larger capital was Tālkād (Dr. Burnell's *South Indian Palaeography*, p. 33). Tālkād or Dalavanapura is situated on the left or north bank of the Kāveri, 28 miles south-west of Mysore city, and about 30 miles east of Seringapatam: its ruins are even now called Tākād. It was the capital of the Gaṅgā Vamśis from the third to the ninth century A. D., and then of the Cholas and Hoysala Ballalas who, however, removed the capital from Tālkād to Dvārāvati or Dorasamudra, now called Halebid, in the Hassan district of Mysore in the 10th century. It was taken by the Rājā of Mysore in 1634. For an account of the Chera kings, see *Ind. Ant.*, I, 360, *J.R.A.S.*, 1846, pp. 1-29.

Cheta—It is the same as *Chetiya* or *Chetiya-giri*. (*Vessantara-Jātaka* in the *Jātakas*, vi, 266; cf. Spence Hardy's *M. B.*, 119).

Cheti—Same as Chedi. Its capital was Sotthivati (*Jātakas*, iii, 272). See Śuktimati.

Chetiya-giri—Besnagar, three miles to the north of Bhilsa in the kingdom of Bhopal, where Asoka married Dvī. By her he had twin sons, Ujjenia and Mahinda, and afterwards a daughter Saṅghamittā. It was the capital of the country called Dakkhinagiri (Turnour's *Mahāvamsa*, ch. XIII) which is perhaps a corruption of Daśārṇa. Dr. Rhys Davids identifies it with Sanchi and Bidsā, but these two places are very close to Besnagar. According to General Maisoy also, Chetiya-giri is Sanchi "with its numerous Chetiyas or stūpas" about 5 miles south-west of Bhilsa (Maisoy's *Sanchi and its Remains*, pp. 3, 5). It was also called Chetiya and Chetiyanagara or Chaitya-giri. It is situated at Trivenī or Triple Junction of the rivers Betwa, Bes (or Besali) and Gaṅgā, of which the last is believed to flow underground (Cunningham's *Bhilsa Topes*, p. 364). See Bessanagara.

Chhatravati—See Ahicchhatra.

Chhutudri—The river Chukki in the Panjab which joins the Bias: it is not the Śatadru or Satlej.

Chidambaram—Same as Chittambalam (*Devī-Bhāgavata*; vii, 38). Southern India possesses five *Bhautika* or elementary images of Mahādeva, namely, the *Kshiti* or earth image at Kāñchīpura, *Ap* or water image at Jambukeśvara, *Teja* or fire image at Aruñāchala, *Marut* or wind image at Kālahasti, and *Vyoma* or sky image at Chidambaram (Dr. Oppert's *On the Original Inhabitants of Bhāratavarsha or India*, pp. 379, 380). Śiva has eight images of which five are elementary (*Liṅga P.*, Uttara, ch. 12).

China—1. China. It is mentioned in the *Mahābhārata* (Sabhā P., ch. 51) and *Manu* (ch. X, ślo. 44). In the mediæval period, it was called Mahāchīna. The great wall of China was built by Che Hwang-to in 214 B. C. During the reign of the Emperors Ming-to, Kāśyapamātaṅga and Dharmaraksha were the first Indian Buddhists who went to China (67 A. D.). In the fourth century A.D., the Buddhist religion spread among the Chinese, and the first Buddhist Pagoda was built at Nanking by the Emperor Hian Wu in 381 A. D. (Edkin's *Chinese Buddhism*, ch. vi). 2. Anam (*Sāhitya-Parishat-Patrikā*, 1321 B. S., p. 63).

Chintāpurni—A celebrated place of pilgrimage on a range of hills of the same name, in Hoshiarpur district, Panjab, containing a temple of Chhinnamastā whose picture is placed behind a Piṇḍa-mūrti or conical image. The temple is on the summit of a hillock,

Chitabhāmi—Baidyanātha or Deoghar in the Santal Pargana, containing the temple of Baidyanātha, one of the twelve Great Liṅgas of Mahādeva (*Śiva P.*, Bk. I, chs. 38, 55). The Mahādeva there is said to have been established by Rāvaṇa. The place contains also the temple of the goddess Pārvatī, the consort of the god Baidyanātha. It is said to be one of the fifty-two Pīṭhas (*Hārdaṇīṭha*), as Satī's heart fell at this place. In the *Uttara Purāṇa* cited by Francklin in his *Site of Ancient Palibothra*, p. 21, Baidyanātha is called Pampāpurī or Palu-gāon, which is perhaps a corruption of Paralipura or Parali-grāma of the *Siva Purāṇa*. For a description of the temples of Baidyanātha or Deoghar, see *JASB.*, 1883, p. 164—'On the temples of Deoghar' by Dr. R. L. Mitra. In the *Mahā-Liṅgeśvara Tantra* in the 'Hundred Names of Śiva', it is mentioned that Baidyanātha and Vakreśvara Mahādevas are situated in Jhārakhaṇḍa, Siddhinātha and Tārakeśvara Mahādevas in Rāḍha, Ghaṇṭeśvara Mahādeva on the banks of the river Ratnākara (now called Kānā-nadī in the district of Hooghly), and Kapāleśvara Mahādeva on the banks of the Bhāgīrathī. Rāvaṇa, while he was carrying Mahādeva from Kailāsa, felt a very uneasy sensation when he came to Haritakivana, the ancient name of Baidyanātha, as Varuṇa, the god of the waters had entered his belly. In order to relieve himself he placed the god in the hand of Viṣṇu disguised as a Brāhman, and retired to the north-eastern corner of Deoghar called Hārlājuḍī (a corruption of Haritakī-vana) to relieve himself, and the result was the Karmanāsā rivulet flowing by the north of Hārlājuḍī. In the meantime, Viṣṇu put down Mahādeva at Deoghar and disappeared (*Śiva P.*, Baidyanātha Māhāt., ch. 4). The Trikūṭa hill, 6 miles to the east of Baidyanātha, contains a spring of water. The Tapovana hill where Rāvaṇa performed asceticism (*Śiva P.*, Bk. I, ch. 55; *Bṛihat Śiva P.*, II, 20) and which is about the same distance, contains a natural cave.

Chitrakūṭa—Kāṃptānāth-giri in Bundelkhand: it is an isolated hill on a river called the Paisunī (Payasvinī) or Mandākinī, where Rāma dwelt for some time during his exile (*Rāmāyaṇa*, Ayodh. K., ch. 55). It is about four miles from the Chitrakut station of the G. I. P. Railway.

Chitrakūtā—Same as Payasvinī (2): the river Paisunī (*Vāmana P.*, ch. 13, v. 26).

Chitrarathī—The river Chitrarathī, a tributary of the Northern Pennar (*Mbh.*, Bhīṣma, ch. 9).

Chitropalā—The river Mahānadī in Orissa below its junction with the Pyri (*Mbh.*, Bhīṣma, ch. 9 and *Asia. Res.*, Vol. XV; *Brahma P.*, ch. 46). But it appears to be the Chittutola (Chitrotpalā), a branch of the Mahānadī (see Hamilton's *Gazetteer*, s. v. Mahanuddy).

Chitrotpalā—Same as Chitropalā (*Mārkaṇḍeya P.*, ch. 57; *Arch. S. Rep.*, vii., 155; xvii, 70). The river Mahānadī in Orissa. It was crossed over by Chaitanya after leaving Puri on his way to Bengal (*Chaitanya-charitāmṛita*, Pt. II, ch. 16).

Chittambalam—Chidamvaram in south Arcot district, about one hundred and fifty miles south of Madras, and seven miles from the coast. It contains the celebrated temple of Kanakasabhapati, the name of Mahādeva. The celebrated Saṅkarāchāryya is said to have been born at Chidamvaram (Ānanda Giri's *Saṅkaravijaya*) and he died at Kāśchīpura at the age of thirty-two. According to another account, he is said to have been born at a village called Kalati on the Pūrṇā in Kanara (see Kerala) and to have died at Kōḍārnath in Garwal. It is now certain that Saṅkara was born at Kalati or Kaladi in Kerala during the reign of Rājāśekhara (Mādhavāchāryya's *Saṅkaravijaya*).

Choaspes—The Kunar or Kamah river which joins the Kophen (modern Kabul river) at some distance below Jalalabad. But according to Prof. Lassen, Chaospes or Euaspla is the Seesha (of Elphinstone's map) which falls into the Kabul river (*JASB.*, IX, 1840, p. 472).

Choes—According to Lassen, Choes of Arrian. It is the Kamah river which falls into the Kabul river (*JASB.*, 1840, p. 472).

Chola—The Coromandel Coast bounded on the north by the river Pennar or the southern Pinākinī river, and on the west by Coorg, including the country of Tanjore, i.e. from Nellore to Pudukottai. Its capitals were Uraiyur on the Kāverī (the Orthoura of Ptolemy—the royal city of Sornagos) near Trichinopoly in the second century A. D., and Kāñchipura, Combaconum and Tanjore (Tanjepur) in the eleventh century (*Epigraphia Indica*, Vol. III, p. 283). Chola was also called Drāviḍa (*Padma P.*, Ādikhaṇḍa, ch. 6), and is said to have derived its name from Chola, king of Kāñchipura (*Ibid.*, Uttara Kh., ch. 74). The Chola kingdom merged as a marriage-dowry into the Pāṇḍya kingdom and continued so for 570 years (*Wilson's Mackenzie Collection; Intro.*, p. 51).

Chora—Same as Chola. In the Asoka Inscription at Gīrnar, Chola is mentioned as Choḍa (*JASB.*, 1848, p. 169).

Chyavana-āśrama—1. Chausā in the district of Shahabad in the province of Bengal: the hermitage of Ṛishi Chyavana (*Skanda P.*, Avantī Kh., ch. 57). 2. The hermitage of the Ṛishi was also situated on the Satpura mountains, near the river Payoṣṇī or modern Pūrṇā (*Padma P.*, Pātāla Kh., ch. 8). 3. Dhoṣī, six miles south of Narnol in the Jaipur territory, where the Ṛishi's eyes are said to have been pierced by a princess of Anūpadeśa, whom he afterwards married. 4. Chilanla on the Ganges in the Rai Bareilly district: it was the abode of the Ṛishi who was restored to youth by the twin Aśvinī-kumāras.

D

Dāhala—Same as Chedi (Dr. Bühler's *Vikramānka-charita: Introduction*).

Dākinī—Bhīma-śaṅkara at the source of the Bhīmā, north-west of Poona (Dr. Oppert's *On the Original Inhabitants of Bhāratavarsha or India*, p. 379; Fergusson's *Cave Temples of India*, p. 367). The temple of Mahādeva Bhīmaśaṅkara is a celebrated place of pilgrimage, and the god is one of the twelve Great Liṅgas of Mahādeva (*Śiva P.*, Pt. I., chs. 33, 40; Fergusson's *Cave Temples of India*, p. 367). In the *Śiva Purāṇa* Dākinī is said to be situated on the Western Ghats (Sahyādri). See Amaraśvara.

Dakṣhiṇa-Gaṅgā—1. The river Godāvari (*Revā Māhāt.*, ch. 3). 2. In the *Nṛsiṃha P.*, ch. 66, the Kāverī is called the Dakṣhiṇa-Gaṅgā. 3. The Narbada is called the Dakṣhiṇa-Gaṅgā in the *Skanda P.*, (*Revā Khaṇḍa*, ch. 4). 4. The Tuṅgabhadra is called the Dakṣhiṇa-Gaṅgā in Bīlhana's *Vikramānka-deva-charita*.

Dakṣhiṇagiri—1. Dakṣhiṇagiri of the *Mahāvamsa* (ch. xiii): its capital was Chetiya (see Chetiya-giri): Daśārṇa of Kālidāsa is evidently a corruption of Dakṣhiṇa-giri. See Daśārṇa. 2. The kingdom of Bhopal. 3. The name of a village in Ekanālā in Magadha, not yet identified; in this place Buddha delivered the *Kāśibharadvāja-Sutta*.

Dakṣhiṇa-Kedara—Baligāmi in Mysore. It contains a celebrated temple dedicated to Kodāranātha. Baligāmi is also called Ballipura and Balligamve (*Rice's Mysore Inscriptions*, pp. 90, 94, 102).

Dakṣhiṇa-Kosala—See Kosala-Dakṣhiṇa.

Dakṣhiṇa-Mathurā—Madura on the river Kṛitamālā in the province of Madras (*Chaitanya Charitāmṛita*, Madhya, ch. 9). It was also called Mathurā and Minākṣī. It was the

capital of the ancient kingdom of Pāṇḍya or Pāṇḍu. It is one of the 52 Pīṭhās where Sati's eyes are said to have fallen (*Bhāgavata*, X. 79 and *Mahāvamśa*, ch. 7). It was called Dakṣiṇa-Mathurā in contradistinction to Uttara-Mathurā or Mathurā of the United Provinces (Upham's *Rājaraṭnākara*). Madura was a province of the kingdom of Vijayanagar till the middle of the sixteenth century when Viśvanātha, the founder of the Nayak dynasty, became its independent ruler, and Trimula, the most powerful monarch of the line, reigned from 1623 to 1639. The great temple of Mīnākṣī with its thousand-pillared hall was built by Arya Nayak in 1550.

Dakṣiṇā-Patha—The Deccan: the name was applied to that portion of the Indian Peninsula lying to the south of the Nerbada. It is the Dakhinabades of the Greeks. (*Matsya P.*, ch. 114 and Dr. Bhandarkar's *Early History of the Dekkan*, Sec. I; Rājasekhara's *Bālarāmāyaṇa*, Act VI; Apte's *Rājasekhara: his Life and Writings*, p. 21). The name was originally confined to a remote settlement of the Aryans on the Upper Godāvari (*Vinaya Pīṭhaka*, I, 195, 196; II, 298).

Dakṣiṇa-Pīṇakīṇī—Same as Pāpaghni.

Dakṣiṇa-Prayāga—Trivenī on the north of Hūglī in Bengal (*Bṛihat-Dharma Purāṇa* Pūrva Kh., ch. VI; *JASB.*, Vol. VI, 1910, p. 613).

Dakṣiṇa-Sindhu—The river Kali-Sindh, a tributary of the Chambal (*Mbh.*, Vana P., ch. 82). It is the Sindhu of the *Meghadūta* (Pt. I, ch. 30).

Dakṣiṇātya—The Deccan: that part of India which lies to the south of the Vindhya range (*Rāmāyaṇa*, Bāla K., ch. 13). See *Mahārāṣṭra*.

Dakṣiṇa-Badarikāśrama—Mailkote, twelve miles to the north of Seringapatam in Mysore, where the principal Maṭh of Rāmānuja, the founder of the Śrī sect of Vaiṣṇavas is situated. It is also called Yādava-giri (see Yādava-giri).

Dalabhya-Āśrama—Dalmau on the Ganges in the Rai Bareilly District (*JASB.*, Vol. LXIX, p. 84).

Dāmalīpta—A corruption of Tāmralīpta: it was the capital of *Sumha* (*Hema-kosha*). See *Sumha*.

Damila—Same as Kerala: the Malabar coast (*Akitta-Jātaka* in the *Jātakas*, IV, 150) or South Malabar (Burnell's *South Indian Palaeography*, p. 51). It is the Limurike of Ptolemy which, according to Dr. Caldwell, was a mistake for Damir-ike (see McCrindle's *Ptolemy*, p. 49), "ike" in Tamil meaning a country. It was near Nāga-dvīpa or Ceylon, and a Damila dynasty reigned there. Dhātusena (459-477 A. D.), defeated the foreign usurpers and restored the national dynasty (*Mahāvamśa*, ch. 38; *S.B.E.*, X: *Intr.* XV). This shows that Damila was close to Ceylon.

Dāmōdara—The river Dāmudā in Bengal (*K. Ch.*).

Daṇḍaka—Same as *Daṇḍakāraṇya* (*Brahma P.*, ch. 27).

Daṇḍakāraṇya—Same as *Mahārāṣṭra* (*Rāmāyaṇa*, Āraṇya, ch. I, and Dr. Bhandarkar's *Early History of the Dekkan*, Sec. II) including Nagpur. Rāmachandra lived here for a long time. According to the *Rāmāyaṇa*, it was situated between the Vindhya and the Saibala mountains: a part of it was called Janasthāna (Uttara K., ch. 81; *Uttara-Rāmācharita*, Act II). According to Mr. Pargiter, Daṇḍakāraṇya comprised all the forests from Bundelkhand to the river Kṛishṇā (*The Geography of Rāma's Exile* in *JRAS.*, 1894, p. 242). Bhavabhūti places it to the west of Janasthāna (*Uttara Rāmācharita*, Act I).

Daṇḍapura—Same as *Udaṇḍapura*.

Dantapura—The ancient capital of Kāliṅga (*Dāṭhādātuvamṣa*, Turnour's *Account of the Tooth-relic in Ceylon*—*JASB.*, 1837, p. 860). According to some writers, it is the same as Puri (Jagannātha) in Orissa, which, they say, was the place where Buddha's tooth was kept and afterwards removed to Ceylon. The left canine tooth of Buddha is said to have been brought and enshrined by Brahmadaṭṭa, King of Kāliṅga, shortly after the death of the former. According to the *Dāṭhāvamṣa*, the tooth was taken from the funeral pile of Buddha by Khema, one of his disciples, who gave it to Brahmadaṭṭa, and was kept and worshipped in a temple at Dantapura for many generations. The tooth was taken to Pāṭaliputra in the fourth century A. D., by Guhasiva, king of Kāliṅga. The tooth is said to have worked many miracles at Pāṭaliputra to confound the Nigranthis or Jainas at whose instigation it was ordered to be taken there. Rājā Paṇḍu got the tooth from Dantapura (*JASB.*, 1837, pp. 868, 1059.) It was brought back to Dantapura by king Guhasiva and placed in its old temple. After the death of Guhasiva in battle with the nephews of Khiradhāra, a northern king, who had attacked Dantapura for plundering the tooth, it was removed to Ceylon by his daughter Hemamālā and her husband Dantakumāra, a prince of Ujjain and sister's son of Guhasiva, in the reign of Kirttiśrī Meghavara (A. D. 298–326) who guarded the relic at Anurādhapura; see Anurādhapura (Tennent's *Ceylon*; Turnour's *Tooth-relic of Ceylon*; *Dāṭhāvamṣa* translated by Mutu Coomara Swami; and Turnour's *Dāṭhādātuvamṣa* in *JASB.*, 1837, p. 866). It is now kept at Kandy Śrīvardhanapura in the Maligawa temple. For the procession of the tooth-relic at Kandy see *Mahāvamṣa*, ch. 85. It has been variously identified with Danton in the district of Midnapore and with Rājmahendri on the Godāvari. But it is now settled that the ancient Dantapura is Puri in Orissa and this identification is confirmed by the tradition that after Kṛiṣṇa was killed by Jarā, his bones were collected and kept in a box till king Indradyumna was directed by Viṣṇu "to form the image of Jagannātha and put into its belly these bones of Kṛiṣṇa" (Garrett's *Classical Dictionary of India* under *Jagannātha*; Ward's *History of the Hindoos*, I, 206).

Dantura—It is evidently a corruption of Dantapura; see Dantapura. (*Bṛihat-saṃhitā*, xiv, 6.)

Darada—Dardistan, north of Kāśmīra on the upper bank of the Indus. Its capital was Daratpuri, which has been identified by Dr. Stein with Gurez (*Mārkaṇḍeya P.*, ch. 57). It was a part of the ancient country of Udyāna (see Monier Williams' *Buddhism*). Dr. Stein says "Their (Daradas') seats, which do not seem to have changed since the time of Herodotus, extend from Chitral and Yasin across the Indus regions of Gilgit, Chilas and Bunji to the Kishangaigā valley in the immediate north of Kashmir" (Dr. Stein's *Rājatarāgiṇī*, Vol. I, p. 47).

Darbhavatī—Dabhoi in Guzerat, thirty-eight miles north-east of Bharoch and twenty miles south-east of Baroda (Burgess's *Antiquities of Kathiawad and Kachh*, p. 218, and *Ep. Ind.*, Vol. I, p. 20). Fuhrer (*M.A.I.*) identifies Darbhavati with Dibhai, twenty-six miles south-west of Bulandshahar. Dibhai was the Radoph of the Greeks.

Darddura—The Nilgiri hills in the Madras Presidency (*Raghuvamśa* IV; *Bṛihat-saṃhitā*, ch. 14; *JRAS*, 1894, p. 262) In some editions of the *Raghuvamśa* it is mentioned as Darddara. Same as Durdura.

Dartanapura—Disa on the river Banas in Guzerat (*Bṛihajjyotishārṇava*).

Dāru-vana—See Chamaṭkārapura (*Kūrma P.*, II, chs 37, 38). Same as Deva-dāru-vana. Dāru or Dārukā-vana, which contains the temple of Nāgeśa, one of the twelve Great *Īṇṇas* of Mahādeva (*Śiva P.*, I, 38) has been identified with Aundha in the Nizam's

territory (*Arch. S. Lists, Nizam's Territory*, xxxi, 21, 79,) but the *Śiva P.*, (I, 56) places Dârukâ-vana close to the Western Ocean:

Dârukâ-vana—See **Dâru-vana**.

Darva—The country of the Dârvas, a tribe living with the Abhisâras between the Vitastâ and the Chandrabhângâ (*Mahâbhârata*, Vana, ch. 51 ; Dr. Stein's *Râjataranginî*, Vol. I, p. 32 ; Vol. II, p. 432).

Daryabhisâra—The whole tract of the lower and middle hills between the Vitastâ and the Chandrabhângâ ; it included the hill-state of Râjapuri ; it was subject to Kâsmîra (Dr. Stein *Râjataranginî*, I, 32). See **Darva**.

Daśanagara—Same as **Daśapura**.

Daśapura—Mandasor in Malwa (*Bṛihat-Saṃhitâ*, ch. 14 ; *Meghadûta*, Pt. I, ślk. 48). For an explanation how Daśapura was changed into Mandasor, see Dr. Fleet's note in the *Corp. Ins. Ind.*, Vol. III, p. 79. It is called Dasor by the people of the neighbouring villages.

Dasarha—Dwarka in Guzerat (*Mbh.*, Vana P., chs. 12 and 13).

Daśârṇa—The name means "ten forts ; ṛina = a fort." 1. The *Mahâbhârata* mentions two countries by the name of Daśârṇa, one on the west, conquered by Nakula (*Sabhâ P.* ch. 32) and the other on the east, conquered by Bhîma (*Sabhâ P.*, ch. 30). Eastern Malwa, including the kingdom of Bhopal, was Western Daśârṇa, the capital of which was Vidiśâ or Bhilsa (Dr. Bhandarkar's *History of the Dekkan*, sec. III). It is mentioned in Kâlidâsa's *Meghadûta* (Pt. I, vs. 25, 26). Its capital at the time of Asoka was Chaityagiri or Chetiyagiri. Eastern Daśârṇa (the Dosarene of the *Periplus*) formed a part of the Chhattisgaḍh ("thirty-six forts") district in the Central Provinces (Prof. Wilson's *Vishṇu P.*, Hall's ed., Vol. II, p. 160, note 3) including the Native State of Patna (*JASB.*, 1905; pp. 7, 14). 2. The river Dasan which rises in Bhopal and falls into the Betwa (*Mârkaṇḍeya P.*, ch. 57) ; Garrett identifies the river with "Dhosaun" in Bundelkhand (Garrett's *Classical Dictionary*). It is the Dosaran of Ptolemy.

Dâseraka—Malwa (see *Trikânḍaśeṣha*).

Dehali—See **Indraprastha**.

Devabandara—Diu in Guzerat. In the 7th century A. D., the ancestors of the Parsis of Bombay left Persia on account of oppression and resided for some time in Diu before they finally settled in the island of Sanjan on the Western Coast of India in the early part of the 8th century A. D. (*Bomb. Gaz.*, IX, Pt. II, pp. 183 ff; XIV, pp. 506—536; *Journal of the Bom. Br. of the R. A. S.*, I, p. 170).

Devadâruvana—Same as **Dâruvana**, where Liṅga-worship was first established. It was situated on the Ganges near Kedar in Garwal (*Kûrma P.*, Pt. II, chs. 37, 38; *Śiva P.*, Bk. IV, ch. 13, v. 16; *Râmâyana*, Kishk., ch. 43). Badarikâśrama was situated in this Vana (Ānanda Bhaṭṭa's *Ballâla-charita*, II, 7).

Devagaḍa—Same as **Dharagaḍa**.

Devagiri—1. Dowlatabâd in the Nizam's territory. It is mentioned in the *Śiva P.* (*Jñâna Saṃhitâ*, ch. 58). See **Maharashṭra** and **Sivalaya**. 2. Part of the Aravali range. 3. A hill situated near the Chambal between Ujjain and Mandasor (*Meghadûta*, Pt. I). It has been identified by Prof. Wilson with Devagara situated in the centre of the province of Malwa on the south of the Chambal.

Devaka—Śrîpâda : Adam's Peak in Ceylon (Turnour's *Mahâvaṃṣa*). See **Sumaṇṣa-kûṭa**.

Devala—Tatta in Sindh.

Deva-parvata—Same as Devagiri (*Śiva P.*, I, 58).

Devapattana—Same as Prabhāsa (*Epigraphia Indica*, vol. I, p. 271). According to Dr. Fleet, it is the ancient name of modern Verawal (*Corp. Ins. Ind.*, vol. III, p. 91, *Introduction*).

Devapura—Rajim on the confluence of the Mahānadi and the Pairi in the Raipur District, Central India: 24 miles south-east of the town of Raipur. It was visited by Rāmachandra (called also Rājivalochana, whence the name Rajim) to save his brother Śatrughna from death (*Padma P.*, Pātāla, ch. 27, vs. 58, 59). The temple of Rāmachandra contains an inscription of the eighth century A.D.

Devarāshṭra—The Maratha country: it was conquered by Samudra Gupta at about 340 A. D.

Devikā—1. The river Devā in Oudh. It is another name for the Sarajū or Gogra (*Bengal and Agra Guide and Gazetteer*, 1841, vol. 11, pp. 120, 252, *map*). The southern portion of the Sarajū is called Devikā or Devā, whereas the northern portion is called Kālīnadi after its junction with that river in Kumaun. But the Devikā is mentioned as a distinct river between the Gomati (Gumti) and the Sarajū (*Kālikā P.*, ch. 23). The junction of the Gaṇḍak, (Devikā) Sarajū, and the Ganges forms the Triveṇī, where the fight between the crocodile and the elephant took place (*Varāha P.*, ch. 144 and *Mbh.*, Ādi P., ch. 29). See Viśala-chhatra. The Sarajū now joins the Ganges at Singhi near Chapra. 2. A river in the Punjab: it appears to be an affluent of the Ravi (*Vāmana P.*, chs. 81, 84; *Mbh.*, Vana P., ch. 82; *Matsya P.*, ch. 113). This river flowed through the country of Sauvira (*Agni P.*, ch. 200), which, according to Alberuni, was the country round Multan: see Sauvira. It has its source in the Maināka (Sawalik) range (*Kālikā P.*, ch. 23, vs. 137, 138). It also flowed through the country of Madra (*Vishṇu-dharmottara Purāṇa*, Pt. I, ch. 167, v. 15). Mālasthāna (Multan) was situated on the Devikā (*Skanda P.*, Prabhāsa Kh., Prabhāsa-Kshetra-Māhāt., ch. 278). It has been identified with the river Deeg, a tributary of the Ravi on its right bank (*Pargiter's Mārkanḍeya P.*, ch. 57, p. 292), and this identification appears to be confirmed by the *Vāmana P.*, chs. 84, 89.

Devikoṭa—Same as Sonitapura.

Dev-pātana—Forty-six miles north-east of Gonda in Oudh: it is one of the fifty-two Pīṭhas where Satī's right arm is said to have fallen.

Dhanakataka—Dharaṇīkoṭ in the Kṛishna or Guntur District in the Madras Presidency. It is one mile to the west of the small town of Amarāvati (Amaravoti) and eighteen miles in a direct line to the west of Bejwada, on the south bank of the Kṛishṇā (*Cunningham's Geography of Ancient India*, p. 530). Fergusson identifies it with Bojwada (*JRAS.*, 1880, p. 99), but this identification does not appear to be correct. Dhanakataka or Dharaṇīkoṭ is a place of considerable note from at least 200 B. C. It was the capital of that dynasty of kings who were the Andhrabhrityas of the Purāṇas and Śātakarṇis of the inscriptions and who were popularly known as the Śātavāhanas or its corruption Śālivāhanas (*Hemachandra's Prākṛita Grammar*), which name, however, did not belong to any particular individual. The founder of this dynasty was Simuka called variously Sindhuka, Śisuka and Sipraka, who ascended the throne in B. C. 73 after subverting the Kanva dynasty of the Purāṇas. Though the capital of the Andhrabhrityas was Dhanakataka, which is called Dhanakajcheka in the Cave Inscriptions, yet the younger princes of this dynasty often reigned at Paīṭhān on the Godāvari, while the elder ones reigned at Dhanakataka. When the throne at the principal seat became vacant, the Paīṭhān

princes succeeded. Thus while Gautamîputra Sâtakarnî, the most powerful monarch of the dynasty reigned at Dhanakâṭaka from 133 to 154 A. D., his son Pulamâyi reigned at Paithân from 130 to 154 A. D., and after his father's death at Dhanakâṭaka for four years (see *Koṭāla-Dakshinā*) Gautamîputra and Pulamâyi overthrew the Śaka king Nahapâna or his successor who reigned at Jīrṇanagara and after that, they defeated the Śaka king Jayadâman, son of Chashtana, who was at first a Kshatrapa and then a Mahākshatrapa and occupied Ujjayinî, his capital (Dr. Bhandarkar's *Early History of the Dekkan*). It possessed a university which was established by Nâgârjuna, the founder of the Mahâyâna school of Buddhism, in the first or second century A. D. (For Buddhist Universities, see *Nâlandâ*). Dhanakâṭaka is a corruption of Sudhanya-kâṭaka (see Havell's *Ancient and Mediæval Architecture of India*, p. 140).

Dhanapura—Joharganj, twenty-four miles from Ghazipur.

Dhanushkoṭi-tīrtha—Same as **Dhanu-tīrtha**.

Dhanu-tīrtha—On the eastern extremity of the island of Râmeśvaram in the Palks' Strait, ten or twelve miles from the temple of Râmeśvara. It was caused by Lakshmaṇa piercing the water with his bow. It is called Dhanushkoṭi Tīrtha in the *Skanda Purāṇa* (Setubandha-khaṇḍa). Cape Kory of Ptolemy, where the island of Râmeśvaram terminates, is the Sanskrit word Koṭi or Dhanuḥ-koṭi meaning the tip or corner of a bow (see McCrindle's *Ptolemy*, p. 60). Its identification with the Paumben passage is not correct.

Dhânyavatîpura—Same as **Dhanakâṭaka**.

Dharagara—Dowlatabad in the Nizam's territory: the Tagara of the Greeks. It has been variously identified by various writers with Junir, Kulbarga, Kolhapur and Dharur (in Nizam's territory). See *Tagara*.

Dhârânagara—Dhar in Malwa, the capital of Râjâ Bhoja. The Deogarh inscription shows that he flourished in the ninth century. For the history of Râjâ Bhoja and his ancestors, see *Epigraphia Indica*, vol. I, p. 222; Merutuṅga Âchâryya's *Prabandhachintamāni*; *JASB.*, 1861, p. 194. In his court flourished Kâlidâsa, the author of the *Nalodaya*, Jayadeva, the author of the drama *Prasanna Râghava* and others (*Bhoja prabandha*).

Dharmapattana—1. Śrāvastî, or the present village of Sahet-mahet: it was the capital of North-Kośala. (Trikāṇḍaśeṣha). 2. Calicut (Sewell's *Sketch of the Dynasties of Southern India*, p. 57).

Dharmapriṣṭha—Same as **Dharmâranya**, four miles from Buddha-Gayâ.

Dharmapura—Dharampur, north of Nasik.

Dharmâranya—1. Four miles from Buddha-Gayâ in the district of Gayâ. It is the Dharmâranya of the Buddhist records, visited by numerous pilgrims (*List of Ancient Monuments in the Patna Division*, p. 64; *Garuḍa Purāṇa*, ch. 83; *Mbh.*, Vana, ch. 84). A temple sacred to Dharmmeśvara exists at the place. It contains the celebrated place of pilgrimage called Brahmasara (*Mbh.*, Vana, ch. 84). 2. By some it is considered to have comprised portions of the districts of Balia and Ghazipur (Dr. Führer's *MAI.*, *Padma P.*, Svarga, ch. 6 and *Arch. S. Rep.*, vol. XXII). See *Bhrîgu-âśrama*. 3. Moharapura or ancient Moherakapura, fourteen miles to the north of Vindhyaçhala (town) in the district of Mirzapur. Three miles to the north of Moharapura is the place where Indra performed austerities after being cursed by Gautama Rishi, the husband of Ahalyâ [*Skanda P.*, Brahma kh. (Dharmâranya kh.), 35-37]. 4. On the Himalaya, on the

southern bank of the river Mandākinī (*Kūrma P.*, ch. 14). 5. Kaṇva-āśrama near Koṣā in Rajputana was also called Dharmāraṇya (*Mbh.*, Vana, ch. 82). See Kanva-āśrama.

Dharmodaya—The river Dāmudā in Bengal.

Dhavalagiri—The Dhauli hill in the sub-division of Khurda in Orissa, on which one of the Edicts of Asoka is inscribed. Dhavala or Dhavali is five miles from the Khaṇḍa-giri range which is situated four or five miles to the west of Bhuvaneśvara, containing many caves of the Buddhist period. But it is difficult to ascertain how the name of Dhauli has been derived by some authorities from Dhavali. In the last tablet of the Dhauli inscriptions, it is mentioned that "the Dubalahi tupha," or in other words, the stūpas for the Durbala or weak, were founded for undisturbed meditation. Hence the name of Dhauli appears to have been derived from Durbala or Dublā monastery of that place. The hill, as it appears from the inscription, was situated in Tosala (see the first tablet of the inscription), and Tosala has been identified with "Tosalāh-Kośalāh" of the *Brahmāṇḍa Purāṇa* (ch. 49) or simply Kośala of the *Bṛīhaṭ Saṃhitā* (see *Examination of the Inscription at Dhauli in Cuttack* by J. Prinsep in the *JASB.*, 1838, pp. 448-452). The Girnar and Dhauli inscriptions of Asoka are identical in substance: in fact the Dhauli inscription is the duplicate of the Girnar inscription in language and alphabet (see *JASB.*, 1838, pp. 158, 160, 219, 276-279). For the inscriptions on the Khaṇḍagiri hill, see *JASB.*, 1837, p. 1090.

Dhundhra—Āmer, the ancient capital of Jaipur. Kuvalāśva, the great-grandfather of Nikumbha and one of the ancestors of Rāmachandra of Ayodhyā, killed the demon Dhundhu and was therefore called Dhundhumāra: the whole country of Jaipur, especially Āmer, was called Dhundhra after his name. It was included in Marudhanva (*Mbh.*, Vana, chs. 201-203).

Dhutapāpā—1. *Dhopāp* on the Gumti, 18 miles south-east of Sultanpur in Oudh: see *Dhopāp* in Pt. II (*Brahmāṇḍa P.*, ch. 49). 2. A tributary of the Ganges in Benares (*Skanda P.*, Kāśi kh., uttara, ch. 59).

Dīpavati—The island of Divar on the north of the island of Goa, containing, at old Narvem on the bank of the Pañchagaṅgā, the temple of Mahādeva Sapta-Koṭīśvara established by the Sapta Rishis (*Skanda P.*, Sahyādri kh.; *Ind. Ant.*, III, 1874, p. 194).

Dirgha-pura—Deeg, in the territory of Bharatpur. See Thornton's *Gazetteer*, s. v. Deeg.

Dramila—Most probably, it is the same as *Damila* [Hemchandra's *Sthavīrāvalīcharita* (Jacobi's ed.) XI, 285]. But according to Dr. Fleet, Dramila was the Drāviḍa country of the Pallavas on the east coast: Kāñchi was its capital (*Bom. Gaz.*, vol. I, pt. II, p. 281).

Draviḍa—Same as *Drāviḍa*.

Drāvīḍa—Part of the Deccan from Madras to Seringapatam and Cape Comorin: the country south of the river Ponnar or rather Tripati (*JRAS*, 1846, p. 15). Its capital was Kāñchipura (*Manu*, ch. X, and *Daśakumāracharita*, ch. 6). It was also called Chola (Bühler's *Intro. to Vikramādikadeva-charita*, p. 27, note 7). At the time of the *Mahābhārata* (Vana, 118) its northern boundary was the Godāvarī.

Drishadvati—The Cagar (Ghagar) which flowed through Ambala and Sirhind, now lost in the sands of Rajputana (Elphinstone and Tod, *JASB.*, VI, p. 181). General Cunningham has identified it with the river Rakshi which flows by the south-east of Thaneshwar (*Arch. S. Rep.*, vol. XIV). It formed the southern boundary of Kurukshetra (see Kurukshetra). The Drishadvati has been identified with the modern Chitrang, Chautang, or Chitang, which runs parallel to the Sarasvati (*Imperial Gazetteer of India*, p. 26 ;

- Rapson's *Ancient India*, p. 51). This identification appears to be correct (*JRAS.*, 1893, p. 58). The river flows through Phalaki-vana (*Vāmana P.*, ch. 36).
- Dronāchala—The Doonagiri mountain in Kumaun (*JASB.*, XVII, p. 617; *Devī Purāṇa*, ch. 39); see Kūrmāchala.
- Dudh-gaigā—The river Dauli in Garwal, a tributary of the Mandākinī or Mandāgni.
- Durddura—Same as Darddura (*Markāṇḍ. P.*, ch. 57).
- Durgā—A tributary of the Sābarmatī in Gujarat (*Padma P.*, utara, ch. 60; *Brahmāṇḍa P.*, ch. 49).
- Durjayaliṅga—Darjeeling, which contains a temple of the Mahādeva called Durjaya-Liṅga. Darjiling is a corruption of Durjayaliṅga. But some derive the name from Dorjeling, a cave of the mystic thunderbolt or "Dorje" on Observatory Hill (Dr. Waddell's *Among the Himalayas*, p. 50).
- Durjjayā—Same as Maṇimatipuri (*Mbh.*, Vana, ch. 96: Nīlakaṇṭha's commentary).
- Durvāsā-āśrama—1. The hermitage of Ṛishi Durvāsā is pointed out on the highest peak of a hill called the Khallī Pāhāḍ (Khadi Pāhāḍ: Martin's *Eastern India*, vol. II, p. 167), a limestone rock which is worked for chalk. It is two miles to the north of Colgong (Kahalgāon or Kalahagrāma from the pugnacious character of the Ṛishi) in the district of Bhagalpur and two miles to the south of Pātharghātā, the name of a spur of the Colgong range jutting into the Ganges, about twenty-five miles from Bhagalpur. The Pātharghātā hill (ancient Śilā-saigama or properly speaking Bikramasilā Saighārāma) contains seven rock-cut caves of a very ancient date with niches for the images of the deities, referred to by Hiuen Tsiang when he visited Champa in the seventh century. Figures of the Buddhist period are scattered in the court-yard of the temple of Baṭesvaranātha Mahādeva just by the side of one of the caves. A flight of stone steps leads from the Ganges to the temple on the hill (*JASB.*, 1909, p. 10. See Colgong in pt. II. 2. Durvāsā's hermitage was also at Dubāur, in the hills, seven miles north-east of Rajauli, in the sub-division of Nowadah in the district of Gayā (Grierson's *Notes on the District of Gaya*).
- Dvaipāyana-hrada—Same as Rāma-hrada. The lake was called Dvaipāyana-hrada on account of an island in its middle: this island contained a sacred well called Chandrakūpa which was visited by pilgrims from all parts of India at the time of the eclipse of the moon.
- Dvaita-vana—Deoband, about fifty miles to the north of Mirat in the Saharanpur district, United Provinces, 2½ miles to the west of the east Kāli-nadī and about 16 miles from Muzaffarnagar, where Yudhishṭhira retired with his brothers after the loss of his kingdom at the gaming table (*Mahābhārata*, Vana, ch. 24; *Calcutta Review*, 1877, p. 78, note). Half a mile from the town is a small lake called Devī Kuṇḍa, the banks of which are covered with temples, ghāṭs and Sati monuments, much frequented by pilgrims (*Imperial Gazetteer of India*, vol. IV). Dvaita-vana is the birth-place of Jaimini, the founder of the Mīmāṃsā school of philosophy.
- Dvārakā—Same as Dvārikesvari.
- Dvārāsamudra—Hullabid, the capital of Mysore in the twelfth century.
- Dvāravati—1. Dwarka in Gujarat. Kṛishṇa made it his capital after his flight from Mathurā when he was harassed by Jarāśindhu, king of Magadha. 2. Siam (Phayre). According to Dr. Takakusu, Dvāravati represents Ayuthya (or Ayudhya) the ancient capital of Siam (*Introduction to Hsüing's Record of the Buddhist Religion*, p. 11). 3. Dora-samudra or modern Halebid in the Hassan district of Mysore: see Chera (*Rice's Mysore and Coorg*, II, 17, 18).

- Dvarikā**—1. Dwarka in Gujarat. Same as *Dvārāvati*. It is said to have been destroyed by the ocean just after the ascent of Śrī-Kṛṣṇa to heaven. It contains the temple of Nāgeśa, one of the twelve Great Liṅgas of Mahādeva (see *Amareśvara*).
 2. The capital of Kamboja (Rhys Davids' *Buddhist India*, p. 28).
Dvārikasvarī—The river Dalkisor near Bishnupur in Bengal, one of the branches of the Rupnārāyaṇa (K. ch.).

E

- Ekaśakrā**—Dr. Führer (*MAI.*) has identified it with Chakarnagar, sixteen miles south-west of Itawah, (*Mbh.*, Ādi P., ch. 158). Its identification with Arrah by General Cunningham (*Arch. S. Rep.*, vol. III, 1871-72) is incorrect.
- Ekāmraśānana**—Bhuvaneśvara on the river Gandhavatī, twenty miles from Cuttack in Orissa (*Brahma P.*, ch. 40). The building of the temple at Bhuvaneśvara was commenced by Yayāti Keśari, the founder of the Keśari dynasty, who ascended the throne of Orissa after expelling the Yavanas or Buddhists in 473 A. D., and was completed about a century after by Lalāṇḍu Keśari. Under the name of Kaliṅga-nagari, Bhuvaneśvara was the capital of Orissa from the sixth century B. C. to the time of Yayāti Keśari in the middle of the fifth century A. D. (Dr. R. Mitra's *Antiquities of Orissa*, vol. II, p. 62). Same as *Harakshetra*. It appears, however, that the place was covered with jungle before Yayāti Keśari commenced building the temples at Bhuvaneśvara towards the close of his reign; he died in 526 A. D. At the time of Lalāṇḍu Keśari (623-677 A. D.), it again became the capital: it contained seven Sāhis and forty-two streets. The temples of Bhuvaneśvara (a Hari-hara image), Mukteśvara, Gauri and Paraśurāma, which still exist, contain much workmanship of great artistic value. The tank called Devī-pāda-harā, having 108 small temples of Yoginis on all its sides, is said to have been the place where Bhagavatī crushed down the two demons Kīrtti and Vāsa with her feet (*Bhuvaneśvara Mākatmyā*). The Bindu Sarovara is the most sacred tank in Bhuvaneśvara dug by the queen of Lalāṇḍu Keśari. The ruins of the ancient palace of Yayāti Keśari still exist by the side of the road leading from the Railway Station near the Rāmeśvara temple. Lalāṇḍu Keśari is said to have erected a palace to the south of the temple of Bhuvaneśvara (Dr. R. Mitra's *Antiquities of Orissa*, vol. II, p. 83; Stirling's *Orissa in JASB.*, 1837, p. 756).
- Elapura**—Elur or Ellora. The cave temple of Kailāsa was constructed on the hills by Kṛṣṇa Rāja of the Rāshtrakūṭa dynasty of Bādāmi, who reigned between 753 and 775 A. D. (Dr. Bhandarkar's *Early History of the Dekkan*). General Cunningham (*Ancient Geography of India*) identifies Elapura with Veraval in Gujarat, but this identification does not appear to be correct. Elapura is evidently a corruption of Ibalapura. See *Ibalapura*.
- Embolima** (of the Greeks)—The fort of Amb, near Balimah, sixty miles above Attock, opposite to Darbund on the Indus, conquered by Alexander the Great.
- Eraṇḍapalla**—Khandes; it was conquered by Samudra Gupta.
- Eraṇḍī**—The river Uri or Or, a tributary of the Nerbuda in the Baroda Stato [*Padma P.*, Svarga (Ādi), ch. 9] near the junction of which, Karnali is situated. The junction is a sacred place of pilgrimage.

G

- Gabidhumat**—Kudarkote, twenty-four miles to the north-east of Itawah and thirty-six miles from Sankisa in the district of Furrakabad. It was governed by Hari Datta at the time of Śrīharsha or Śīlāditya II of Kanauj (*Ep. Ind.*, vol. 1, p. 180).

Gādhipura—Kanauij. It was the capital of Gādhi Rājā, the father of the Ṛishi Viśvāmitra.

Gajasāhvaya-nagara—Same as *Hastināpura* (*Bhāgavata*, ch. X, p. 68).

Gajendra-moksha—1. Sonapur, at the confluence of the Ganges and the Gaṇḍak, where the fight took place between the elephant and the alligator (see *Viśālā-chhatra* and *Harihara-kshetra*). 2. A place of pilgrimage on the bank of the Tāmraparṇī, twenty miles to the west of Tinnevely, visited by Chaitanya (*Chaitanya-charitāmṛita*, II, 9) The *Vāmana Purāṇa* (ch. 84) places it at the Trikūṭa mountain.

Gālava-āśrama—1. The hermitage of Ṛishi Gālava, three miles from Jaipur; 2. On the Chitrakūṭa mountain (*Bṛihat-Śiva P.*, I, ch. 83).

Gallikā—Same as *Gaṇḍakī* (*Padma P.*, Uttara, chs. 44, 52).

Gambhīrā—The river Gambhīrā, a tributary of the river Sipra in Malwa, mentioned by Kālidāsa in his *Meghadūta* (I, 42).

Gaṇa-muktesvara—Gaṇ-Muktesvara on the Ganges in the district of Mirat. It was a quarter of the ancient Hastināpura where Gaṇeśa worshipped Mahādeva [*Asiæ. Res.*, XIV, p. 457 (Wilford)].

Gadā-kshetra—See *Birajā-kshetra*.

Gaṇḍakī—The river Gaṇḍak. It rises in the Sapta Gaṇḍakī or Dhavalāgiri range of the Himālaya, which is the southern boundary of Central Tibet, the remote source being called Dāmodarakuṇḍa, and enters the plains at a spot called Tribenī Ghāt (see *Sapta-Gaṇḍakī*). The river is said to have been formed from the sweat of the cheeks (Gaṇḍa) of Viṣṇu who performed austerities near its source and hence the river is called Gaṇḍakī (*Varāha P.*, ch. 144). The source of the river is not far from Śālagrāma, which was the hermitage of Bharata and Pulaha. The temple of Muktinātha (an image of Nārāyaṇa) is on the south of Śālagrama. Hence the river is called the Śālagramī and Nārāyaṇī (*Varāha P.*, ch. 144). See *Muktinātha*. The river now joins the Ganges at Sonapur in the district of Muzaffarpur in Bihar where the celebrated fair is held (see *Viśālā-chhatra Gajendramoksha*, *Hariharakshetra* and *Trivenī*).

Gandhahasti-stāpa—Bakraur on the Phalgu, opposite to Buddha-Gaya, visited by Hiuen Tsiang. Maṭaṅgi, which is a corruption of Mātaṅga Liṅga appertained formerly to Gandha-hasti stāpa (Mātaṅga meaning an elephant). This Buddhist place of pilgrimage has now been appropriated by the Hindus under the name of Mātaṅga-āśrama and it now contains a *liṅga* of the Mahādeva called Mātaṅgeśa and a tank called Mātaṅga-vāpī. See *Gayā*.

Gandhamādana—A part of the Rudra Himālaya, and according to Hindu geographers, it is a part of the Kailāsa range (*Vikramorvasī*, Act IV). It is on the southern side of the Kailāsa mountain (*Kālikā P.*, ch. 82). At the plantain forest of this mountain, Hanumāna resided. Badarikāśrama is situated on this mountain (*Varāha P.*, ch. 48 and *Mbh.*, Vana P., chs. 145, 157; *Śānti P.*, ch. 335). The portion of the mountains of Garwal through which the Alakānandā flows is called Gandhamādana (*Mārkaṇḍeya Purāṇa*, ch. 57; *Skandā P.*, Viṣṇu Kh., III, 6). Gandhamādana is also said to be watered by the Mandākinī (*Vikramorvasī*, Act IV). A fragment of this mountain, said to have been brought by Hanumāna, is pointed out near Rāmeśvaram in Southern India.

Gāndhāra—The country of Gāndhāra lies along the Kabul river between the Khoaspos (Kunar) and the Indus, comprising the districts of Peshawar and Rawalpindi in the northern Punjab. Its capitals were Purushapura now called Peshawar, and takshasīlā,

the Taxila of Alexander's historians. Ptolemy makes the Indus the western boundary of Gandari. In the Behistun inscription which was inscribed by the order of Darius, king of Persia, in 516 B.C. in the fifth year of his reign, Gadara or Gandhara is mentioned among the conquered countries of Darius (for a copy of the inscription, see Rawlinson's *Herodotus* vol. III, p. 590). The Gandarians and the Dadicæ were united under one commander in the army of Xerxes (*Herodotus* VII, 6). It is the Kiantolo of Hiuen Tsiang, the *Kundara Gandhridoe* of Strabo and other ancient Greek geographers. In the *Ain-i-Akbari*, it forms the district of Pukely, lying between Kāśmīr and Attock [*JASB.*, vol. XV (1816)]. Gandhara not only comprised the modern districts of Peshawar and Rawalpindi, but also Swat and Hoti Murdan or what is called the Eusofzai country, that is the country between the Indus and the Panjkora, where at Ranigat, Sanghao and Nuttu, discoveries were made of excellent Buddhist architecture and sculptures of the time of Kanishka, i.e., of the first century of the Christian era, through the labours of Major Cole (*Memorandum of Ancient monuments of Eusafzai*). Ancient sculptures have also been discovered at Jamal Giri in the Eusafzai Pargana of the Peshawar district, Jamal Giri being thirty miles distant from Peshawar [*JASB.*, (1852) p. 606]. The Eusofzai country is bounded on the north by Chitral and Yasin, on the west by Bojavar and the Swat river, on the east by the Indus, and on the south by the Kabul river (*Arch. S. Rep.*, vol. V). Pushkarāvati or Pushkalāvati (Pukely) was its most ancient capital, which the *Rāmāyaṇa* placed in Gandharva-deśa. The *Kathā-sarit-sāgara* (ch. XXXVII) calls Pushkarāvati the capital of the Vidyādharms. Gandhara of the *Mahābhārata* and of the Buddhist period, therefore, is the corruption of Gandharva-deśa of Vālmīki (*Rāmāyaṇa*, Uttara kh., chs. 113 and 114). Major Cole says that the Corinthian style of architecture reproduces itself all over Eusofzai, the Doric in Kāśmīr, and the Ionic at Taxila or Shahderi between Attock and Rawalpindi (*Second Report of the Curator of Ancient Monuments in India for 1892-83*, p. cxvi). Asoka sent here a Buddhist missionary named Majjhantika in 245 B.C., (*Mahāvastu*, ch. XII). Gandhara was included in the kingdom of Chandra Gupta and Asoka, and it seems that Agathocles conquered the country and expelled the Mauryas. According to Col. Rawlinson, the Gandarians of the Indus seem to have first emigrated to Kandahar in the fifth century A. D. (*Herodotus*, vol. I, p. 675, note).

Gandharva-deśa—Gāndhāra, which is evidently a corruption of Gandharva-deśa (see Gāndhāra)

Gandhavati—A small branch of the Sipra, on which the temple of Mahākālā in Ujjain is situated (*Meghadūta*, pt. I, v. 34).

Gaṅgā—The Ganges (*Rig-Veda*, X, 75; *Āitareya Brāhmaṇa*, VIII, 14, 4). The course of the Ganges is described with some detail in the *Bṛihat-Dharmma P.* (Madhya kh., ch. 22). The main stream of the river originally passed southwards, after leaving Jāhnu-āsrama at Sultanganj, through the channel of the Bhāgirathī which with the Jellinghi forms the river Hūgli from Shibganj above Boalia. There are six Jāhnus which are allegorical representations of changes in the course of the Ganges: 1st, at Bhairavghāṭi below Gango tri at the junction of the Bhāgirathī and Jāhnavī (Fraser's *Himala Mountains*, p. 476; *Rām.* I, 43); 2nd, at Kānyakubja or Kanauj (*Vishṇu-dharmottara P.*, I, ch. 28); 3rd, at Jāhngira in Sultanganj on the west of Bhagalpur (*Arch. S. Rep.*, XV, p. 20; *Bṛihad-dharma P.*, Purva kh., ch. 6; *JASB.*, XXXIII, 360); 4th at Shibganj above Rampur-Boalia; 5th, at Gour near Malda (Martin's *Eastern India*; Hamilton's *East India Gazetteer*, s. v. Gour, III, 81; 6th, at Jānnagar (Brahmanītalā) 4 miles to the west of Nadia, (*Navadvīpa-Parikramā*; Chunder's *Travels of a Hindu*, vol. I); see my pamphlet entitled *Early Course of the Ganges* forming chapter VIII in Major Hirst's *Report on the Nadia*

Rivers, 1915, ch. viii. The Ganges after flowing past Trivenī, Chagda, Guria, Baruipur, Rajganj and Diamond Harbour through Âdigaṅgâ or Tolly's Nâlâ falls into the sea near Sâgar Island [Rev. J. Long's *Banks of the Bhâgîrathî* in *Calcutta Review*. vi. (1846 p. 403; Cotton's *Calcutta, Old and New*]. See Kauśîkî.

Gânga—It is the name of the country of Râḍha as well as of its capital Saptagrâma which is called Gângê by Ptolemy and the "Port of the Ganges" in the *Periplus of the Erythraean Sea* in the province of Bengal. Gângê is mentioned in Ptolemy as the capital of the Gangærides who were evidently the people of Râḍha which was situated on the western side of the Ganges (see McCrindle's *Ptolemy and his Commerce and Navigation of the Erythraean Sea*, p. 146). Gânga as a country is mentioned in the Karhad Plate Inscription of Krishna III (see *Epigraphia Indica*, vol. IV, p. 278) and also in the Harihara and Belur inscriptions (Rice's *Mysore Inscriptions*, pp. 70, 222). In the first mentioned inscription, Gânga is placed between Kaliṅga and Magadha. Mr. Schoff in his notes on the *Periplus of the Erythraean Sea*, p. 255, says "the name (Ganges) is applied in the same paragraph to district, river, and town" and according to him, by the district is meant Bengal. But considering the situation of the town Gânga, the district must mean Râḍha, as Saptagrâma (the town Gânga), in the first and second centuries of the Christian era was the chief town of Râḍha and not of the whole Bengal (*JASB.*, 1910, p. 599). See Râḍha. Perhaps Gânga was the Gâṅgâyanî of the later Vedic period, of which the king was Chitra (*Kaushitaki Upanishad*, I, 1). The Gâṅgâ dynasty ruled over the south of Mysore (see Talakaḍa) and Coorg, with Salem, Coimbatore, the Nilgiri and parts of Malabar from the second to the ninth century A. D.: Coimbatore and Salem were called the Kongu country (Rice's *Mysore Inscriptions*, Nos. 151—157 and pp. 70, 222, 262). A branch of the family ruled over Orissa (*Ibid.*, *Intro.*, XLVII) who evidently conquered Râḍha or the present districts of Hûglî, Midnapore, &c., and from them, i. e., the Gâṅgâ dynasty, as well as from its situation on the western bank of the Ganges, it was called Gânga. Choragaṅgâ killed the Mandâra king on the bank of the Ganges after his conquest of Utkala, and Mandâra has been identified by some with Suhma or Râḍha (*JASB.*, 1895, p. 139, note; 1896, p. 241). Hence there can be no doubt that Râḍha was ruled over by the Ganga kings of Orissa in the 12th century. Gânga was perhaps the country of Gâṅga or Gâṅgya of the *Kaushitaki Upanishad* (I, 1), of which the king was Chitra, who was called Gâṅgyâyanî being the son of Gâṅgya (variant Gânga), i. e., king of Gâṅgya or Gânga.

Gâṅgâdvâra—Haridvâr (see Mâyâpurî).

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Gâṅgotri—A spot in the Rudra Himalaya in Garwal, supposed by the ancient Hindus to have been the source of the Ganges, though it has been traced further north by Captain Hodgson (*Asia. Res.*, vol. XIV). There is a temple of Gâṅgâ Devî. One *kos* from Gâṅgotri and two *kos* from Meani-ki-Gaḍ there is a spot called Patangiri, which is said to be the place where the five Pâṇḍavas remained for twelve years worshipping Mahâdeva and where perhaps Draupadî and four of the Pâṇḍavas died (*Mbh.*, Mahâprasthâṇika P., ch. 2). After that Yudhisṭhira left this place and ascended Svargârohinî, a peak of the sacred hill whence the Ganges flows. The Rudra Himalaya has five principal peaks called Rudra Himalaya (the eastern peak), Burrampuri, Bissenpuri, Udgurrikanta and Svargârohinî (the western and nearest peak). These form a sort of semi-circular hollow of very considerable extent filled with eternal snow, from the gradual dissolution of the lower parts of which the principal part of the stream is generated (Fraser's *Tour through the Himalaya Mountains*, pp. 466, 470, 471; Martin's *Indian Empire*, vol. III, pp. 11, 21). See Sumeru-parvata.

Garga-āśrama—1. Gagason, the reputed site of the hermitage of Rishi Garga, situated in the Rai Bareilly district, opposite to Asni, across the Ganges. 2. The Lodh Moona forest in Kumaon is also said to be the hermitage of the Rishi: the river Gugas rises in this forest and falls into the Dhaulī. See *Karmachala* (*JASB.*, XVII, p. 617).

Garjapura—Ghazipur (according to General Cunningham, *Anc. Geo.*). This part of the country was visited by Fa Hian in the fifth century. General Cunningham infers the ancient name of Garjapura (which is not found in any ancient work) from the modern name Ghazipur and hence his identification is faulty. It formed a part of the ancient Dharmāranya (Führer *MAI.*). See Dharmāranya and Ghazipur in Pt. II of this work.

Gauda—1. The whole of Bengal was denominated Eastern Gauda from its capital of the same name, the ruins of which lie near Malda at a distance of about ten miles (see *Lakshmanāvatī*). It was situated on the left bank of the Ganges which has now receded from it four and half miles, and in some places twelve miles. It was the capital of Deva Pāla, Mahendra Pāla, Ādisura, Ballāla Sena, and the Muhammadan rulers from 1204 up to about the close of the sixteenth century. It is said to have been founded in A. D. 648 when Bengal became independent of the Magadha kingdom, the former capital of Bengal being Puṇḍravarddhana. James Prinsep supposes that Gauda was founded in 1066 (*JASB.*, vol. V), but it is mentioned by Bāṇa in the *Harshacharita*. For further particulars, see Gour in Pt. II. All the country south of Aṅga to the sea was called Gauda (*The Literary Remains of Dr. Bhau Daji*). 2. Uttara Kōśala the capital of which was Śrāvastī, was also called Gauda or Northern Gauda (*Kārma P.*, Pt. I, ch. 20; *Līnga P.*, Pt. I, ch. 65). Gonda, a sub-division of Uttara Kōśala, forty-two miles south of Śrāvastī, is a corruption of Gauda (according to General Cunningham, *Anc. Geo.*, p. 408). The tradition respecting the famous tooth-brush trees (danta-dhāvana) of Buddha still exists at Gonda (Führer's *MAI.*). Gauda may also be a corruption of Gonardda. See Gonardda. 3. Gondwana was the Western Gauda. 4. The Southern Gauda was the bank of the Kāverī (*Padma P.*, Pātāla, ch. 28).

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Gauri—The river Panjkora (the Gouraios or Guræus of the Greeks) which unites with the river Svāt to form the Landoi, an affluent of the Kabul river [*Mbh.*, Bk. VI; *Alexander's Exploits on the Western Banks of the Indus*, by M. A. Court in *JASB.* (1839), p. 307; and McCrindle's *Invasion of India*, p. 66]. The Panjkora rising in Gilghit, flows between the Khonar (Choës of Arrian, called also Khameh) and the Swat [*JASB.* (1839), p. 306]. Panjkora is evidently a corruption of Pañchagaṇḍa from the name of a town of that name situated on the bank of this river [*JASB.* (1852), p. 215]. See Pañchakarpata.

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Gauri-saṅkara—Mount Everest in Nepal according to Schlagintweit, but locally it is not known by that name (Dr. Waddell, *Among the Himalayas*, p. 37). Captain Wood's measurement has proved that Gauri-Saṅkara of the Nepalese cannot be Mount Everest (Dr. Waddell's *Lhasa and its Mysteries*, p. 76).

Gauri-sikhara—Same as Gauri-saṅkara (*Varāha P.*, ch. 215).

Gautama-āśrama—1. Ahalyāsthāna in the village of Ahiri, pargana Jarail, twenty-four miles to the south-west of Janakpur in Tirhut. 2 Godnā (Godāna) near Revelganj, six miles west of Chhapra on the Saraju; the Ganges once flowed by the side of this village. The Gautama-āśrama at Godnā, which is said to have been the hermitage of Rishi Gautama, the author of the Nyāya-darśana, derived its name, however, according to Dr. Hoey from the fact that at this place Gautama (Buddha) crossed over the Ganges after leaving Pāṭaliputra by the gate which was afterwards called the Gautama gate [*JASB.*, vol. LXIX (1900), pp. 77, 78—Dr. Hoey's *Identification of Kuśināra Vaiśālī &c.*]. But Patna is four miles to the south-east of Godnā; hence it is not probable that Buddha crossed over the river at this place. 3. Ahiroli near Buxar (*Bṛihat Nāradya Purāṇa*, ch. IX). 4. Tryambaka near the source of the river Godāvarī (*Śiva P.*, Bk. I, ch. 54). The *Rāmāyaṇa*, however, places the hermitage of Rishi Gautama near Janakpur.

Gautamī—1. The river Godāvarī (*Śiva P.*, Bk. I, ch. 54). 2. The northern branch of the Godāvarī is also called Gautamī (*Ep. Ind.*, vol. III, p. 60). It is called Gautamī-gaṅgā and Nandā in the *Brahma P.*, ch. 77.

Gautamī-gaṅgā—Same as Gautamī.

Gayā—It is situated between the Rāmsilā hill on the north and the Brahmayoni hill on the south, on the bank of the river Phalgu. The town comprises the modern town of Shahebganj on the northern side and the ancient town of Gayā on the southern side. In the southern portion of the town, called Chakrabeḍa in the Chaitanya-Bhāgavata (ch. 12) is situated the celebrated temple of Vishṇupada, which was erected some two hundred years ago by Ahalyābāi, the daughter-in-law of Mulhar Rao Holkar of Indore, on the site of a more ancient temple: the Vishṇupada had been set up prior to Fa Hian's visit. The temple of Maṅgalā Gaurī, one of the fifty-two Piṭhas, where Satī's breast is said to have fallen, is situated on a spur of the Brahmayoni range called the Bhāsnāth (*Devī-Bhāgavata*, Pt. VII, chs. 30 and 38). For the sacred places in Gayā, see *Vāyu Purāṇa*, II, chs. 105 ff. which from the *Gayā-māhātmya*. Buddha Gayā (see *Uravilva*) is six miles to the south of Gayā. The Barabar hills contain four caves dedicated by Asoka to the Ajivakas, a sect which followed the doctrine of Maṅkhaliputta Gosāla, and the three caves on the Nāgārjuni hills were dedicated by Asoka's grandson Daśaratha to the same sect: for Daśaratha's and other inscriptions in the Nāgārjuni hill, see *JASB.*, 1837, pp. 676—680. Gayā was one of the first places which received the doctrine of Buddha during the life-time of the saint, and became the head-quarters of his religion. But it appears that it passed from the Buddhists to the Hindus between the second and fourth centuries of the Christian era, and in 404 A. D., Fa Hian found that "all within the city was desolate and desert"; and when Hiuen Tsiang visited it in 637 A. D., he found it to be a thriving Hindu town "well defended, difficult of access, and occupied by a thousand families of Brāhmanas, all descendants of a single Rishi", who were evidently the "Gayālis." The story of Gayāsura of the *Vāyu Purāṇa*, according to Dr. R. L. Mitra (*Buddha-Gayā*, p. 17); is an allegorical representation of the expulsion of Buddhism from Gayā, which was the

head-quarters of the Buddhist faith. From Vishṇupada, Dharmāraṇya, including Mātāṅga-vāpī, now called Maltangi, is six miles, Brahmasara one mile south-west, Godālola one mile south near Māraṇpur, and Uttara-Mānasa one mile north. Dakṣhiṇa-Mānasa is near Devaghāt (*Mbh.*, Vana, ch. 84; *Agni P.*, ch. 115). The temple of Jagannātha at Umanganagar (Umgā), and those of Sūryya at Deo (Deota Sūryya) and Kūch near Tikari in the district of Gayā are old, containing inscriptions (*JASB.*, 1847, pp. 656, 1220). For further particulars, see *Gayā* in Pt. II.

Gayānābhi—Jājpur in Orissa. Gayāsura, a demon overthrown by Viṣṇu, was of such a bulky stature that when stretched on the ground his head rested at Gayā, his navel at Jājpur and his feet at a place called Pijhāpur, forty miles from Rājmaṇdri. A well or natural fountain at Jājpur is pointed out as the centre of the navel (*Stirling's Orissa*).

Gayāpāda—Pithāpur, forty miles from Rājmaṇdri where Gayāsura's feet rested when he was overthrown by Viṣṇu.

Gayāsirsha—1. Gayā. 2. The mount Gayāsirsha, called Gayāsisa in the Buddhist annals, is according to General Cunningham the Brahmayoni hill in Gayā, where Buddha preached his "Fire-sermon" called the Āditya paryāya-Sūtra (*Mahāvagga*, I, 21). Gayāsirsha is properly a low spur of the Brahmayoni hill, about a mile in area, forming the site of the old town of Gayā (R. L. Mitra's *Buddha Gayā*; and *Mahāvagga*, Pt. 1, ch. 22). It is mentioned as a place of pilgrimage in the *Agni Purāṇa* (ch. 219, v. 64) along with other places of pilgrimage at Gayā.

Gayāsisa—See *Gayāsirsha*.

Gehamura—Gahmar (E. I. Railway) in the district of Ghazipur. It was the abode of Mura, a *daitya*, who was killed by Kṛishṇa (*Führer's MAI.*, and *Arch. S. Rep.*, Vol. XXII, p. 88). The scene of the battle is placed at Śveta-dvīpa (*Vāmana P.*, chs. 60, 61).

Ghārāpurī—The island of Elephanta, six miles from Bombay; it is also called Purī (*Fergusson's Cave Temples of India*, p. 465). It was a celebrated place of pilgrimage from the third to the tenth century A. D.

Ghargharā—The river Ghagra or Gogra, which rises in Kumaun and joins the Sarajā (Padma P., Bhūmi kh., ch. 24; *Asia. Res.*, XIV, 411).

Girī—1. A river which rises in the Chur mountains of the Himalayas and falls into the Yamuna at Rājghāt (*JASB.*, Vol. XI, 1842, p. 364). It is mentioned in the Purāṇas and Kālidāsa's *Vikramorvaiṣ*, Act IV. 2. The river Landai on which Pushkalāvati (q. v.) is situated (*Ava. Kalp.*, ch. 32).

Girīkarnikā—The river Sabarmati in Gujarat (*Padma P.*, Uttara, ch. 52).

Girinagara—Girnar, one of the hills known by the name of Junagar at a small distance from the town of Junagar, sacred to the Jainas as containing the temples of Nemināth and Pārśvanāth (Tawney: *Prabandhachintāmaṇi*, p. 201). The name of Girinagara is mentioned in the *Bṛīhat Saṃhitā* (XIV, 11), and in the Rudradāmaṇa inscription of Girnar [*Ind. Ant.*, VII, (1878), p. 257]; for a description of the hill and the temples, see *JASB.*, (1838) pp. 334, 879-882. It was the hermitage of Rishi Dattātreyā. In one of the edicts of Asoka inscribed on the rocks of Junagar are found the names of five Greek (Yona or Yavana) kings: "Antiyoko" or Antiochus (Theos of Syria), "Turamāya" or Ptolemy (Philadelphus of Egypt), "Antikini" or Antigonos (Gonatus of Macedon), "Maka" or Magas (of Cyreno), and "Alikasudara" or Alexander (II of Epirus). Girnar is situated in Bastrāpatha-kṣhetra. The Prabhāsa Khaṇḍa (Bastrāpatha-māhātmya, chs. I, XI) of the *Skanda Purāṇa* gives an account of its sanctity,

The river Palāsini, known as Svarṇarekhā flows by the foot of the hill. Arishṭanemi or Neminātha, the twenty-second Tirthaṅkara of the Jainas, was worshipped by the Digambara sect: he was born at Sauryapura or Sauripura or Mathurā and is said to be a contemporary and cousin of Kṛishṇa, being the son of Rājimatī, the daughter of Ugrasena. He died at Girnar at a very old age and his symbol was the *Saṅkha* or Conch-shell (*Uttarādhyāyana* in *SBE.*, XLV, p. 112). He was the *guru* or spiritual guide of king Dattātreyā, who was his first convert (*Antiquities of Kathiawad and Kachh*, p. 175; *Bṛihat-Saṃhitā*, ch. 14). Junagar itself was called Girinagara: this name was subsequently transferred to the mountain (*Corp. Ins. Ind.*, III, 57). It was the capital of the Scythian viceroy (Kshatrapa), who early in the second century A. D., became independent of the Saka king of Śakastāna or Sistan, which means "the land of Sse" or Sakas (Dr. Rhys Davids' *Buddhist India*). The Girnar or Junagar or Rudra Dāman inscription contains an account of Rudra Dāman's ancestors (*JASB.*, 1883, p. 340). The names of Maurya Chandragupta and his grandson Asoka occur in this inscription (for a transcript of the inscription, see *Ind. Ant.*, VII, p. 260). The mount Girnar contains a foot-print known as *Gurudatta-charaṇa* which is said to have been left there by Kṛishṇa. It was visited by Chaitanya [Govinda Dās's *Kaḍḍhā (Diary)*]. It was also called Raivataka mountain. It is described in the *Śiśupālavadha* (C. IV).

Girivrajapura—1. Rājgir in Bihar, the ancient capital of Magadha at the time of the *Mahābhārata* (Sabhā, ch. 21), where Jarāśindhu and his descendants resided. The name of Girivraja is very rarely used in Buddhist works (*SBE.*, X, 67): it was generally called Rājagṛiha. It is sixty-two miles from Patna and fourteen miles south of Bihar (town). It was founded by Rājā Vasu and was therefore called Vasumatī (*Rāmāyana*, Ādi, ch. 32). It is surrounded by five hills called in the *Mahābhārata* (Sabhā, ch. 21) Baihāra, Barāha, Brishabha, Rishi-giri, and Chaityaka, but they are now called Baibhāra-giri, Bipula-giri, Ratnakūṭa, Girivrāja-giri, and Ratnāchala. In the Pāli books, the five hills are called Gijjhakūṭa, Isigili, Vebhāra, Vepulla, and Pāṇḍava. Baihāra has been identified by General Cunningham with Baibhāra-giri, the Vebhāra mountain of the Pāli annals; Rishi-giri with Ratnakūṭa (also called Ratnagiri), the Pāṇḍava mountain of the Pāli annals; Chaityaka with Bipula-giri—the Vepulla mountain of the Pāli annals; and Barāha with Girivraja-giri. A part of this hill is called Gijjhakūṭa; hence Brishabha may be identified with Ratnāchala. Girivrāja-giri includes the Udaya-giri and Sona-giri. Udayagiri joins Ratnagiri at its south-eastern corner, and Sona-giri is between Udaya-giri and Girivraja-giri. Girivrajapura is the Kusumapura or Rājagṛiha of the Buddhist period. It is bounded on the north by Baibhāra-giri and Bipula-giri (the former on the western side and the latter on the eastern side); on the east by Bipula-giri and Ratnagiri or Ratnakūṭa; on the west by a portion of the Baibhāra-giri called Chakra and Ratnāchala; and on the south by Udaya-giri, Sona-giri, and Girivraja-giri. Girivraja-pura had four gates: first, between Baibhāra-giri and Bipula-giri on the northern side, called the Sūrya-dvāra (Sun-gate); it was protected by Jarā Rākshasī; second, between Girivraja-giri and Ratnāchala called the Gaja-dvāra (elephant-gate); third, between Ratnagiri (or Ratnakūṭa) and Udaya-giri; fourth, between Ratnāchala and Chakra, a portion of the Baibhāra hill. The river Sarasvatī flows through the hill-begirt city and passes out by the side of the northern gate. The river Bān-gaṅgā is on the south of

Rājgir. At the time of the *Rāmāyaṇa* (see Ādi, ch. 32) the river Sone flowed through the town. Jarāśindhu's palace was situated on the western side of the valley in the space between Baibhāra-giri and Ratnāchala. The Rangbhūm or the wrestling ground of Jarāśindhu is at the foot of the Baibhāra hill, a mile to the west of the Sonbhāṇḍār cave. Bhīma Sen's Ukhara or the *Malla bhūmi* at the foot of the Sona-giri, close to a low ledge of laterite forming a terrace, is pointed out as the place where Bhīma and Jarāśindhu wrestled and the latter was killed after a fight of thirteen days. The indentations and cavities peculiar to such formations are supposed to be the marks left by the wrestlers. Southwards near Udaya-giri, the road is formed by the bare rock in which occur many short inscriptions in the shell pattern [*JASB*, (1847) p. 559]. Traditionally the princes were confined by Jarāśindhu at the foot of the Sona-giri. Six miles from Rājgir is situated the Giriyaḥ hill containing the celebrated tower called Jarāśindhu-kā-Baiṣhak formerly called the Hamsa stūpa (see *Indrasila-guhā*). The Pañchāna river flows by the side of this hill. Bhīma, Arjuna, and Kṛishṇa crossed the Pañchāna river and entered Jarāśindhu's town in disguise by scaling the Giriyaḥ hill, a spur of the Bipula or Chaityaka range (*Imperial Gazetteer of India*, Vol. V, p. 85). There is, however, a pair of foot-prints within a small temple on the slope of the Baibhāra hill on its northern side which are pointed out as the foot-prints of Kṛishṇa, and are said to have been left by him when he entered Rājgir. They reconnoitred the town from Goratha hill, which is now called the Bāthāni-kā-Pāhād, appearing from a distance to have three peaks, five or six miles to the west of Rājgir and north of Sandol Pahāḍ, a hill larger than the Bāthāni hill (*Mbh.*, Sabhā P., ch. 20). At the foot of the Baibhāra hill on the north and at a short distance from the northern gate, there are seven Kuṇḍas or hot springs called Vyāsa, Mārkaṇḍa, Sapta-Ṛishi or Saptadhāra, Brahma, Kaśyapa-ṛishi, Gaṅgā-Yamunā, and Ananta. At a short distance to the east of these Kuṇḍas, there are five hot springs called Sūrya, Chandramā, Gaṇeśa, Rāma and Sitā. To the east of this latter group of Kuṇḍas is a hot-spring called Śrīṅgi-ṛishi-kuṇḍa now called Makhdum-kuṇḍa after the name of a Muhammadan saint Makhdum Shah, called also Sharfuddin Ahmad, at the foot of the Bipula hill on its northern side. Close to the side of this spring is Makhdum Shah's *Chilwa* or a small cavern for worship. Just over the entrance to the *Chilwa*, there is a huge slanting rock said to have been rolled down by two brothers Rāol and Lāttā to kill the saint, but it was arrested in its course by his look. This story is evidently a replica of the Buddhist account about Devadatta hurling at Buddha a block of stone which was arrested in its course by two other blocks. There are the temple of Jarā Devī near the northern gate and Jaina temples of Mahāvira, Pārasnātha, and other Tirthaṅkaras on the Baibhāra, Bipula, Udaya, and Sona-giri hills. Buddha resided in a cave of Pāṇḍava-giri (which is called Ratna-giri on the eastern side of the town) when he first came to Rājagriha [*Sutta-nipāta*, 'Pabbajjasutta', *SBE.*, vol. X; *JASB*, (1838), p. 810]. Here he became the disciple of Ārāḍa first and then of Rudraka; but dissatisfied with their teachings, he left Rājagriha (Āsvaghosha's *Buddha-charita*). While he was residing in a cave called Kṛishṇaśilā on the eastern side of Pāṇḍava-giri, he was visited by king Bimbisāra (*Mahāvagga*, 'Pabbajjasutta', 12; and *Lālita-vistara*, ch. 16). The Sonabhāṇḍār cave on the southern face of the Baibhāra hill within the valley or the ancient town of Rājagriha (incorrectly identified by General Cunningham with the Saptaparvī cave where the first

Buddhist synod was held) [*Arch. S. Rep.*, vol. III; Fergusson's *Cave Temples of India*, p. 49] has been identified by Mr. Beglar with the "Stone Cavern" of Fa Hian, where Buddha used to sit in profound meditation. At a short distance to the east is another cell where Ānanda practised meditation. When Ānanda was frightened by Māra, Buddha through a cleft in the rock introduced his hand and stroked Ānanda on the shoulder and removed his fear (*Arch. S. Rep.*, vol. 3). There are still thirteen socket holes in front of Buddha's cave (the Sonbhāṇḍār cave) indicating that a hall existed there where Buddha "delivered the law" as Fa Hian calls it. In the curve formed by the Bipula and Ratnagiri hills, near the northern gate, was situated a mango-garden formerly belonging to Ambapālī and then to Jīvaka, the court-physician to king Bimbisāra, in which the latter built a *vihāra* and gave it to Buddha and his 1250 disciples (*SBE.*, vol. XVII; *Sāmañ-ñaphala Sutta*, and Fa Hian's *Fo-kwo-ki*). Cunningham also places Devadatta's house within the curve (*Arch. S. Rep.*, vol. III), but the location is very doubtful. Devadatta's cave was situated outside the old city on the north and at a distance of three *li* to the east (Legge's *Fa Hian*, p. XXX). It can be easily identified with Makhdum Shah's *Chilwa* which was formerly called Śrīṅgi-rishi's *kunḍa*. Devadatta, Buddha's first cousin, created a schism in the Buddhist order nine or ten years before Buddha's death, and his followers were called Gotamaka. It was he who instigated Ajātaśatru to kill his father (Rhys David's *Buddhist India*; Spence Hardy's *Manual of Buddhism*; Sañjiva-Jātaka in the *Jātakas*, vol. I). The Beṇuvana Vihāra called also Karaṇḍa Beṇuvana Vihāra, which was given by Bimbisāra to Buddha and where Buddha usually resided when he visited Rājgir, was situated at a distance of three hundred paces from the extreme east toe of the Baibhāra hill (i. e. outside the valley and on the northern side of the Baibhāra hill). In this Vihāra, Śāriputra, whose real name was Upatishya, (Kern, *Saddharma-puṇḍarika*. *SBE.* XXI, p. 89), and Maudgalāyana (called also Kolita) became Buddha's disciples, having learnt first the doctrines from Aśvajit in the celebrated couplets which mean, 'Tathāgata has explained the cause of all things which have proceeded from a cause, and the great Sramaṇa has likewise explained the cause of their cessation.' They had been formerly the disciples of Sañjaya Vairatthi Putra of Rājgir. Near it was the Pippala cave where Buddha used to sit in deep meditation (*Dhyāna*) after his midday-meal. This cave is at a short distance from the Jaina temple on the top of the Baibhāra hill, down a narrow ledge on the west. The Saptaparnī (called also Saptaparna and Sattaparnī) caves have been identified by Mr. Beglar with a group of caves situated at a distance of about a mile to the west of the Pippala cave and the northern side of the Baibhāra hill, where the first Buddhist synod was held after the *Nirvāṇa* of Buddha under the presidency of Mahākāśyapa (*Vinaya Texts*, pp. 370-385; *SBE.*, vol. XX; *Arch. S. Rep.*, vol. VIII). The Śmaśānam or cemetery was two or three *li* to the north of Beṇuvanavihāra, in a forest called Sitavana (*Memoirs of the Asiatic Society of Bengal*, vol. I; *Avadāna Kalpalatā*, ch. 9, ślk. 19), which may be identified with *Vasu-Rājā-kā-Gad*, Vasu Rājā being the grandfather of Jarāśindhu and father of Bṛihadratha. Bimbisāra, in accordance with his promise that in whichever house a fire occurred through negligence, the owner thereof should be expelled and placed in the cemetery, abandoned his palace at Rājgir in the valley as it caught fire and went to reside at the cemetery; but apprehending an attack from the king of Vaisālī, or according to some account, from Chanda Pajjota, king of Ujjayinī, in this unprotected place which was not at all fortified, he commenced to build the new town of Rājagriha, which is at a distance of one mile to the north of old Rājagriha and was completed by his son Ajātaśatru. Near the

western gate of the new Rājgir was situated the Stūpa which was built by Ajātasatru over the relics of Buddha obtained by him as his share Legge's *Fa Hian*, ch. 28). Thus the old Rājgir was abandoned, and new Rājgir became the capital of Magadha for a short period. Buddha died in the eighth year of the reign of Ajātasatru. The seat of government was removed to Pataliputra in the reign of Udāyi or Udayāśva, the grandson of Ajātasatru, who reigned from 519—503 B.C. The celebrated Bikramasīlā Vihāra was according to General Cunningham, situated at Sīlān, a village six miles to the north of Rājgir on the river Pañchāna where a high mound still exists, but this identification does not appear to be correct (see *Bikramasīlā Vihāra*). Badgāon or ancient Nālandā, the celebrated seat of Buddhist learning, is seven miles to the north of Rājgir. It still contains the ruins of the Buddhist Vihāras and Stūpas. Nigrantha Jñātiputra (Nigantha Nāṣhaputta), who resided at Rājagriha in the Chaitya of Guṇasīla (*Kalpasūtra*, *Samacharita*) at the time of Buddha with five other Tirthaṅkaras named Purāna-Kassapa, Makkhaliputta Gosāla, Ajitakesakambala, Sañjaya Belatthaputta and Pakudha Kaccchāyana (*Mahāvagga*, ch. VI, p. 31), has been identified with Mahāvira, the twenty-fourth or the last Tirthaṅkara of the Jains. It was at his instigation that Śrīgupta, a householder of Rājagriha attempted to kill Buddha in a burning pit and with poisonous food (*Atadāna Kalpalatā*, ch. 8). Gosāla Makkhaliputta was the founder of the Ājivaka sect (Dr Hoernle's *Uvasagadasao*, introduction, p. xiii and Appendix, 1, 2). Pāvāpuri, where Mahāvira died, is at a distance of ten miles to the south-west of Rājgir. Buddha, while in Rājgir, lived at Gridhrakūta, Gautama-Nyagrodha-ārāma, Chauraprapāta, Saptaparni cave, Kṛishṇa-sīlā by the side of Rishi-giri, Sapta-saundhika cave, in the Sitavana-kuñja, Jivaka's Mango-garden, Tapoda-ārāma and Mṛigavana of Madrakukshi (*Mahā-prinibbāna Sutta*, ch. 3). For further particulars, see Rājgir in Pt. II of this work.

2. Rājgiri, the capital of Kekaya, on the north of the Bias in the Punjab (*Rāmāyaṇa*, Ayodhya K., ch. 68). Cunningham identifies Girivraja, the capital of Kekaya with Jālālpur, the ancient name of which was Girjak (*Arch. S. Rep.*, II): this identification has been adopted by Mr. Pargiter (*Markandeya P.*, p. 318 note).

Giriyek—An ancient Buddhist village on the Pañchāna river, on the southern border of the district of Patna (see *Indrasīla-guha*). Across the Pañchāna river is the Giriyek-hill which is the same as *Gridhrakūṭa* hill, the *Indrasīla-guhā* of Hiuen Tsiang (Cunningham's *Anc. Geo.*, p. 471). The Pañchāna river is perhaps the ancient Sappini (Sarpini) mentioned by Buddhaghosha in his commentary on *Mahāvagga*, ch. 11, p. 12. The Sappini is said to have its source in the Gridhrakūta mountain (see *Pañchananda*). Giriyek is the "Hill of the Isolated Rock" of Fa Hian, but Mr. Broadley has identified it with the "rocky peak at Bihar" (*Ind. Ant.*, I, 19).

Godā—The Godāvāri river (Halāyudha's *Abhidhānaratnamālā*, III, 52, Aufrecht's ed.).

Godavari—The river Godāvāri has its source in Brahmagiri, situated on the side of a village called Tryamvaka, which is twenty miles from Nasik (*Saura P.*, ch. 69; *Brahma P.*, chs. 77, 79). Brahmagiri was visited by Chaitanya (*Chaitanya-Chariṭāmṛita*). Some suppose that the river has its source in the neighbouring mountain called Jaṭāphatkā. In Tryamvaka, there is a tank called Kuśāvartta, under which the Godāvāri is said to flow after issuing from the mountain. The portion of the Godāvāri on which Tryamvaka is situated is called Gautami (see *Gautami*). Every twelfth year, pilgrims from all parts of India resort to this village for the purpose of bathing in this sacred tank

ve Great Lingas of Mahâdeva (*Śiva* and worshipping Tryambakeśvara, one of the twelve śvara. Râmachandra is said to have P., Pt. I., ch. 54; *Varâha P.*, chs. 79, 80): see Amarakalam in the Godâvarî district where crossed the river on his way to Laikâ at Bhadrâche a temple marks the spot.

Varshacharita, ch. VI).

Godhana-giri—Same as *Garatha Hill* (Bâna Bhaṭṭa's *Ādika* North-Kanara, Karwar district, It is a celebrated place of pilgrimage thirty miles from Goa between Karwar and Kumta. *Ādika*, Bk. III, ch. 15). It contains the temple of Mahâdeva Mahâbâleśvara established by Sadâsheogaḍ which is three miles south of Goa [Newbold: *JASB.*, vol. XV (1846), p. 228]. Here, Saṅkarâchâryya defeated in controversy Nilkarmed austerities at Gokarṇa to bring down the Ganges (*Râmâyana*, Bala K., ch. 42). Thg to the *Varâha Purâna* (ch. 170), Gomukhî, two miles beyond Gaṅgotri. 3. Accordinfluence of the river Sarasvatî.

Gokarṇa is situated on the Sarasvatî-saṅgama or conâla, ch. 40; *Ādi P.*, chs. 12, 15), or **Gokula**—Same as *Vraja* or *Mahâvana* (*Padma P.*, Pâtnda, the foster-father of Kṛishṇa Purâna-Gokul where Kṛishṇa was reared up. Naestations from the myrmidons of removed from Gokula to Brindâvana to escape molila is six miles from Mathurâ, and Kamsa (*Ādi P.*, ch. 3). Mahâvana or Purâna-Gokṇa. Vallabhâchâryya, who was a contains places associated with the early life of Kṛishame of Vallabha Bhaṭṭa of Âmbali-contemporary of Chaitanya and known also by the it of Vaishṇavas, built new Gokula grâma (*q. v.*), and who founded the Ballabhâchâri seḍyâma Lâla, Yasodâ, wife of Nanda, in imitation of Mahâvana, where, in the temple of Siere Nanda's palace was converted is said to have given birth to Mâyâ Devî, and wh*Charitâmṛita*, II, 19; also Growse's into a mosque at the time of Aurangzeb (*Chaitanya* one mile to the south of Mahâvana *Mathurâ*): see **Braja**. The village of new Gokula is *Chaitanyamaṅgala* (Atul Gosvâmî's on the eastern bank of the Jamuna [Lochana Dâs's ed.) III, p. 181].

Gomanta-giri—1. An isolated mountain in the We there is a Tirtha called Goraksha on Balarâma defeated Jarâsindhu (*Harivaṃsa*, ch. 42). T in the country about Goa i.e., the the top of Gomanta-giri. The mountain is situated Âdi Kh., ch. 6). The *Harivaṃsa* Konkan, called the country of Gomanta (*Padma P.*, North Kanara. 2. The Raivata (chs. 98 and 99) locates a mountain Gomanta-giri in, ch. 14).

hill in Gujarat was also called Gomanta (*Mbh.*, Sabhâdhyâ, ch. 49). Lucknow stands

Gomati—1. The river Gumti in Oudh (*Râmâyana*, Ay where the temple of Tryambaka is on this river. 2. The river Godâvarî near its source ymî, from Rishi Gautama who had situated (*Śiva P.*, Bk. I, ch. 54). It is also called Gote in Gujarat on which Dvâarakâ is his hermitage at this place (*Ibid.*, ch. 54). 3. A riveich of the Chambal in Malwa on situated (*Skanda P.*, Avantî Kh., ch. 60). 4. A bran. 47). 5. The Gomal river in which Rintambur is situated (*Meghadûta*, Pt. I, *Ind. Alt.*). It falls into the Indus Arachosia of Afghanistan (*Rîg Veda*, X, 75 and Lassen, er in the Kamgra district, Punjab between Dera Ismael Khan and Pâhâḍpur. 6. A riv (*Ind. Anl.*, XXII, p. 178).

Gomukhi—According to Capt. Raper (*Asiatic Researches*, vol. XI, p. 506) and Major Thorn (*Memoir of the War in India*, p. 504), it is situated two miles beyond Gaṅgotri. It is a large rock called Cow's Mouth by the Hindus from its resemblance to the head and body of that animal. But see Fraser's *Himala Mountains*, p. 473. Go-mukhi is perhaps the Go-karṇa of the *Rāmāyaṇa*, I, 42.

Gonanda—Same as **Gonarḍda** (2). (*Brahmaṇḍa P.*, ch. 49; cf. *Matsya P.*, ch. 113.)

Gonarḍda—1. The Punjab, so called from Gonarḍda, king of Kāśmīra, who conquered it. 2. Gonda in Oudh is a corruption of Gonarḍda, the birth-place of Patañjali the celebrated author of the *Mahābhāṣya*: hence he was called Gonarḍdiya. See Gauḍa. He lived in the middle of the second century before the Christian era, and was a contemporary of Pushpamitra, king of Magadha, and wrote his *Mahābhāṣya* between 140 and 120 B.C. During his time, Menander, the Greek king of Sākala in the Punjab, invaded Ayodhyā (Goldstücker's Pāṇini, pp. 234, 235; *Matsya P.*, ch. 113; Bhandarkar, *Ind. Ant.*, II, 70). 3. A town situated between Ujjayinī and Vidiśa or Bhīlśa (*Sūta-nipāta*: Vatthugāthā).

Gopāchala—1. The Rohtas hill [*JASB.* (1839), p. 696]. 2. Same as **Gopādrī** (2) [*JASB.* (1862), p. 409]. Gwalior.

Gopādrī—1. Takht-i-Sulaiman mountain near Srinagar in Kāśmīr (Dr. Stein's *Rājataranginī*, I, p. 51 note). See Saṅkarācārya. 2. Gwalior (Dr. Kielhorn, *Ep. Ind.*, vol. I, pp. 124, 154; *Devī P.*, ch. 75). 3. The Rohtas hill: same as **Gopāchala**.

Gopakavana—Goa. It was also called Gopakapattana or Gopakapura. It was ruled by the Kadamba dynasty (Dr. Bühler's *Introduction to the Vikramāṅkadeva-charita*, p. 34 note).

Goparāshṭra—Same as **Govarāshṭra**. The Igatpur sub-division of the district of Nasik (*Mbh.*, Bhishma, ch. 9; *Ind. Ant.*, vol. IX). According to Garrett it is the same as Kuva: Southern Konkana (Garrett's *Class. Dic.*).

Gopratāra—Guptāra, a place of pilgrimage on the bank of the Sarajā at Fyzabad in Oudh, where Rāmachandra is said to have died (*Rāmāyaṇa*, Uttara K., ch. 110). Near the temple of Guptāra Mahādeva, a place is pointed out where Rāmachandra is said to have breathed his last.

Goratha Hill—Bāthānī-kā-pāhād, a small isolated hill about five or six miles to the west of the valley of old Rājagriha, appearing from a distance to have three peaks, from which Bhīma, Arjuna, and Kṛishṇa reconnoitred the beautiful capital of Magadha (*Mbh.*, Sabhā P., ch. 20). It is on the north of Sandol hill which is larger than the Bāthānī-kā-pāhād.

Gosrlga parvata—1. A mountain near Nishadhabhūmī (Narwar) in Central India (*Mahābhārata*, Sabhā, 31). Same as **Gopādrī** (2). 2. Kohmarī Spur, near Ujat in Eastern Turkestan, visited by Hiuen Tsiang, 13 miles from Khotan. It was a celebrated place of pilgrimage in Khotan, which contained a monastery and a cave where an Arbat resided (Dr. Stein's *Sandburied Ruins of Khotan*). 3. The Gopuchchha mountain in Nepal near Katmandu upon which the temple of Svayambhunātha is situated (*Svayambhu Purāṇa*, ch. I).

Govarāshṭra—Govarāshṭra is evidently a corruption of Goparāshṭra of the *Mahābhārata* (Bhishma P., ch. IX). It is the Kauba (Gova) of Ptolemy. See Goparāshṭra. The

- shrine of Sapta-Koṭīśvara Mahādeva was established by the Sapta Rishis at Narvem in the island of Divar (Dīpavatī) on the north of Goa Island proper (*Ind. Ant.*, III, 194).
- Govarddhana**—1. Mount Govarddhana, eighteen miles from Brindāvan in the district of Mathurā. In the village called Paitho, Kṛishṇa is said to have taken up the mount on his little finger and held it as an umbrella over the heads of his cattle and his townsmen to protect them from the deluge of rain poured upon them by Indra (*Mbh.*, Udyoga, ch. 129). See *Vraja-maṇḍala*. 2. The district of Nasik in the Bombay Presidency (Bhandarkar's *Early History of the Dekkan*; *Mahāvastuavadāna* in Dr. R. L. Mitra's *Sanskrit Literature of Nepal*, p. 180). See *Govarddhanapura*.
- Govarddhana-maṭha**—One of the four Maṭhas established by Śaṅkarāchāryya at Jagannātha in Orissa (see *Śrīngagiri*).
- Govarddhanapura**—Govardhan, a village near Nasik in the Bombay Presidency (*Mārkaṇḍeya P.*, ch. 57; Dr. Bhandarkar's *Early History of the Dekkan*, p. 3).
- Govāsana**—It is evidently the Kiu-pi-shwong-na of Hiuen Tsiang, which has been restored by Julien to Govisana: it is 400 li to the south-east of Matipura or the present Mundore, a town in Western Rohilkhand near Bignor (*Mbh.*, Bhīshma P., ch. 17).
- Grīdhra-kūṭa-parvata**—According to General Cunningham it is a part of the Śaila-giri, the Vulture-peak of Fa Hian and Indrasīlā-guhā of Hiuen Tsiang (see *Indrasīlā-guhā*). It lies two miles and a half to the south-east of new Rajgir. Śailagiri is evidently a spur of the Ratnakūṭa or Ratnagiri, but the name of Śailagiri is not known to the inhabitants of this place. Buddha performed austerities here for some time after leaving the Pāṇḍava-giri cave, and in his subsequent sojourn, he delivered here many of his excellent Sūtras. Devadatta hurled a block of stone from the top of this hill to kill Buddha while he was walking below (*Chullavagga*, Pt. vii, ch. 3, but see *Girivrajapura*). Buddha resided in the garden of Jivaka, the physician, at the foot of the mountain and here he was visited by the king Ajātaśatru and by his minister Varshākāra, which led to the foundation of Pāṭaliputra (Cunningham's *Stupa of Bharhut*, p. 89 and *Mahā-parinibbāna Sutta*). It is also called Giriyeḥ hill.
- Gūhyeśvarī**—The temple of Gūhyeśvarī, which is claimed both by the Hindus and Northern Buddhists as their own deity, is situated on the left bank of the Bāgmati, about a quarter of a mile above the temple of Paśupatinātha and three miles north-east of Kāṭmāṇḍu (Wright's *Hist. of Nepal*, p. 79; *Devī-Bhāgavata* vii, 38). See *Nepāla*.
- Gunamati-vihāra**—The Gunamati monastery, which was visited by Hiuen Tsiang, was situated on the Kunva hill at Dharawat in the sub-division of Jahanabad in the District of Gayā. The twelve-armed statue of Bhairava at that place is really an ancient Buddhist statue of Avalokitesvara (Grierson, *Notes on the District of Gayā*).
- Guptahari**—Same as Gopratāra (*Skanda P.*, Ayodhyā-Māhāt., ch. vi).
- Gupta-kāśī**—1. Bhuvaneśvara in Orissa. 2. In Sonitapura (see *Sonitapura*).
- Gurjjara**—Gujarat and the greater part of Khandesh and Malwa (Conder's *Modern Traveller*, vol. x, p. 130). In the seventh century, at the time of Hiuen Tsiang, the name was not extended to the peninsula of Gujarat, which was then known only by the name of Saurāshṭra. The modern district of Marwar was then known by the name of Gurjjara. It appears from the *Periplus* that the south-eastern portion of Gujarat about the mouth of the Nerbudda was called Ābhīra, the Aberia of the Greeks. Gujarat was

called "Cambay" by the early English travellers. For further particulars, see Guzerat in Pt. II of this work. For the Chalukya kings of Gujarat from Mularāja to Kumārāpāla, see the Badnagar Inscription in *Ep. Ind.*, Vol. I, p. 203.

Gurupāda-giri—Gurpa hill in the district of Gaya, about 100 miles from Bodh-Gaya, where Mahākāśyapa attained Nirvāna (Legge's *Fa Hian*, ch. xxxiii). It is also called Kukkuṭapāda-giri [see An account of the Gurpa Hill in JASB. (1906), p. 77]. By "Mahā-Kāśyapa" is meant not the celebrated disciple of Buddha who presided over the first Buddhist synod after Buddha's death, but Kāśyapa Buddha who preceded Śākyasiṃha (Legge's *Fa Hian*, ch. xxxiii). But see Kukkuṭapāda-giri. This hill is called Gurupādaka hill in the *Divyāvadānamālā* (Dr. R. Mitra's *Sanskrit Buddhist Literature of Nepal*, p. 308; *Divyāvadāna*, Cowell's ed., p. 61) where Maitreya, the future Buddha, would preach the religion.

H

Halhaya—Khandesh, parts of Aurangabad and South Malwa. It was the kingdom of Kārtiviryārjuna, who was killed by Paraśurāma (see Tamasa). Its capital was Māhishmati, now called Maheśvara or Chuli-Maheśvara (*Rāmāyaṇa*, Uttara, ch. 36). Same as Anupadeśa (Mbh., Vana, 114, *Skanda P.*, Nāgara kh., ch. 66), Mahesa and Mahishaka.

Halmavata-varsha—The name of India before it was called Bhāratavarsha (*Linga P.*, Pt. I, ch. 45). See Bhāratavarsha.

Halmavati—1. Same as Rishikulyā (*Hemakosha*). 2. The river Ravi in the Panjab (*Matsya P.*, ch. 115). 3. The original name of the river Sutlej, which flew in a hundred streams at the sight of Vaiśiṣṭha, and since then it is called Śatadru (Mbh., Ādi P., ch. 179). 4. The river Airāvati (Irāvadi) in the Panjab (*Matsya P.*, chs. 115, 116).

Hamsavati—Pegu, built by the two brothers Samala and Bimala [*JASB.*, (1859), p. 478.]

Hamsadvāra—Same as Krauñcha-randhra (*Meghadūta*, pt. I, v. 58).

Hamsa-sapa—Jarāsindhu-kā-Baiṭhak in Giriyeḥ near Rajgir in Bihar, visited by Hīnen Tsiang. It is a dagoba [*Dehagopa* or *Dhātugarbha* or tope (*stūpa*)] erected, according to him, in honour of a Hamsa (goose) which sacrificed itself to relieve the wants of a starving community of Buddhist Bhikṣus of the Hinayāna school. There was formerly an excellent road which led up to the mountain-top. This road was constructed by Bimbisāra when he visited Buddha at this place; the remains of the road still exist.

Haradvāra—Same as Haridvāra.

Hārāhaura—The tract of country lying between the Indus and the Jhelum, and the Gandgarh mountain and the Salt range (*Arch. S. Rep.*, vol. v, p. 79, and *Bṛīhat-saṃhitā*, xiv, 33).

Harakela—Baṅga or East Bengal (Hemachandra's *Abhidhāna-chintāmaṇi*).

Harkshetra—Bhuvaneśvara in Orissa. It was the site of a capital city founded by Rājā Yayāti Keśari, who reigned in Orissa in the latter part of the fifth century. Same as Ekāmra-kānana.

Haramukta—The mount Haramuk in Kāśmīra, twenty miles to the north of Śrīnagar (Dr. Stein's *Rājatarāṅgī*, II, p. 407).

Harḍdapiṭha—Baidyanātha in the Santal Parganas in Bengal. It is one of the fifty-two Piṭhas where Satī's heart is said to have fallen, though there is no memento

of any kind associated with the occurrence [Dr. R. L. Mitra, *On the Temples of Deoghar* in *JASB.* (1883), p. 172 ; *Tantra-chaḍḍamāṇi*].

Haridvāra—See **Kanakhala**. It stands on the right bank of the Ganges, at the very point where it bursts through the Siwalik hills and debouches upon the plains nearly two hundred miles from its source. It is in the district of Shahranpur and was situated on the eastern confines of the kingdom of Śrughna. It is also called Gaṅgādvāra which contains the shrine of Nakuleśvara Mahādeva (*Kūrma P.*, II., ch. 42).

Hariharakshetra—1. Hariharachhatra or Sonapur at the junction of the Gaṇḍak and the Ganges (*Varāha P.*, ch. 144). See **Bigālā-chhatra**. 2. Harihara at the junction of the rivers Tuṅgabhadra and Haridra in Mysore (Rice's *Mysore Inscriptions*, p. 71). See **Hariharanāthapura**.

Hariharanātha-pura—Harihara or Kudalur at the junction of the river Haridra with the Tuṅgabhadra; a celebrated place of pilgrimage (*Padma P.*, Uttara, ch. 62 ; Rice's *Mysore Inscript.*, Intro.). It was visited by Nityānanda, the celebrated disciple of Chaitanya.

Harikshetra—Harikāntam Sellar on the river Pennar, a place of pilgrimage visited by Chaitanya (*Chaitanya-Bhāgavata*, ch. 6).

Hārīta-āśrama—Ekalinga, situated in a defile about six miles of Udaipur in Rajputana. It was the hermitage of Rishi Hārīta, the author of one of the Saṃhitās.

Haritakivana—A part of Baidyanātha in the Santal Parganas in Bengal now called Harlājuḍi (*Baidyanāthamāhātmya*) ; see **Chitābhūmi**.

Harivarsha—It included the western portion of Thibet (*Kālikā P.*, ch. 82 ; *Mbh.*, Sabhā P., ch. 51). Same as **Uttara-kuru** (*Mbh.*, Sabhā, ch. 28).

Haryo—Hassan-Abdul in the Punjab ; it was also called Haro.

Hastaka-vapra—Hāthab, near Bhaonagar in Gujarat : it is the "Ashtacampra" of the *Periplus of the Erythraean Sea*, and Astakapra of Ptolemy (see *Bomb. Gaz.*, vol. I, pt. 1, p. 539).

Hastimati—The river Hautmati, a tributary of the Sabarmati in Gujarat (*Padma P.*, Uttara, ch. 55).

Hastināpura—The capital of the Kurus, north-east of Delhi, entirely diluviated by the Ganges. It was situated twenty-two miles north-east of Mirat and south-west of Bijnor on the right bank of the Ganges. Nichakshu, the grandson of Janamejaya of the *Mahābhārata*, removed his capital to Kauśāmbī after the destruction of Hastināpura (*Vishṇu P.*, pt. IV, ch. 21). Gaḍmukteśvar, containing the temple of Mukteśvara. Mahādeva was a quarter of ancient Hastināpura. See **Gaṇamukteśvara**.

Hastisomā—The river Hastu, a tributary of the Mahānadi [*Padma P.*, Svarga (Ādi), ch. 3].

Hāṭaka—1. Undes or Hūnadeśa where the lake Mānasasarovara is situated (*Mbh.*, Sabhā P., ch. 27). The Guhyakas (perhaps the ancestors of the Gurkhās) lived at this place. 2. A *Kshetra* or sacred area in the district of Ahmedabad in which was situated Chamatkārapura, once the capital of Anartta-deśa, seventy miles to the south-east of Sidhpur (*Skanda P.*, Nāgara kh). See **Chamatkārapura**.

Hatyaharana—Hattiharana, twenty eight miles south east of Hardoi in Oudh Rīmachandra is said to have expiated his sin for killing Rāvana, who was a Brahman's son, by bathing at this place

Hayamukha—Cunningham has identified this with Daundiakhara on the northern bank of the Ganges, about 104 miles north west of Allahabad (*Jaimini Bhārata*, ch 22, Cunningham's *Anc. Geo.*, p 387) Beal considers that the identification is not satisfactory (*Records of Western Countries*, I, 229) It was visited by Huen Tsiang

Hemakūṭa—1 Called also Hemapārvata It is another name for the Kailāsa mountain which is the abode of Kuvera, the king of the Yakshas (*Mbh*, Bhishma P, ch 6, Kurma P, I, 48) This appears to be confirmed by Kalidāsa (*Sakuntalā*, Act vii) 2 The Bāndarpuchchha range of the Himalaya in which the rivers Alakānandī, Ganges and Yamunā have got their source (*Vardha P*, ch 82) It should be observed that the Kailāsa, and Bāndarpuchchha ranges were called by the general name of Kailāsa See Kailāsa

Hidamba—Cachar, named after a Rājā of Kāmārūpa in Assam who built a palace at Khaspur at the foot of the northern range of hills [*Bengal and Agra Guide and Gazetteer* (1841), vol 11, p 97]

Himādri—The Himalaya mountain

Himālaya—The Himalaya mountain (see Himavān)

Himavān—Same as Himālaya (*Mārkaṇḍeya P*, chs 54, 55) According to the Purāṇas Himavān or the Himālaya range is to the south of Mānasa-sarovara (*Vardha P*, ch 78)

Himavanta—Maḥhima, Kassapagotta, and Dundubhisara were sent as missionaries to Himavanta by Asoka (*Mahāvamsa*, ch xii) Their ashes were found in a tope at Sanchi (Cunningham, *Bhilsa Tope*, p 287) By some, it has been identified with Tibet, but Fergusson identifies it with Nepal (Fergusson's *Cave Temples of India*, p 17)

Hingulā—Hinglaj (*Devī-Bhagavata*, vii, 38), situated at the extremity of the range of mountains in Beluchistan called by the name of Hingulā about twenty miles or a day's journey from the sea coast on the bank of the Aghor or Hingulā or Hingol river (the Tomeros of Alexander's historians) near its mouth It is one of the fifty two pīṭhas or places celebrated as the spots on which fell Sati's dismembered limbs Sati's *brahmarandhra* is said to have fallen at this place (*Tantra Chudāmaṇi*) The goddess Durgā is known here by the name of Mahāmāyā or Kottārī According to Captain Hart, who visited the temple, it is situated in a narrow gorge the mountains on each side of which rise perpendicularly to nearly a thousand feet It is a low mud edifice, built at one end of a natural cave of small dimensions, and contains only a tomb shaped stone, called the goddess Mātā or Mahāmāyā [*Account of a Journey from Karachi to Hinglaj in JASB*, IX (1840), p 134, *Brief History of Kalat* by Major Robert Leech in *JASB*, (1843), p 473] Sir T Holdich considers that the shrine had been in existence before the days of Alexander, "for the shrine is sacred to the goddess Nāna (now identified with Siva by the Hindus)" which, Assurbanipal (Sardanapalus of the Greeks) king of Assyria, removed from Susa in 645 B C to the original sanctuary at Urakh (now Warka in Mesopotamia), the goddess being Assyrian (*The Greek Retreat from India in the Journal of the Society of Arts*, vol XLIX,

Rawlinson's *Five Great Monarchies*, IV, p. 344). The temple is said to be a low mud edifice, containing a shapeless stone situated in a cavern (*Asiatic Researches*, vol. XVII). The *ziarat* is so ancient that both Hindus and Muhammadans claim it without recognising its prehistoric origin. The goddess is known to the Muhammadans by the name of Nani (*Imperial Gazetteer*, vol. xiii, p. 142). The Aghor river is the boundary between the territory of the Yam of Beila and that of the Khan of Khelat. The name given to the stream above the peak in the Hara mountains is Hingool. It is called Aghor from the mountains to the sea. On the way from Karachi, between the port of Soumeanee and the Aghor river, there are three hills which throw up jets of liquid mud called Chandra-kûpa. The village nearest to Hinglaj is Urmura or Hurmura, situated on the coast at a distance of two days' march (*JASB.*, IX, p. 134).

Hiranvati—1. A river in Kosala, probably at its western extremity (*Vâmana P.*, ch. 64). 2. A river in Kurukshetra (*Mbh.*, Udyoga, ch. 158).

Hiranyavâhu—The river Sona, the Erannoboas of the Greeks (*Amarakosha*). See Sona. The modern Chândan was erroneously identified by Major Franklin with Erreen Bhowah; it runs south of Bhagalpur and joins the Ganges to the west of Champânagar. Chândan was also called Chandrâvatî (see Franklin's *Site of Ancient Palibothra*, p. 20, and *Uttara Purâṇa* quoted by him). The name of Chândan however has some connection with Chând Sadâgar (see **Champapuri**).

Hiranyavindu—1. A celebrated place of pilgrimage at Kalinjar (*Mbh.*, Vana, ch. 87). 2. A place of pilgrimage in the Himâlaya (*Ibid.*, Âdi, ch. 217).

Hiranya-parvata—Monghir (see **Mudgala-giri**).

Hiranyapura—Herdoun or Hindaun in the Jeypur state, seventy-one miles to the south-west of Agra, where Vishṇu is said to have incarnated as Nṛsiṃha Dev and killed Hiranyakaśipu, the father of Prahlâda (*Padma P.*, Srisṭi, ch. 6). But see **Mulasthanapura**.

Hiranyavati—The Little (Chhoṭa) Gaṇḍak, same as Ajitavatî near Kuśinârâ or Kuśinagara (*Mahâparinirvâṇa Sûtra*). It flows through the district of Gorakhpur about eight miles west of the Great Gaṇḍak and falls into the Gogrâ (Sarayû).

Hisadrus—The river Sutlej in the Punjab.

Hiadini—The river Brahmaputra (Wilford, *Asiatic Researches*, vol. XIV, p. 444). But this identification does not appear to be correct. It is described as situated between Kekaya on the west and the river Śatadru (Sutlej) on the east. Bharata crossed this river on his way to Oudh from Kekaya (*Râmâyana*, Ayodh., ch. 71).

Ṛishikesa—Ṛishikes, a mountain twenty-four miles to the north of Hardwar, which was the hermitage of Devadatta (*Varâha P.*, ch. 146). It is situated on the bank of the Bhâgirathî on the road from Haridwar to Badrinâth.

Huṇa-desa—1. The country round Śâkela or Sealkot in the Punjab, as Mihirakula, a Hun, made it his capital. 2. The country round Mânasa-sarovara.

Hupian—The capital of Parsusthâna, the country of the Parsus, a warlike tribe mentioned by Pânini. Hupian is the present Opian, a little to the north of Charikar at the entrance of a path over the north-east of the Paghman or Pamghan range (Cunningham's *Anc. Geog.*, p. 20). It was the site of Alexandria, a town founded by Alexander

the Great, the Alasanda of the Mahāvamsa and the birth-place of Menander (the Milinda of the Buddhist writers), the celebrated Bactrian king (McCrindle's *Invasion of India*, p. 332). Opian is perhaps a corruption of Upaniveśa or properly Kshatriya-Upaniveśa, a country situated on the north of India (*Mfaleya P.*, 113).

Hushkapura—Uskur on the left bank of the Vitastā opposite to Bāramūla in Kāśmīra. It was founded by king Hushka, the brother of Kanishka. Uskur is also called Uskara (Cunningham's *Anc. Geog.*, p. 99).

Hydaspos—The Greek name of the river Jhelum in the Punjab.

Hydroates—The Greek name of the river Ravi in the Punjab.

Hypanis—The Greek name of the river Bias in the Punjab.

Hypasis—The Greek name of the river Bias in the Punjab.

I.

Ikshu—1. The river Oxus; it flowed through Śākadvīpa [*Vishṇu P.*, II, ch. 4; *JASB.*, (1902), p. 154]. 2. An affluent of the Nerbuda (*Kārma P.*, pt. II, ch. 39).

Ikshumatī—The river Kālinadī (East) which flows through Kumaun, Rohilkhand, and the district of Kanauj (*Rāmāyaṇa*, Ayodhyā, ch. 68).

Ilvalapura—Ellora, seven miles from Daulatabad in the Nizam's Dominions and 44 miles from Nandgaon on the G. I. P. Railway. It is said to have been the residence of the Daitya Ilvala whose brother Bātāpi was killed by Rishi Agastya at Bātāpipura while on his way to the south. It is the same as Elapura, which is evidently a corruption of Ilvalapura. See Elapura. The Viśvakarmā Cave (Chaitya) at Ellora, and the vihāras attached to it are supposed by Fergusson to belong to a period from 600 to 750 A. D. when the last trace of Buddhism disappeared from Western India. The Kailāsa temple which is the "chief glory" of Ellora, was caused to be carved by Kṛishṇa I, king of Bādāmi, on the model of the Virāpāksha temple at Pattadakal to celebrate his conquests in the 8th century A. D. (Havell's *Ancient and Medieval Architecture*, p. 193). It is the same as Deva-Parvata (or giri), and Sivalāya of the *Siva P.* (I, ch. 58). For its sanctity, see Śivalāya.

Indrāpi—Near Katwa, district Burdwan, Bengal, on the river Ajaya (*K. ch.* 195).

Indraprastha—Old Delhi. It is also called Brīhasthala in the *Mahābhārata*. The city of Indraprastha was built on the banks of the Jamuna, between the more modern Kotila of Firoz Shah, and Humayun's tomb, about two miles south of modern Delhi. The river has now shifted its course more than a mile eastwards. The Nigambod Ghat on the banks of the Jamuna near the Nigambod gate of Shah-jahan's Delhi, just outside the fort close to Solimgaḍ, and the temple of Nīlachatri said to have been erected by Yudhisṭhira on the occasion of performing a *homa*, are believed to have formed part of the ancient capital. It was also called Khāṇḍava-prastha, and formed part of Khāṇḍava-vana (see Khāṇḍava-vana). The name Indraprastha is preserved in that of Indrapat, one of the popular names of the fort *Purāṇa. Kild*, which is still pointed out as the fort of Yudhisṭhira and his brothers. The fort was repaired or built on the original Hindu foundations by Humayun and was called Dinpānnā (*Arch. S. Rep.*, vol. IV). It now contains the Keelā Koni

mosque the building of which was commenced by Humayun and completed by Sher Shah, and also the Sher Manjil or the palace of Sher Shah, which was used as a library by Humayun on his re-accession to the throne, and in which he met with his death by an accidental fall. Indraprastha was the capital of Yudhishthira, who became king in the year 653 of the Kali era, called also the Yudhishthira era. According to Āryabhaṭṭa and Varāhamihira, the Kali age began in 3101 B.C. A large extent of land between the Delhi and Ajmer gates of modern or Shahjahan's Delhi and about sixteen miles in length contained at different periods the site of old Delhi which was shifted from time to time according to the whims and caprices of different monarchs. Just after leaving the Delhi gate, there is Firoz Shah's Kotila containing a pillar of Aśoka [for the inscription on the pillar see *JASB.* (1837), p. 577], which is one of the few remnants of Firoz Shah's capital Firuzabad. Another Aśoka pillar is on the ridge in a broken condition. The next place is Indrapat or Yudhishthira's Indraprastha. Just outside the fort is a gate called Lal Darwâzâ, the ancient Kâbuli Darwâzâ of Sher Shah's Delhi, which now gives entrance to an ancient mosque. At some distance is Humayun's tomb built by Akbar, containing also the tomb of Hamida Banu Begum, and also those of Jahandar Shah, Farrukhsiyar, Alamgir II, Raffi-ud-Daula, Raffi-ud-Dijarat, and Dara. Beyond it is a village called Nizamuddin Aulia after the name of a saint who flourished at the time of Ghiasuddin Tughlak. The village contains a *baoli* (well); the beautiful marble tombs of Nizamuddin Aulia, Mahomed Shah, Jahanara Begum, the poet Khusru and Prince Mirza Jahangir, son of Akbar II. These tombs are enclosed with beautiful marble fret-work screens, one of which is provided with a marble door. There is also a mosque called Jumat Khana built by the Emperor Alauddin. Beyond Nizamuddin Aulia is Chausath Khamba containing the tomb of Akbar's foster brother and General Mobarak called Aziz Khan. The Mausoleum of Safdar Jung, the son of Sadat Khan, Nawab of Oudh and Vizir of Ahmad Shah, was erected by his son Shuja-ud-Daula. Tughlakabad contains the ruins of a big fort built by Ghiasuddin Tughlak whose tomb was raised by his crazy son Muhammad Tugulak just outside the southern wall of the city. Besides, there is the Kutub Minar, the tower of victory, with Prithvî-Râjâ's Yajñasâlâ in the neighbourhood converted into a mosque, in the courtyard of which stands the celebrated Iron Pillar. This and the Lâlkoṭ with Yogamâyâ's temple, the Butkhana and Altamash's tomb are within the Delhi of Prithvî-Râj. Close to the Kutub Minar is the Alai Darwâzâ or the gateway of Allauddin, perhaps, of his capital, and near it is the marble tomb of Imam Zemin, the spiritual guide of Humayun. Near the Ajmer gate is the Yantar-Mantar or the Observatory of Jai Singh of Jaipur. Within Shahjahanabad or modern Delhi is the fort with its celebrated Dewan-i-Am Rang-Mahal, Mamtaz-Mahal, Shahpur palace, and the Pearl Mosque. The Jumma Masjid was constructed by Shahjahan. The Sonari Mosque (Mosque of Raushan-ud-Daula) is situated immediately to the west of the Kotwali from which Nadir Shah ordered the massacre of Delhi. For further particulars, see *Delhi* in Pt. II, of this work.

Indrapura—Indore, five miles to the north-west of Dibhai in the Anupashahar subdivision of the Bulandshahr district, United Provinces. It is mentioned in an inscription of the time of Skandagupta, the date being 465 A. D. (*Corp. Ins. Ind.*, III, p. 70). Perhaps this Indrapura is mentioned in the *Śaṅkaravijaya* of Ānanda Giri by the name of Indraprasthapura.

ndrasila-guhā—Mr. Laidlay has identified it with the Giriyeḥ hill, six miles from Rājgir, which is evidently a corruption of Gairik-giri, a large portion of the stones of this hill being of red (*gairik*) colour. It is a spur of the Bipula range. It is the most easterly of the range of hills in which Rājgir was situated (*JASB.*, XVII, p. 500). The Panchān or Pañchānan river flows by its side, and just across the river is situated the ancient Buddhist village called Giriyeḥ. It has two peaks; on the lower peak on the east is situated the celebrated brick-tower called Jarāsandha-kā-Baiḥhak which was the Haṃsa-stūpa of the Buddhists. In some portions the moulding of sand and plaster in niches are well preserved. It is said to be the only building in India that has any pretension to be dated before Asoka's reign (Fergusson's *Cave Temples of India*, p. 33). In front of it there are the remains of a monastery (*Saṅghārāma*), a dry well, two tanks and a garden. The western peak which is connected with the Haṃsa-stūpa by a pavement is the higher of two; to this peak the name of Giriyeḥ properly belongs; it contains the remains of a viḥāra. It is the "Hill of the isolated rock" of Fa Hian. It was on this hill that Indra brought the heavenly musician Pañcha Śikhā to play on his lute before Buddha, and questioned the latter on forty-two points, which questions he traced with his finger on the ground (Legge's *Fa Hian*, p. 80). According to the Buddhist account, the cave was situated in the rock Vēdi, at the north side of the Brāhman village Ambasanda, on the east of Rājagṛha (Spence Hardy's *Manual of Buddhism*, p. 298).

Irān—Persia, which was so-called from its colonisation by the ancient Aryans, the ancestors of the modern Parsis, who settled there after they left the Punjab; see *Ariana* (*JASB.*, 1838, p. 420).

Irāṇa—The Runn of Cutch, the word Runn or Ran is evidently a corruption of Irāṇa, which means a salt land (*Amara-kosha*). It is the Eirion of the *Periplus of the Erythraean Sea*.

Irāvati—1. The Ravi (Hydraotes of the Greeks). 2. The Rapti in Oudh (*Garuḍa P.*, ch. 81). Rapti is also said to be a corruption of Revati.

Isalla—Kesariya, in the district of Champārāṇ, where Buddha in a former birth appeared as a Chakravartti monarch. A stūpa was raised at this place to commemorate the gift of the alms-bowl by Buddha to the Lichohhavis when he parted with them (*Fa Hian*, and *Arch. S. Rep.*, XVI, p. 16). The ruins of this stūpa are known to the people by the name of Rājā Ben-kā-deorā, Rājā Bena being one of the Chakravartti kings of ancient time.

J

Jāhnavi—Same as Gaṅgā (*Harivaṃśa*, I, ch. 27). See Jāhnu-āsrama.

Jāhnu-āsrama—The hermitage of Jāhnu Muni is at Sultanganj (E. I. Railway) on the west of Bhagalpur. The temple of Gaibinātha Mahādeva, which is on the site of the hermitage of Jāhnu Muni, is situated on a rock which comes out from the bed of the Ganges in front of Sultanganj. The river Ganges (Gaṅgā) on her way to the ocean, was quaffed down in a draught by the Muni when interrupted in his meditation by the rush of the water, and was let out by an incision on his thigh at the intercession by Bhagiratha, hence the Ganges is called Jāhnavi or the daughter of Jāhnu Rishi. It is the Zanghera of Martin (*Indian Empire*, vol. III, p. 37 and *Eastern India*, vol. II, p. 37), or Jahngira which is a contraction of Jāhnu-giri according to Dr. R. L. Mitra (*JASB.*, vol. XXXIII, p. 360), and of Jāhnu-griha according to General Cunningham (*Arch. S. Rep.*, vol. XV, p. 21). The Pāṇḍas of Gaibinātha Mahādeva live in the village of Jahngira which is at a short distance from the temple. The hermitage of Jāhnu Muni is

also pointed out at Bhairavaghâṭi below Gaṅgotri in Garwal at the junction of the Bhāgīrathī and the Jāhnavī, where the Ganges is said to have been quaffed by the rishi (Fraser's *Himala Mountains*, p. 476). For other places which are pointed out as the hermitage of Jahnu [see Gaṅgā and my *Notes on Ancient Aṅga* in *JASB.*, vol. X (1914), p. 310]. There was a Buddhist Monastery at Sultanganj itself which contained a colossal copper statue of Buddha constructed in the 5th century A.D.

Jajāhuti—Same as Jejabhukṭi. Its capital was Kajurāha at the time of Alberuni in the eleventh century (Alberuni's *India*, vol. I, p. 202).

Jajātipura—Jājpur (see Yajñapura and Yayātipura).

Jalandhara—Jalandhar, a town near the western bank of the Sutlej in the Punjab; same as Trigartta. (*Hemakosha*). The name is derived from its founder, the Asura Jalandhara, the son of the Ganges by the Ocean (*Padma P.*, Uttara, ch. 51). It is the head-quarters of the district called Jalandhara Doab or Jalandharapīṭha lying between the Bias and the Sutlej. It is the Kulindrina of Ptolemy; but see **Kulinda-deśa**.

Jalpīṣa—See Japyeśvara. It is situated on the west of the river Tista in the district of Jalpaiguri in Bengal (*Kālikā P.*, 77). The name of Jalpaiguri is evidently derived from this Tīrtha.

Jamadagni-āśrama—1. Zamānia, in the district of Ghazipur, the hermitage of Rishi Jamadagni. Zamānia is a corruption of Jamadagnīya. 2. The hermitage of the Rishi is also pointed out at Khaira Dih in the Ghazipur district opposite to Bhagalpur. 3. At Mahāsthānagaḍ, seven miles north of Bogra in Bengal (*Kathā-sarit-sāgara*, II, 1; *Skanda P.*, Brahma Kh., ch. 5, vs. 147, 150). It is also called Paraśurāma-āśrama.

Jambudvīpa—India. The ancient name of India as known to the Chinese was Shin-tup or Sindhu (Legge's *Fa Hian*, p. 26). See **Sindhu** and **Bhāratavarsha**.

Jambukeśvara.—Tiruvanaikāval between Trichinopoly and Śrīraṅgam (Devī P., ch. 102) see **Śrīraṅgam**.

Jambumārga—Kalinjar (Prof. H. Wilson's *Vishnu P.*, Bk. II, ch. XIII note). But this identification does not appear to be correct (see *Mbh.*, Vana, chs. 87 and 89). The *Agni P.*, (ch. 109) places Jambumārga between Pushkara and Mount Abu, and mentions Kālāñjara separately as a place of pilgrimage in the same chapter. Jambu is placed in Mount Abu (*Skanda P.*, Arbuda Kh., ch. 60).

Japyesvara—Japyesvara of the *Linga P* (pt I ch 43) and Japyesvara of the *Śiva P*, (pt IV, ch 47) are the Jalpīsa (q v) of the *Kālikā P*, (ch 77) Nandi, the principal attendant of Śiva performed asceticism at this place In the *Kālikā P* (ch. 77), it has been placed to the north west of Kāmarūpa in Assam with the five rivers called Pañchanaḍa (q v) in the *Linga P* (pt I, ch 43) But the *Kārma P* (Uttara, ch. 42) places it near the Ocean (sāgara) See, however, Śhaḍāranya and Nandigiri. The *Vardha P*, ch 214 appears to place Japyesvara near Sleshmītaka or Gokarna

Jasnaul—Barā-Bankī in Oudh Jas, a Raja of the Bhar tribe is said to have founded it in the tenth century (Führer's *MAI*)

Jatā parvata—The Jātapathakā mountain in Dandakāranya, in which the Godāvari has its source See Godāvari (*Devn P*, ch 43)

Jatodbhaya—The river Jatodā, a tributary of the Brahmaputra, which flows through the district of Jalpaiguri and Kuch Bihar (*Kālikā P*, ch 77)

Jaugada—The fort of Jaugada, eighteen miles to the north west of Ganjām, contains an edict of Asoka inscribed upon a rock (*Arch S Rep*, vol XIII *Corpus Inscriptionum Indicarum*, vol I) The rock which bears the edict of Asoka (dating about 250 B C), is four miles to the west of Purushottamapur in the district of Ganjām, Madras Presidency, on the north bank of the Rishukulyā (*Ind Ant*, I, 219)

Jāvālī-pura—Jabbalpur (Bhagavanlal Indrapī's *Early History of Gujarat*, p 203, *Prabandha chintāmaṇi*, Tawney's Trans, p 161)

Jayanti—1 Jyntia in Assam (*Tantrachudamani*) 2 Same as Baijayanti (*JRAS*, 1911, p 610) See Banavasi

Jelabhukti—The ancient name of Bundelkhand, the kingdom of the Chandrātreyas or the Chandels Its capitals were Mahoba and Kharjurāha (*Ep Ind*, vol I, p 218) Kāhūjara was the capital of the Chandels after it had been conquered by Yasovarman The name was corrupted into Jajāhuti (Alberuni's *India*, vol I, p 202) and Jajhoti (Cunningham's *Anc Geo*, p 481)

Jetavana-vihāra—Jogimbhāriya mound, one mile to the south of Srāvastī Buddha resided and preached here for some time The Vihāra was erected in a garden by Sudatta, a rich merchant of Srāvastī, who for his charity was called Anāthapindika. He gave it to Buddha and his disciples for their residence It was a favourite residence of Buddha (*Chullavagga*, pt VI, chs 4 and 9) The garden formerly belonged to Jeta, son of king Prasenajit, who sold it to Anāthapindika for gold *masurans* sufficient to cover the whole area (amounting to 18 lots of *masurans*) It contained two temples called Gaudhakuti and Kosambakuti and a sacred mango tree planted by Ānanda at the request of Buddha (Cunningham's *Stūpa of Bharahut*, p 86) See Srāvastī.

Jetuttara—Nāgari, 11 miles north of Chitore It was the capital of Sivi or Mewar (*Jātakas*, vi, 246, *Arch S Rep*, vi, 196) Jetuttara is evidently the Jattaraur of Alberuni, the capital of Mewar (Alberuni's *India*, I, p 202) See Sivi

Jhārahanda—Chota or Chutia Nagpur, Kokra of the Muhammadan historians Madhu Sing, Raja of Chutia Nagpur, was conquered, and the country was annexed to the Mughal dominion by Akbar in A D 1585 According to Dr Buchanan, all the hilly region between Birbhūm (anciently called Vira-deśa the capital of which was Nagara) and Benares was called Jhārahanda (Martin's *Eastern India*, I, p 32) It also included the

Santal Pargana (*Mahâ-Lingesvara Tantra*). Chutia, now an insignificant village two miles to the east of Ranchi, was, according to tradition, the earliest capital of the Nâgavamsi Râjâs of Chota Nagpur, the descendants of the Nâga (snake) Puṇḍarika (Bradley-Birt's *Chota Nagpur*, chs. I, III).

Jirnanagara—Juner in the district of Poona. According to Dr. Bhandarkar (*Hist. of the Dekkan*, sec. viii), it was the capital of the Kshatrapa king Nahapâna whose dynasty was subverted by Pulamâyî, king of Paithân.

Jushkapura—Zukur in Kâsmîra.

Jvâlâmukhî—A celebrated place of pilgrimage (*Devî-Bhâgavata*, vii, 38), 22 miles south of Kangra and 10 miles north-west of Nadaun in the Kohistan of the Jalandhara Doab in the Dehra sub-division of the Kangra district, being one of the Pîthas where Śatî's tongue is said to have fallen *Tantra-chudâmani*. The town is thus described by W. H. Parish in *JASB.*, vol. XVIII: "The town of Jvâlâmukhî is large and straggling, and is built at the base of the western slope of the Jvâlâmukhî or Chungar-ki-dhar. The town with the wooded slopes of-Chungar forming the background, and the valley spread out before it, has a very picturesque appearance from a distance." The celebrated temple has been cut out of the volcanic rock. It possesses no architectural beauty, nor anything worthy of notice except natural jets of gas which are ten in number, five being within the temple and five on its walls. The temple contains the image of Ambikâ or Maṭesvarî, but General Cunningham says that there is no idol of any kind, the flaming fissure being considered as the fiery mouth of the goddess whose headless body is in the temple of Bhawan (*Arch. S. Rep.*, vol. V, p. 171). According to an ancient tradition, the flame issued from the mouth of the Daitya Jalandhara. It is evidently the Bâḍavâ of the *Mahâbhârata* (Vana. ch. 82). The Jvâlâmukhî mountain is 3,284 feet high, the temple being at a height of 1,882 feet.

Jyotirathâ—A tributary of the river Sona (*Mbh.*, Vana P., ch. 85). It has been identified with the Johila, the southern of the two sources of the Sona. (Pargiter's *Markandeya P.*, p. 296)

Jyotirliṅgas—For the twelve Jyotir-liṅgas of Mahâdeva, see Amareśhvara.

Jyotirmat̥ha—One of the four Mat̥has established by Śaṅkarâchârya, at Badrinâth (see Śrîṅgagiri). It is now called Joshimath on the Alakânandâ in Kumaun.

Jyotishâ—Same as Jyotirathâ (*Vishṇu Samhitâ*, ch. 85).

K

Kabandha—The territory of Sarik-kul and its capital Taskhurghan in the Tagdumbash Pamir. It is the Kie-pan-to of Hiuen Tsang (Sir Henry Yule's *Marco Polo*, vol. I, pp. 154, 163, 166; Dr. Stein's *Sand-buried Ruins of Khotan*, p. 72). See Kupatha.

Kachchha.—1. Cutch; it was called Marukachchha (*Bṛihat-samhitâ*, ch. XIV) in contradistinction to Kausikî-kachchha. 2. Kaira (Kheda) in Gujarat, a large town between Ahmedabad and Cambay (Kambay), on the river Betravatî (present Batrak). 3. Perhaps Uch (see Śûdraka). 4. Kachar in Assam.

Kailâsa—The Kailâsa mountain; it is the Kangrinpoche of the Tibetans, situated about 25 miles to the north of Mânas-sorovara beyond Gangri which is also called Darchin, and to the east of the Niti Pass. Batten's *Niti Pass* in *JASB.*, 1838, p. 314.) It is a spur of the Gangri range, and is said to be the abode of Mahâdeva and Pârvatî. "In picturesque beauty" says H. Strachy in *JASB.*, 1848, p. 158, "Kailâsa far surpasses the big Gurla or any other of the Indian Himalaya that I have ever seen; it is full of majesty—a king of mountains." Through the ravines on either side of the mountain is the passage

by which the pilgrims perform their perambulation in two days. The identification of the Kunlun range with Kailāsa is a mistake (see Map of Tibet in Dr Waddell's *Lhasa and its Mysteries*, p 40). The *Mahābhārata*, Vana (chs 144, 156) and the *Brahmāṇḍa P*, (ch 51) include the mountains of the Kumrūn and Garwal in the Kailāsa range (see *Vikramorvasi*, Act IV, Fraser's *Himala Mountains*, p 470). Bṛhrikā āsrama is said to be situated on the Kailāsa mountain (*Mbh*, Vana P, ch 157). The Kailāsa mountain is also called Hemakūṭa (*Mbh*, Bhishma P, ch 6). Four rivers are said to rise from Gangri, from the mountain or the lakes, the Indus on the north is fabled to spring from the mouth of the Lion, the Śatadru on the west from the Ox, the Karnali on the south from the Peacock, and the Brahmaputra on the east from the Horse [*JASB* (1848), p 320]. Sven Hedin says, "The spring at Dolchu is called Langchenkabat, or the mouth out of which the Elephant river (i.e., the river Sutlej as called by the Tibetans) comes, just as Brahmaputra's source is the Singi kabab, or the mouth from which the Lion river issues. The fourth in the series is the Mapcha kamba, the Peacock river or Karnali (Sven Hedin's *Trans Himalaya*, vol II, p 103). For the description of the Kailāsa mountain [see Sven Hedin's *Trans Himalaya*, vol II, ch 51, and H Strachey's *Narrative of a Journey to Cho Lagan* (Rākhas Tal) in *JASB*, 1848, pp 157, 158]. Kailāsa mountain is the Aṣṭāpada mountain of the Jains. According to Mr Sherring, the actual circuit round the holy mountain occupies, on an average, three days, the distance being about 25 miles. The water of the Gauri-kūṇḍa, a sacred lake that remains frozen all the year round, has to be touched during the circuit. Darchan is the spot where the circuit usually begins and ends (Sherring's *Western Tibet*, p 270). But it is strange that none of the travellers mention anything about the temple of Hara and Pārvatī who are said to reside in the mountain.

Kairamālī—The Kaimur range, which is situated in the ancient Kaira deśa, *mālī* being the name of a mountain [*JASB* (1877), p 16]. Same as Kimmrlīya. Kaimur is evidently a corruption of Kairamālī.

Kajughara—Same as Kajughra.

Kajughra—Kajeri, ninety two miles from Champā (Beals *RWC*, vol II, p 193 n). Cunningham identifies it with Kankol, sixty seven miles to the east of Champā or Bhagalpur. Kajughra is a contraction of Kubjāgrha. It may be identified with Kajra, one of the stations of E I Railway in the district of Monghyr. Three miles to the south there are many remains of the Buddhist period, and many hot springs.

Kākanāda—Sāñchi in the Bhopal territory, celebrated for its Buddhist topes. Bhagavanlal Indraji first pointed out that the ancient name of Sāñchi was Kākanāda (*Corp Ins Ind*, vol III, p 31).

Kakauthā—The small stream Barhi which falls into the Chhoṭa Gandak, eight miles below Kasia (Cunningham's *Anc Geo*, p 435). Carlyle has identified it with the river Ghāgi, one and half miles to the west of Chitīyaon in the Gorakhpur district. See *Kakushtā* (*Mahāparinibbāna Sutta*, ch IV and *Arch S Rep*, vol XXII). Lassen identifies Kakauthis of Arrian with the Bāgmātī of Nepal (McCrindle's *Megasthenes and Arrian*, p 189 n).

Kālachampā—Same as Champāpuri (*Mahā Janaka Jātaka* in the *Jātakas*, vi, 20, 28, 127).

Kaladi—Kaladi or Kalati in Kerala, where, according to the *Śankaravijaya*, Śankarāchāryya was born in the seventh century of the Christian era. See Kerala. His father's name was Śivaguru. Guru Govinda Ganda Padyāchārya a Vedantist initiated him into Sannyāsihood on the banks of Nerbada. Govindanātha was himself a disciple of Gāuḍapāda (*Ibid*, ch V, v 105).

Kalahagrâma.—Kahalgâon or Colgong in the district of Bhagalpur in Bengal. The name is said to be derived from the pugnacious character of Rishi Durvâsâ, who lived in the neighbouring hill called the Khalli-pâhâḍ.

Kalahasti.—In the North Arcot district (*Ep. Ind.*, vol. I, p. 368; vol. III, pp. 116, 240) one mile from the Renugunta railway station. It was a celebrated place of pilgrimage (*Śaṅkaravijaya*, ch. 14) on the river Suvarṇamukharî. The great temple contains the *Vāyu* (Wind) image of Mahâdeva, which is one of the Bhautika or elementary images. The lamp over the head of this phallic image which is called Ūrṇanâbha Mahâdeva is continually oscillating on account of the wind blowing from below, while the lamps in other parts of the temple do not oscillate at all. See **Chidambaram**.

Kalakavana.—The Rajmahal hills in the Province of Bihar (Patañjali's *Mahâbhâshya*, II, 4, 10; *Baudhâyana*, I, 1, 2; Kunte's *Vicissitudes of Aryan Civilization*, p. 380). See **Âryâvartta**.

Kala-Kuṇḍa.—Golkanda in the Nizam's territory, formerly celebrated for its diamond mines. Gowâl-kuṇḍa is a corruption of Kalakuṇḍa. It was the birthplace of Mâdhavâchârya, the author of the *Sarvadarśanasâra-saṃgraha* and other works.

Kâlâñjara.—Kalinjar, in the Badausa sub-division of the Banda district in Bundelkhand (*Padma P.*, Svarga, ch. 19, v. 130 and *Śiva P.*, IV, ch. 16). It was the capital of Jejabhûkti (Bundelkhand) at the time of the Chandelas after it was conquered by Yaśovarman (*Ep. Ind.*, vol. I, p. 218). It contains the temple of Nîlakaṇṭha Mahâdeva (*Vâmana P.*, ch. 84) and also that celebrated place of pilgrimage called Koṭa-tîrtha within the fort, the erection of which is attributed to Chandra Barmmâ, the traditional founder of the Chandel family, though the inscriptions mention Nannuka as the founder of the dynasty; see, however, **Mahotsavanagara**. There is also a colossal figure of Kâla Bhairava with eighteen arms and garlands of skull and snake armlets within the fort (*Arch. S. Rep.* vol. XXI). The *tîrtha* called Hiranya-vindu is also situated at this place (*Mbh.*, Vana, ch. 87). The hill of Kalinjar is also called Rabichitra [*JASB.*, XVII (1848), p. 171]. For the inscriptions of Kalinjar, see p. 313 of the *Journal*.

Kalâpa-grâma.—A village where Maru and Devâpi, the last kings of the Solar and Lunar races respectively performed asceticism to re-appear again as kings of Ayodhyâ and Hastinâpura after the subversions of the Mlechchha kingdoms by Kalki, the tenth incarnation of Viṣṇu (*Kalki P.*, pt. III, ch. 4). According to the *Mahâbhârata*, (Maushala, ch. 7), *Bhâgavata P.* (X, ch. 87, v. 7), and the *Bṛihat-Nâradiya P.* (Uttara, ch. 66), Kalâpa-grâma appears to have been situated on the Himâlaya near Badarikâśrama. In the *Vāyu P.* (ch. 91), Kalâpa is placed among the Himalayan countries where Urvaśi passed sometime with Purûravâ. According to Capt. Raper, Kalâpa-grâma is near the source of the Sarasvatî, a tributary of the Alakânandâ, in Badrinâth in Garwal (*Asia. Res.*, vol. XI, p. 524).

Kâlî.—The Kâlî Nadî (west), a tributary of the Hindan; it flows through the Saharanpur and Muzaffarnagar districts, United Provinces (*Matsya P.*, ch. 22).

Kâlighâṭa.—Near Calcutta. It is one of the Pîṭhas where the four toes of Satî's right foot are said to have fallen. The name of Calcutta is derived from Kâlighâṭ. Golam Husain in his *Riyaz-us-Salatîn* says that the name of Calcutta has been derived from Kâlî-karttâ, as the profit of the village was devoted to the worship of the goddess Kâlî. In the *Mahâ-lîngârchana Tantra*, it is mentioned as *Kâlî-pîṭha*, and as the pilgrims bathed in the Ghâṭ before worshipping the goddess, the place became celebrated by the name of Kâlighâṭ. Some derive the name of Calcutta from Kilkilâ of the Purâṇas. See **Kilkilâ**.

Kālīka-Saṅgama—The confluence of the Kauśikī and the Arunā (*Padma P*, Svarga, ch 19)

Kālī-Nadī (East)—A river rising in Kumaun joins the Ganges (*Vâmana P*, ch 13) The town of Sūkāśya stood on the east bank of this river It is also called Kālīnī or Kāhīndī Kanauj stands on the western bank of the eastern Kālī Nadī, 3 or 4 miles from its junction with the Ganges From its source to its junction with the Dhavalā grugā, Gaurī and Chandrabhāgā, it is called Kālī grugā and after its junction it is known by the name of Kālī nadī

Kalinda-Deśa—A mountainous country situated in the Bandarapuchehha range or the Himālaya, where the Yamunā has got its source, hence the river is called Kāhīndī Same as Kulinda-deśa The *Kalinda giri* is also called Yāmuna Parvata (*Rāmāyana*, Kishkindhā K, ch 40)

Kālīndī—The river Yamunā See **Kalinda-Deśa**

Kalīnga—The Northern Circars, a country lying on the south of Orissa and north of Drāvīda on the border of the sea According to General Cunningham it was between the Godāvarī river on the south west and the Gōlghra branch of the Indrāvātī river on the north west (Cunningham's *Anc Geo*, p 516) It was between the Mahānadi and the Godāvarī (according to Rapson's *Ancient India*, p 164) Its chief towns were Manipura, Rājapura or Rājamahendri (*Mbh*, Ādi, ch 215, Śānti, ch 4) At the time of the *Mahābhārata* a large portion of Orissa was included in Kalīnga, its northern boundary being the river Baitarani (Vana, ch 113) At the time of Kālīdāsa however, Utkala (Orissa) and Kalīnga were separate kingdoms (*Raghuvamśa*, IV) It became independent of Magadha shortly after the death of Aśoka in the third century B C, and retained its independence at least up to the time of Kanishka

Kalīnga-Nagara—The ancient name of Bhuvanēśvara in Orissa The name was changed into Bhuvanēśvara at the time of Lalāṭendu Keśari in the seventh century A C It was the capital of Orissa from the sixth century B C to the middle of the fifth century A C (R L Mitra's *Antiquities of Orissa*, vol II, p 62 and *Dasakumāracharita*, ch 7) It has now been identified with Mukhalugam a place of pilgrimage, 20 miles from Parlakimedi in the Ganjam district (*Ep Ind* vol III, p 220) It contains many Buddhist and Hindu remains The temple of Madhukēśvara Mahādeva is the oldest, and that of Someśvara Mahādeva the prettiest These old temples still bear numerous inscriptions and excellent sculptures The adjoining Nagarakaṭakam also contains some interesting remains and a statue of Buddha But according to the Parlakimedi inscriptions of Indravarmaṇ king of Kalīnga, Kalīnga nagara is Kalīngapattam at the mouth of the Bamsadhāra river in the Ganjam district (*Ind Ant* XVI, 1887, p 132) The *K Ch* (composed in 1577 A D) places it on the river Kamsa which is different from the Kasa Kalīnga nagara, however, appears to have been the general name of the capitals of Kalīnga which were different at different periods, as Manipura, Rājapura, Bhuvanēśvara, Pīṣṭapura, Jayantapura, Simhapura, Mukhalūga etc

Kālījāra—Kālījār in Bundelkhand The fort was built by the Chandel king Kīrāt Brahma, it contains the shrine of Mahādeva Nilakanṭha and the Tīrtha called Koṭa tīrtha (*Matsya P*, ch 180, Lieut Maisey's *Description of the Antiquities of Kālījār* in *JASB*, XVII, p 171) See **Kālājāra**.

Kālī-Pīṭha—Same as *Kālīghāṭa* (*Tantrachudāmanī*)

Kamarūpa—Assam, on the north it included Bhutan, on the south it was bounded by the confluence of the Brahmaputra and the Likhya and Banga, and included Manipur, Jyāntiya, Kachhar, and parts of Mymensingh and Sylhet (Buchanan's *Account of Rangpur in J.A.S.B.*, 1838, p. 1) It included also Rangpur which contained the country residence of Bhagadattā, king of Kāmarūpa (*Ibid.*, p. 2) The modern district of Kamrup extends from Gōālpurā to Gauhati. Its capital is called in the *Purānas* Pragjyotiṣa (*Kālikā P.*, ch. 38) which has been identified with Kāmakhya, or Gauhātī (*J.R.A.S.*, 1900, p. 25) Kāmakhya is one of the Pithas, containing the temple of the celebrated Kāmakhya Devi on the Nīla hill or Nīlakuṭa parvata (*Kālikā P.*, ch. 62), it is two miles from Gauhati. Raja Nīlāditya founded another capital Komotāpura (the modern Kamatapur in Cooch Behar, *Imp. Gaz.*, s. v. *Rangpur District*). On the opposite or north side of the river Brahmaputra is situated a hill called Asvakraṇṭa parvata where Kṛṣṇa is said to have fought with Narakaśura (*Bṛhat Dharma P.*, Madhya Kh., ch. 10 and *Brahma P.*, ch. 51, *J.R.A.S.*, 1900, p. 25) Bhagadattā son of Naraka, was an ally of Duryodhana (*Mahabhārata*, Udyoga, ch. 4) The *Yogini Tantra* (Pūrva Kh., ch. 12) has preserved some legends about the successors of Naraka. For the stories of Mayanavati's son Gopichandra and his son Gavachandra, see *J.A.S.B.*, 1838, p. 5. The Ahom kings came into Assam from the east at the beginning of the thirteenth century. The immediate cause of their emigration was the breaking up of the Chinese Empire by the Moguls, for at the time when Chukapha fixed himself in Assam, Kublai had just established himself in China (*J.A.S.B.*, 1837, p. 17) The word "Ahom" is perhaps a corruption of Bhauma, as the descendants of Narakaśura were called (*Kālikā P.*, ch. 39) For the later history of Kamarūpa under the Muhammadans, see *Asiatic Researches*, vol. II. The temple of Tāmresvari Devi or the copper temple, called by Buchanan the eastern Kāmakhya, on the river Dalpani, is situated near the north eastern boundary of the ancient Kamarūpa (*J.A.S.B.*, XVII, p. 462).

Kamberikhoṇ—According to Ptolemy, it is the third mouth of the Ganges, it is a transcription of Kumbhirakhatam or the Crocodile channel. It is now represented by the Bangora estuary in the district of Khulna in Bengal (see my *Early Course of the Ganges in the Indian Antiquary*, 1921).

Kamboja—Afghanistan, at least its northern part (*Mārkaṇḍeya P.*, ch. 57 and *Manu*, ch. X). According to Dr. Stein (*Rājataranginī*, vol. I, p. 130), the eastern part of Afghanistan was called Kamboja. The name of "Afghan," however, has evidently been derived from Asvakan, the Assakenoi of Arrian (McCrindle's *Megasthenes and Arrian*, p. 180) It was celebrated for its horses (*Mbh.*, Sabhā P., chs. 26 and 51). Its capital was Dvarakā, which should not be confounded with Dvarka in Gujarāt (Dr. Rhys Davids' *Buddhist India*, p. 28) See Lohā. The Shiaposh tribe, which now resides on the Hundukush mountain is said to have descended from the Kambojas. In the Girnar and Dhauli inscriptions of Asoka, Kamboja is mentioned as Kambocha, and according to Wilford, Kamboja was classed with the mountain of Ghazni (*J.A.S.B.*, 1838, pp. 252, 267).

Kambyson—According to Ptolemy, it is the name of the westernmost mouth of the Ganges. It is evidently a corruption of Kapilasrama (see my *Early Course of the Ganges in Ind. Ant.*, 1921).

Kānkālī—1. One of the fifty-two Pithas situated on a burning ground near the river Kopai, where it takes a northerly course, in the district of Birbhūm in Bengal. The name of the goddess is Kānkālī. 2. For Kānkālī Tīlā, see Mathura.

Kampilya—Kampil, twenty-eight miles north-east of Fathgaḍ in the Farrakhabad district, United Provinces. It is situated on the old Ganges, between Budaon and Farrakhabad. It was the capital of Rājā Drupada, who was king of South Pañchāla, and was the scene of Draupadī's svayamvara (*Mbh.*, Ādi P., ch. 138; *Rāmāyaṇa*, Ādi, ch. 23). Drupada's palace is pointed out as the most easterly of the isolated mounds on the bank of the Buda-Gaṅgā. Its identification with Kampil by General Cunningham (*Arch. S. Rep.*, I, p. 255) and by Führer (*MAI.*) appears to be correct and reasonable.

Kamāśvatī—The river Kasāi in Bengal. But see **Kapiśa** (river). It is perhaps the Kośā of the *Mahābhārata* (Bhīṣma, ch. 9). Kamāśvatī and Kasāi are separately mentioned in *K.Ch.*, p. 197.

Kāmyaka-vana—The Kāmyaka-vana of the *Mahābhārata* was situated on the bank of the Sarasvatī (Vana P., ch. 5; *Vāmana P.*, ch. 34), and is not identical with Kāmyavana in the district of Mathurā. Kāmyaka-vana was then a romantic wilderness in Kurukshetra (*Vāmana P.*, ch. 34, v. 4), where at Kāmōda, six miles to the south-east of Thanesvar, Draupadī-kā-bhāṇḍār is pointed out as the place where Draupadī cooked food for her husbands, the Pāṇḍavas, during their sojourn at that place after Yudhishṭhira lost his kingdom by gambling with the Kurus (*Arch. S. Rep.*, vol. XIV).

Kanaka—Travancore. Same as *Mushika* (*Padma P.*, Svarga, Ādi, ch. 3; Garrett's *Class. Dic.*).

Kanakavatī—Kaṅkoṭah or Kanak-koṭ, sixteen miles west of Kosam on the southern bank of the Yamunā near its junction with the river Paisuni. (Dr. Hoey's *Identification of Kusināra*, &c. in *JASB.*, 1900, p. 85; *Avat. Kalp.*, ch. 106).

Kanakhāla—It is now a small village two miles to the east of Hardwar at the junction of the Ganges and Nīladhārā. It was the scene of *Dakṣa-yajña* of the *Purāṇas* (*Kūrma P.*, Uparibhāga, ch. 36; *Vāmana P.*, chs. 4 and 34). The *Mahābhārata* (Vana P., ch. 84) describes it as a place of pilgrimage, but states that the sacrifice was performed at Haridvāra (*Mbh.*, Śalya, ch. 281). The *Līṅga P.*, says that Kanakhala is near Gaṅgādvāra, and Dakṣa performed his sacrifice at this place (*Līṅga P.*, pt. I, ch. 100).

Kāñchīpura—Conjeveram (*Mbh.*, Bhīṣma, ch. IX), the capital of Drāviḍa or Chola (*Padma P.*, Uttara, ch. 74), on the river Palar, forty-three miles south-west of Madras. The portion of Drāviḍa, in which it is situated, was called Tonḍa-maṇḍala. The eastern portion of the town is called Viṣṇu-Kāñchī and the western portion Śiva-Kāñchī, inhabited by the worshippers of Viṣṇu Varadā Rāja and Śiva called Ekāmranātha (with his consort Kāmākshī Devī) respectively (*Padma P.*, Uttara, ch. 70; Wilson's *Mackenzie Collection*, pp. 146, 191). See **Chidambaram**. Śaṅkarāchārya constructed the temple of Viṣṇu called Viṣṇu-Kāñchī at Kāñchī (Ānanda Giri's *Śaṅkaravijaya*, ch. 67). At Śiva-Kāñchī exists his tomb or Samādhi with his statue upon it within the precincts of the temple of Kāmākshī Devī. The town contains the celebrated Tīrtha called Śiva-Gaṅgā. It possessed a University (see *Nālandā*). The Pallava dynasty reigned at Conjeveram from the fifth to the ninth century of the Christian era, when they were overthrown by the Chola kings of Tanjore, which was also the capital of Chola or Drāviḍa. Kāñchīpura is said to have been founded by Kulottuṅga Chola on the site of a forest called Kurumbar-bhūmi (*Mackenzie Manuscripts* in *JASB.*, vii, pt. I, pp. 399, 403), which was afterwards called Tonḍa-maṇḍala.

Kanhagiri—Kanhari in the Province of Bombay It is the Kṛishna saka of the Kanhari inscription (Rapson's *Catalogue of Coins of the Andhra Dynasty*, Intro, p xxxii)

Kanishkapura—Kamikhpur or Kāmpur, ten miles to the south of Srinagar It was founded by Kanishka, who in 78 A D, convened the last Buddhist synod, which gave rise to the Saka era

Kanṭaka-Dvīpa—See Kaṭadvīpa.

Kanṭaka-Nagara—Katwa in the district of Burdwan in Bengal It was visited by Chaitanya (*Chaitanya Bhāgavata*, Mādhyā, ch. 26) See Kaṭadvīpa.

Kantaraka—See Āraṇyaka

Kāntipuri—1 Identified by Cunningham with Kotwal, twenty miles north of Gwalior (*Skanda P*, Nāgara Kh, ch 47, *Arch S Rep*, vol II, p 308) 2 According to Wright (*Hist of Nepal*, pp 9, 151), Kāntipura or Kāntipuri is one of the ancient names of Katmandu in Nepal 3 The *Viṣṇu P* (pt IV, ch 24) places it on the Ganges near Allahabad

Kanva-āśrama—1 On the bank of the river Māhni (the river Chukā) which flows through the districts of Shaharanpur and Oudh, it was the hermitage of Kanva Muni who adopted the celebrated Śakuntalā as his daughter (Kalidāsa's *Śakuntalā*) The hermitage of Kanva Muni was situated 30 miles to the west of Hardwar, which is called Nāḍapit in the *Śatapatha Brāhmaṇa*, xiii, 5, 4 13 (*SBE*, xlv, p 399) 2 On the river Chambal, four miles to the south east of Kota in Rajputana (*Mbh*, Vana, ch 82; *Agni P*, ch 109) This Kanva āśrama was also called Dharmāraṇya 3 On the banks of the Nerbuda (*Padma P*, Uttara, ch 94)

Kānyakubja—1 Kanauj, on the west bank of the Kalinadi about six miles above its junction with the Ganges in the Farrakhabad district, United Provinces It was the capital of the second or Southern Pañchāla during the Buddhist period (Dr Rhys Davids' *Buddhist India*, p 27) and also in the tenth century (Rājasekhara's *Karpūramāñjari*, Act III) It was the capital of Gādhī Rājā and birth place of Viśvāmitra (*Rāmāyana*, Bāla K.) Buddha preached here on the instability of human existence It was visited by Fa Hien and Huen Tsiang in the beginning of the fifth and the middle of the seventh centuries respectively Harshavardhana or Śilāditya II was the reigning sovereign, when it was visited by Huen Tsang in 636 A D, he inaugurated the Varsha era in 606 A D, but according to Max Muller, Harshavardhana reigned from 610 to 650 A D He was the contemporary of Muhammad, whose flight from Medina in 622 A D gave rise to the Hijra era In his court flourished Banabhaṭṭa, the author of the *Kādambarī* and *Harshacharita*, Dhāvaka, the real author of the *Nāgānanda*, and Chāndraditya, the versifier of the *Vessantara Jātaka* The celebrated Bhavabūti was in the court of Yaśovarmana of Kanauj (Stein's *Rājataranginī*, I, p 134), he went to Kāsmira with Laṭāditya (672 to 728 A D) after the conquest of Kanauj by the latter Śriharsha wrote the *Naishadha-charita* at the request of Jayachandra For the ancestors of Jayachandra, see copperplate grant in *JASB*, 1841, p 98 Kanauj had been the capital of the Maukhari kings before Harshavardhana transferred his seat of government from Thānesvara to this place The three great monasteries, in one of the chapels of which was enshrined a tooth relic of Buddha were situated to the south west of the town in what is now called Lalā Mīsar Tolā (Cunningham *Arch S Rep* I p 292) A celebrated temple of Vamana existed at Kānyakubja (*Padma P*, Spṛṣṭi ch 35, Uttara, ch 53) The Rang mahal of the ancient Hindu palace is situated in the south west angle of the triangular shaped

fort, the remains of which still exist ; the palace is said to have been built by Ajaya Pâla who was killed in 1021 A.D., and it was perhaps from this palace that Prithvî Râj carried off Saṃyuktâ (*Bhaviṣhya P.*, Pratisarga P., pt. III, ch. 6). 2. That part of the Kâverî, on which Uragapura (Uraiyur), the capital of Pâṇḍya, was situated (see Mallinâtha's commentary on *Raghuvamśa*, canto vi, v. 59) was called Kânyakubja-nadî.

Kaṇyâ-Tirtha—1. In Kurukshetra. 2. On the Kâverî. 3. Same as Kumârî.

Kapâla-Mochana-Tirtha.—1. In Bârâṇasî or Benares (*Śiva P.*, I, ch. 49). 2. In Mâyâpura (*Padma P.*, Uttara, ch. 51). 3. In Tâmrâlipta or Tamluk. 4. On the river Sabarmatî in Gujarât (*Padma P.*, Uttara, ch. 53). 5. On the river Sarasvatî called also Auśanasa Tirtha in Kurukshetra (*Mbh.*, Śalya, ch. 40). General Cunningham places the holy tank of Kapâla-Mochana on the east bank of the Sarasvatî river, ten miles to the south-east of Sadhora (*Arch. S. Rep.*, vol. XIV, pp. 75, 77).

Kapilâ—1. The portion of the river Narbada near its source which issues from the western portion of the sacred *Kuṇḍa*, and running for about two miles falls over the descent of seventy feet into what is known as the Kapiladhârâ (Cousen's *Archæological Survey List of the Central Provinces*, p. 59 ; *Padma P.*, Svarga, ch. 22). 2. A river in Mysore (*Matsya P.*, ch. 22, v. 27).

Kapiladhârâ—1. Twenty-four miles to the south-west of Nasik ; it was the hermitage of Kapila. 2. The first fall of the river Narbada from the Amarakantaka mountains. The Kapilâ-saṅgama is near the shrine of Amareśwara on the south bank of the Narbada. See Kapila.

Kapilâsrama—1. The hermitage of Kapila Rishi in the island of Sâgara near the mouth of the Ganges (*Bṛihat-Dharma P.*, Madhya Kh., ch. 22). The ruins of a temple dedicated to him are situated on the south-east corner of one of the minor islands into which the island of Sâgara is divided by creeks and rivers. See Sâgara-saṅgama. 2. Same as Siddhapura (2).

quarters of the provincial government of the Tarai, and three and half miles to the south-west of Nigilva. The town of Kapilavastu comprised the present villages of Chitra dei Ramghat, Sandwa and Tilaura, of which the last mentioned place contained the fort and the palace within it. It is situated on the east bank of the Bāngangā, which has been identified with the Bhāgrathi, on the bank of which, according to some authorities, Kapilavastu was situated. He has identified Lumbini vana with Rummī dei which is a corruption of Lummī devi, ten miles to the east of Kapilavastu and two miles north of Bhagabanpur, and about a mile to the north of Paderia. The inscription found there on the pillar of Asoka leaves no doubt as to the accuracy of the identification. It distinctly mentions the name as "Lummī gāma" and contains a temple of Māyā Devī. He has identified also Śarakūpa (Arrow well) with Piprava, which also contains the stupa in which the Śākya of Kapilavastu enshrined the one-eighth share of Buddha's relics obtained by them after his death. He identifies Kanaka muni or Kanagamana Buddha's birth place Sobhāvatīnagara with Araura, a yojana to the east of Tilaura, and Krakuchandra's birth place Khemavatīnagara with Gutiva, four miles to the south of Tilaura. He has identified the Nyagrodha monastery with the largest mound to the south of Lorikudan, which is one mile to the east of Gutiva and one and a half miles west of Tauliva, and has also identified the place of massacre of the Śākya by Virudhaka with Sagarwā, two miles to the north of Tilauri Kot (Mukherji's *Antiquities in the Terai, Nepal*, ch 6). Buddha, when he revisited Kapilavastu at the request of his father Suddhodana who had sent Udayi (called also Kaludā) to invite him, dwelt in the Nyagrodha garden, where he converted his son Rāhula and his step brother Nanda. It was also in this Nyagrodhārāma Vihāra that he refused to ordain his step mother Prajāpatī and other Śākya princesses, though at the request of Ānanda, he ordained them afterwards in Vaiśālī. The names of the twenty four Buddhas who preceded Gautama Buddha are to be found in the Introduction to the *Mahāvamsa* by Turnour. The Śākya, including the Koliyans, had republican form of government like the Vajjians and Licchhavis of Vaiśālī and the Mallas of Kusināra and Pava. They elected a chief who was called Rājā and who presided over the State. They carried on their business, in a public hall called the Mote Hall (Santhāgāra). Suddhodana, Buddha's father was an elected president (Dr Rhys Davids' *Buddhist India* p 19). The contemporaries of Buddha outside India were the prophet Ezekiel and king Josiah in Jerusalem, Cæsar in Lydia, Cyrus in Persia, Anacreon, Sappho, Simonides, Epimenides, Draco, Solon, Æsop, Pythagoras, Anaximander, Anaximenes, and Pisistratus in Greece, Psammetichus in Egypt and Servius Tullius in Rome. Ahasuerus reigned thirty years after Buddha's death (Spence Hardy's *Legends and Theories of the Buddhists*, Introduction, p xxx).

Kapisa—1 Kushan, ten miles west of Opian, on the declivity of the Hindu kush in short, the country to the north of the Kabul river was Kapisa, the Kipin of the Chinese travellers. Julien supposes the district to have occupied the Panjshir and Tagao valleys in the north border of Kohistan (Beal's *R W C*, I, p 55 n). It is the Kāpisi of Pānini. Ptolemy places Kapisa two and half degrees northwards from Kabura or Kabul (*JASB*, 1840, p 434). According to Sir R G Bhandarkar, Kapisa was North Afghanistan—the country to the north of the Kabul river (*Ind Ant*, I, 22). According to Prof Lassen, Kapisa is the valley of the Gurbad river (*JASB*, 1839, p 146). The town of Kapisa was once the capital of Gandhāra (Rapson's *Anc Ind*, p 141). It has been identified with Afghanistan (*Ind Ant*, I, 1872, p 22). 2 The river Subarnarekha in Orissa

Karaskara—The country of the Kāraskaras is in the south of India (*Mbh*, Karna, 44, *Baudhāyana*, I, 1, 2, *Matsya P*, 113) Perhaps it is Karikal in South Kanara, Madras Presidency, famous for the Jaina and Buddhist pilgrims, which accounts for its being condemned as a place of pilgrimage

Karatoya—1 A sacred river which flows through the districts of Rangpur, Dinajpur, and Bogra It formed the boundary between the kingdoms of Bengal and Kamarūpa at the time of the *Mahabharata* (*Vana*, ch 85) see *Sadānīra* It flowed through the ancient Pundra (*Skanda P*) It is called Karatoya and Kurati 2 A river near the Gandhamadana mountain (*Mbh Anuś*, ch 25)

Kāravana—Karvan in the territory of the Gaikwar, 15 miles south of Baroda and 8 miles north east of Miyagam railway station Nakulisa, the founder of the Paśupata sect of Saivism, flourished between the 2nd and 5th century A D His chief shrine of Śiva called Nakulisa or Nakulesvara (see *Dei P*, ch 63) was at Karvan The special holiness attached to the Narbada and its pebbles as *Liugas* is probably due to the contiguity of this shrine of Karvan (Bhagavanlal Indrap's *Early History of Gujarat*, pp 83, 84) Same as *Kayāvarohana*.

Karavirapura—1 It has been identified with Kolhapur in the Province of Bombay (Madhura Kavisarman's *Archāvatāraśtthala caibhava darpanam*, *Padma P*, Uttara Kh, ch 74, Rāmdas Sen's *Atithāsika Rahasya*, 3rd ed, pt II, p 276) It is locally called Kārvar Kṛṣṇa met here Parasurama and killed its king named Srigula Same as *Padmāvatī* on the river Venya, a branch of the Kṛṣṇā (*Harivamśa*, ch 9) The temple of Maha Lakshmi is situated at this place (*Dei Bhagavata*, vii chs 30, 38, *Matsya P* ch 13) In the eleventh century it was the capital of the Silahara chiefs For the genealogy of the Silahara dynasty of Kolhapur, see *Ep Ind*, vol III, pp 208, 211, 213 It appears from an inscription that Keshullahapura is another name for Kolhapur (*Ep Ind*, vol III, p 209) 2 The capital of Brahmvartta, it was situated on the river Drishadvatī (*Kalikā P*, chs 48, 49)

Karddama-asrama.—Sitpur or Siddhpur (Siddhāpura) in Gujarat, the hermitage of Rishi Karddama and birth place of Kapila The hermitage of the Rishi was situated on the bank of the Bindusarovara caused by the tears of Viṣṇu (*Bhāgavata P*, bk III, ch 21) The town itself is situated on the north bank of the river Sarasvatī in the Kadi district of the Baroda State, sixty four miles north of Ahmedabad

Karkotaka-Nagara—1 Karra, forty one miles north west of Allahabad It is one of the Pithas where Satī's hand is said to have fallen (Tuhfers *MAI*) 2 Perhaps Arakan (Rakia) on the "opposite side of Tāmrāhpta across the eastern sea," i.e., the Bay of Bengal (*Kathā sarit sāgara*, pt I, ch 18, Tawney's trans, vol I, p 136)

Karmanāsā—1 The cursed river, the water of which is considered by the Hindus to be polluted, being associated with the sins of Triśanku, the *protégé* of Rishi Viśvāmtra (*Vāyū P*, ch 88, v 113) The river is on the western limit of the district of Shahabad in the former province of Bengal and forms the boundary of Bihar and the United Provinces It issues from a spring situated in a village called Sarodak (Martin's *Eastern India*, vol I p 400) 2 A small rill in Baidyanatha (see *Chitabhumi*)

Karmamanta—Kamta, near Comilla, in the district of Tipāra, Bengal It was the capital of Samatata at the time of the Khadga kings (*JASB*, 1914, p 87)

Karna-Ganga.—The river Pendar, a tributary of the Alakanandā in Garwal

Karnaki—A town on the Narbada. It is mentioned as Karnikâ in the *Bṛihat-Śiva P.*, I, ch. 75. It is perhaps the modern Karnali near the junction of the Narbada and the Uri; see Eraṇḍī and Bhadrakarna (I).

Karnakubja—Junâgad in Kâthiawâd; it is situated in Antargra-kshetra (*Skanda P.*, Prabhâsa Kh).

Karnapura—Near Bhagalpur, now called Karnagaḍ (see Champâpuri). According to Yule, Karnagaḍ is the Kartinagar of Ptolemy (*JASB.*, vol. XVIII, p. 395).

Karna-Suvarṇa—Kânsônâ, now called Rângâmâṭi in the district of Murshidabad, on the right bank of the Bhâgirathî, six miles south of Berhampur, in Bengal (*Kubjikâ Tantra*, ch. 7; *JASB.*, XXII, 281). It was the former capital of Bengal at the time of Âdisura. It was at the request of Âdisura that Bîra Simha, king of Kanauj, sent five Brâhmanas, Bhaṭṭanârâyana, Daksha, Śrîharsha (the author of the *Naishadha-charita*), Chhândaḍa, and Vedagarbha, to Bengal to perform his sacrifice according to the Vedas. Bhaṭṭanârâyana, the author of the drama *Veṇî-saṃhâra*, is considered by some to have flourished at the court of Dharma Pâla of the Pala dynasty. Even the name of Kânsônâ has become antiquated, and the town is now known by the name of Rângâmâṭi. Captain Layard says that Rângâmâṭi was anciently called Kânsônâpurî, and the remains of the greater part of the palace with its gate and towers are distinctly traceable, although the site is now under cultivation (*JASB.*, vol. XXII, 1853, p. 281). Karṇa-suvarṇa was also the capital of Saśâṅka or Narendra, the last of the Gupta kings and the great persecutor of the Buddhists, who reigned in Bengal in the latter part of the sixth century and it was he who treacherously killed Râjyavarddhana, elder brother of Harsha Deva or Śilâditya II of Kanauj, as related in the *Harsha-charita*. The kingdom of Karṇa-suvarṇa was situated to the west of the Bhâgirathi and included Murshidabad, Bankura, Burdwan, and Hugli. The earth of Rângâmâṭi is red, and the tradition is that Bibhîshana, brother of Râvana, being invited to a feast by a poor Brahman at Rângâmâṭi, rained down gold on the ground as a token of gratitude and hence the earth is red (*On the Banks of the Bhagirathi* by Rev. J. Long in *Col. Review*, vol. VI). This is a figurative way of stating the immense profit which Bengal derived from its trade with Ceylon in precious stones, pearls, etc. (*K. Ch.*, pp. 189, 223). Dr. Waddell identifies Karṇa-suvarṇa with Kâñchannagar (Kânsôn-nagara) near Burdwan in Bengal (Dr. Waddell's *Discovery of the Exact Site of Asoka's Classic Capital of Pataliputra*, p. 27).

Karnâṭa—Part of the Carnatic between Ramnad and Seringapatam. It is another name for Kuntaladeśa, the capital of which Kalyânapura; see Kuntala-deśa. According to the *Târâ Tantra*, it was the same as Mahârâshṭra, and extended from Bâmanâtha to Srîraṅgam. Dvâra-samudra was the capital of Karnâṭa. The kingdom of Vijayanagar was also called Karnâṭa (*Imperial Gazetteer of India*, vol. IV). But see *Imperial Gazetteer*, vol. VII, p. 377 (1886), in which Kanara is said to be Karnâṭa-deśa, including Mysore, Coorg, and part of the Ceded Districts. The Mysore State was called Karnâṭaka (*JRAS.*, 1912, p. 482).

Karnâvati—1. The river Kane in Bundelkhand (*Arch. S. Rep.*, vols. II and XXI). But this name does not appear in any *Purâṇa*. See Śyenî and Śuktimatî. 2. Ahmedabad in Gujarât. It was built by Râjâ Karṇa Deva of the Solanki race of Anahillapattana or Pattana in Gujarât in the eleventh century (Tawney: Merutuṅga's *Prabandhachintâmanî*, pp. 80, 97n.). Ahmad Shah made it his capital after conquering it. It was also called Srinagar. It is the Râjanagara of the Jains (*Antiquities of Kathiawad and Kachh* by Burgess; H. Cousen's *Revised Lists of Antiquarian Remains in the Bombay Presidency*, vol. III).

Karṇika—The Coleroon, a branch of the Kāveri. Both these rivers surround Śrīraṅgam (*Padma P.*, Uttara, ch. 62).

Karttipura—The kingdom of Karttipura included Kumaun, Almorah, Garwal and Kangra (*JRAS.*, 1898, p. 108). It was conquered by Samudra Gupta. Mr. Prinsep supposes it to be Tripura or Tippera (*JASB.*, 1837, p. 973). Same as Katripura.

Karttikasvami—See Kumārasvami.

Karttikeya-Pura—Baijnāth or Baidyanāth, in the district of Kumaun, about 80 miles from Almora. It is also called Kārttikapura (*Deit P.*, ch. 9; also Dr. Führer's *Monumental Antiquities and Inscriptions*).

Karupatha—Same as Karāpatha.

Karura—See Korura.

Karusha—Two countries by the name of Karusha are mentioned, one in the east and the other in the west. 1. Same as *Adhirdja*, the kingdom of Dantavakra (*Harivaṃśa*, ch. 106). In the *Mahābhārata* it has been named between Matsya and Bhoja (*Bhishma P.*, ch. 9). In the *Purāṇas*, it is mentioned as a country on the back of the Vindhya range. According to Mr. Pargiter, Karusha lay to the south of Kāśi and Vatsa between Chedi on the west and Magadha on the east, enclosing the Kaimur hills, in short, the country of Rewā (*JASB.*, 1895, p. 255; *JRAS.*, 1914, p. 271; Pāṇini's *Sūtra*, IV, I, 178). Same as Karusha. 2. A portion of the district of Shahabad in Bihar (*Rāmāyaṇa*, I, ch. 24). According to tradition, the southern portion of the district of Shahabad between the river Śoṇa and Karmanāsā was called Karukh-deśa or Karushadeśa (Martin's *Eastern India*, vol. I, p. 405). Vedagarbhapurī or modern Buxar was situated in Karusha (*Brahmaṇḍa P.*, Pūrva Kh., ch. 5). 3. It was another name for Puṇḍra (*Bhāgavata*, X, ch. 66).

Karusha—Same as Karusha; Rewā.

Kāshṭha-Maṇḍapa—Kātmāṇḍu, the capital of Nepal, founded by Rājā Guṇakāmadeva in 723 A.D. at the junction of the Bagmati and Viśṇu-mati rivers. It was anciently called Mañju-Patan (see Mañjupatan), after Mañjuśrī, who is said to have founded it. Mañjuśrī was esteemed by the northern Buddhists as their Viśvakarmā or celestial architect (Hodgson's *Literature and Religion of the Buddhists*, p. 62). According to the *Svayambhu Purāṇa*, he was an historical personage who introduced Buddhism into Nepal. Kātmāṇḍu is also called Kāntepura (Wright's *History of Nepal*, p. 9).

Kāśi—Benares. Kāśi was properly the name of the country, of which Benares was the capital (*Fa Hian*; also *Apannaka Jātaka* in the *Jātakas* (Fausboll's ed.), p. 98; *Mbh.*, Bhishma, ch. 9; *Rāmāyaṇa*, Uttara, ch. 48). At the time of Buddha, the kingdom of Kāśi was incorporated with the kingdom of Kośala (Lohicheha Sutta in the *Dialogues of the Buddha*, pp. 291, 292). See Barāṇasī.

Kāsmira—Kāśmīr (*Brahma P.*, ch. 54). It is said to have been originally colonised by Kāśyapa, and the hermitage of the Ṛishi is still pointed out in the Hari mountain near Śrinagar. But see Kāśyapapura. He gave his name to Kasgar and Kashmir, and to the people originally called Kāśas or Kassias. Viśṇu is said to have incarnated in Kāśmīra as the fish (*Matsya-avatāra*), and bound the ship (Nau) (into which form Durga had converted herself to save the creatures from destruction in the great deluge) to the westernmost and highest peak of the three snowy peaks situated on the west of Banhal Pass in the eastern portion of the Pir Pantisal range: hence this peak is called Naubandhana-śrītha. It is the Nāvaprabhramśana of the *Atharva-Veda* and the Manoravasarpapa-

of the *Śatapatha-Brāhmaṇa* (Macdonell's *Hist. of Sanskrit Literature*, p. 144). At the foot of this peak is the Kramasara lake (now called Konsarnâg) which marks a foot-step (Krama) of Viṣṇu (*Śatapatha-Brāhmaṇa* in *SBE.*, XII; *Mbh.*, Vana, ch. 186; Dr. Stein's *Rājatarāṅgiṇī*, II, p. 392). Viṣṇu is also said to have incarnated as the boar (*Varāha-avatāra*) at Baramula, thirty-two miles from Srinagar on the right bank of the Vitastā (see *Śūkara-kṣhetra*). Asoka sent here a Buddhist missionary named Majjhantika in 245 B.C. (*Mahāvamsa*, ch. XII). For the history of Kāśmīr, see Kalhaṇa's *Rājatarāṅgiṇī*. It appears from the Jātaka stories that Kāśmīr once formed a part of the kingdom of Gandhāra (*Jātakas*, Cam. Ed., vol. III, pp. 222, 229).

Kāśyapapura—Wilson supposes that the name of Kāśmīr is derived from Kāśyapapura, the town of Ṛishi Kāśyapa, the Kaspapyros of Herodotos. Dr. Stein, however, is of opinion that Kāśmīr was never called Kāśyapapura, but it was always called Kāśmīra (Dr. Stein's *Ancient Geography of Kasmir*, pp. 11, 62). Kaspairia of Ptolemy has been identified with Multan. For the legend how the lake Satisara was desecrated and Kāśmīra was created by Kāśyapa, see *Rājatarāṅgiṇī* (Dr. Stein's *Rājatarāṅgiṇī*, vol. I, p. 5). 1. The hermitage of Ṛishi Kāśyapa was on the Hari mountain, three miles from Srinagar. 2. Multan was also called Kāśyapapura, the Kaspeira of Ptolemy, being founded by Kāśyapa, the father of Hiranyakaśipu (Alberuni's *India*, I, p. 298).

Kāśyapī-Gaṅga—The river Sabarmati in Guzerat (*Padma Purāṇa*, Uttara, ch. 52).

Kaṭadvīpa—Kāṭwa in the district of Burdwan in Bengal (McCrindle's *Ancient India as described by Megasthenes and Arrian*, p. 187; Wilford in *Asia. Rev.*, V, p. 278). It is a sacred place of pilgrimage to the Vaiṣṇavas, where Chaitanya at the age of 24 embraced Daṇḍism after leaving his father's home, being initiated into its rites by a Gossain named Keśava Bhāratī. The hairs cut off from his head on the occasion have been preserved in a little temple. Kāṭwa was called Murshidganj after the name of Murshid Kuli Khan, Nawab of Murshidabad. The old fort of Katwa where Ali Verdi Khan defeated the Mahrattas, was situated on a tongue of land between the Ajai and the Bhāgīrathī (Bholanauth Chunder's *Travels of a Hindoo*, vol. I; *Chaitanya-Bhāgavata*, Madhya Kh.). Chaitanya's autograph is preserved in a village called Dadur, 14 miles to the south of Katwa. Same as *Kaṇṭakanagara* and *Kaṇṭaka-dvīpa*, the gradual corruptions of which are Kaṭa-dvīpa, Kāṭādia, and Kāṭwā. Krishṇadās Kavirāj, the author of the *Chaitanya-charitāmṛita* lived at Jhāmatpur, 4 miles to the north of Kāṭwā; Nānnur, 16 miles to the south-west of Kāṭwā in the district of Birbhum, was the birth-place of the Vaiṣṇava poet Chāṇḍīdās.

Katṛipura—Tripura or Tipara (Allahabad Inscription); but Mr. Oldham supposes that the kingdom of Katṛipura included Kumaun, Almora, Garwal, and Kangra (*JRAS.*, 1898, p. 195). Same as Kartṛipura.

Kaulam—Quilon in Travancore, once a great port on the Malabar coast (Yule's *Marco Polo*, vol. II, p. 313 note).

Kauninda—See Kuninda.

Kausāmbī—Kosambi-nagar or Kosam, an old village on the left bank of the Jamuna, about thirty miles to the west of Allahabad. It was the capital of Vamśadeśa or Vatsyadeśa, the kingdom of Udayana, whose life is given in the *Bṛihāt-Kathā* and *Kathā-sarit-sāgara*, II, ch. I. The *Ratnadhāt*, a drama by Harsha Deva, places its scene at Kausāmbī (see Hastinapura). Buddha dwelt in the Ghosita-ārāma of Kausāmbī (*Chullavagga*, pt. I, ch. 25). Udayana or Udena, as he was called by the Buddhists, was the son of King Parantapa; he married Vāsuladattā or Vāsava-dattā, daughter of Chāṇḍa Prajjota

called also Mahāsena (Śrīharsha's *Prtyadarśikā*, Acts I, III), king of Ujjayini. He was converted to Buddhism by Pindola (Dr Rhys Davids' *Buddhist India*, p 7), and it was Udayana who first made an image of Buddha who was his contemporary. The image was of sandal-wood, five feet in height. The second image was made by Prasenajit, king of Kośala, who was also a contemporary of Buddha. It was made of gold (Dr Edkins' *Chinese Buddhism*, p 49), but according to Fa Hian, Prasenajit's image was also made of Gosursha Chandana (sandal wood). The *Vāśavadattā* by Subandhu, probably written at the beginning of the 9th century A. D., relates the story of Vāsavadattā and Udayana. Vararuchi, called also Kātyāyana, the author of the *Vārtikas*, is said to have been born at Kausāmbi and became the minister of Nanda, king of Pāṭaliputra (*Kathā sarit sāgara*, I, ch 3).

Kausiki—1 The river Kusi (*Rāmāyana*, Aḍi, ch 34, *Bardha P*, ch 140). According to tradition, the Kusi in remote ages passed south east by the place where Tāypur is now situated, and thence towards the east until it joined the Brahmaputra, having no communication with the Ganges. When the Kusi joined the Ganges, the united mass of water opened the passage now called the Padmā, and the old channel of the Bhāgirathi from Songli (Suti) to Nadia was then left comparatively dry (Martin's *Eastern India*, III, p 15). This junction must have taken place at some period between the third century A. D., when the Sultanganj Jāhnu was established, and the 7th century A. D. At Jot narahari, the Kusi joins the Ganges, and the junction is a place of pilgrimage (Martin's *Eastern India*, III, p 84). 2 A branch of the Dṛishadvati (Chitang) in Kurukshetra (*Vāmana P*, ch 34).*

Kausiki Kachchha—The district of Purnea

Kausiki Saugama—1 The confluence of the Kusi and the Ganges on the opposite side of Kahalgau and to the north of Pātharghātā in the district of Bhagalpur in Bengal. 2 The confluence of the rivers Dṛishadvati and the Kausiki (*Padma P*, Svarga Kh, ch 12). The confluence is near the village of Balu on the Rakshī river 17 miles to the south of Thanesar (*Arch S Rep*, vol XIV, p 88).

Kuntalakapura—Same as Kuntalakapura (*Jaimini Bhārata*, ch 53).

Kaveri—1 The Kaveri, a river in southern India which rises from a spring called Chandra tīrtha (*Kūrma P*, II, ch 37) in the Brahmagiri mountain in Coorg (*Skanda P*, Kāveri Māhāt, chs 11-14, Rice's Mysore and Coorg, III, pp 8 and 85). The Kaveri fall at Śivasamudra is one of the most picturesque sights in southern India. 2 The northern branch of the Nerbuda near Māndhātā (Omkananātha) mentioned in the *Purāṇas* (*Padma P*, Svarga Kh, ch 8, *Matsya P*, ch 188). The junction of the Nerbuda and the Kaveri is considered to be a sacred place.

Kasyabarohana—Same as Kārāvana (*Skanda P*, Prabhāsa Kh, I, ch 79).

Kedāra—Kedāranātha, situated on the southern side of the junction of the Mandākinī and the Dudhgaṅgā. The temple of the Kedāranātha, one of the twelve great *Langas* of Mahādeva, is built on a ridge jutting out at right angle from the snowy range of the Rudra Himalaya below the peak of the Mahāpanthā in the district of Garwal, United Provinces (see *Amareśvara*). A sacred stream called Mandākinī or the Kali gaṅgā has its rise about two days' journey from Kedarnātha from a lake which is said to produce blue lotus, and it joins the Alakānandā at Rudraprayāga. It requires eight days to go from Kedāra to Badrināth, although the distance along a straight line between them is short. It is 15 or 16 days' journey from Haridvāra to Kedāranātha.

The peak of Kedâranâtha is said in the *Śiva Purāṇa* (Pt. I, ch. 47) to be situated at Badarikâ-âsrama. The worship of Kedâranâtha is said to have been established by the Pāṇḍavas (see *Pañcha-kedâra*). Close to the temple is a precipice called Bhairab Jhâmp, where devotees committed suicide by flinging themselves from the summit. (Dr. Führer's *MAI.; Imperial Gazetteer*, vol. VIII, s.v. *Kedarnath*). Śaṅkarâchârya died at this place (Mâdhavâchârya's *Śaṅkaravijaya*, ch. 16). Near the temple is a Kuṇḍa called Reta-Kuṇḍa where Kârttika is said to have been born. (*Skanda P.*, Maheśvara Kh., I, 27; II, 29). Ushi-maṭh is 32 miles lower; it contains the images of Mândhâtâ and the five Pāṇḍavas.

Kekaya—A country between the Bias and the Sutlej. It was the kingdom of the father of Kaikeyî, one of the wives of Daśaratha, king of Ayodhyâ (*Râmâyana*, Ayodhyâ, ch. 68). See **Girivrajapura** (II).

Kerala—The Malabar coast (Wilson's *Mâlali and Mâdhava*). It comprised Malabar, Travancore, and Kanara (*Râmâyana*, Kishk., ch. 41) terminating at Cape Comorin on the south and Goa on the north. It is the country of the Nairs. It is sometimes used as synonymous with Chera (Rapson's *Ancient India*, p. 164 and *Indian Coins*, p. 36; Dr. Bhandarkar's *Hist. of the Dekkan*, sec. III). In fact Kerala is the Kanarese dialectal form of the more ancient name of Chera (Hunter's *Imperial Gazetteer of India*, s.v. *Chera*). Śaṅkarâchârya, the celebrated reformer, was born at Kâladi on the bank of the river Purṇâ at the foot of the mountain called Bṛisha in Kanara (Kerala); his father was Sivaguru and his grandfather was Vidyâdirâja. See **Chittambalam**. In the Mackenzie Manuscripts, the capital of Keraladeśa is said to be Ananta-sayanam. Paraśurâma is said to have caused Brâhmaṇas to inhabit this country (*JASB.*, 1838, pp. 183, 128). Gibbon says "Every year about the summer solstice, a fleet of 120 vessels sailed from Myas Hormas, a port of Egypt on the Red Sea. The coast of Malabar or the island of Ceylon was the usual term of their navigation, and it was in those markets, that the merchants from the more remote parts of Asia expected their arrival. This fleet traversed the ocean in about forty days by the periodical assistance of the monsoons." The Kollam era which is in use in Travancore and Malabar, and which commenced in 824 A.D., is a modification of the Saptarshiera (*Ind. Ant.*, vol. XXVI, p. 118).

Keralaputra—See **Ketalaputra**.

Keśavatî—The Vishṇumatî river in Nepal, a tributary of the Bâgmatî (Wright's *Hist. of Nepal*, pp. 81, 89). It forms four out of the fourteen great Tīrthas of Nepal by its junction with four rivers. The names of the four Tīrthas are Kâma, Nirmala, Akara, and Jugana. But according to the *Svayambhu Purāṇa* (ch. iv), its junction with the rivers Bimalâvatî, Bhadrânadî, Svarṇavatî, Pâpanâsinî, and Kanakavatî form the sacred Tīrthas called Manoratha, Nirmala (or Trivenî), Nidhana, Jñâna and Chintâmaṇi respectively.

Keṭakivana—Baidyanâth in the Santal Parganas (Dr. R. L. Mitra's *On the Temples of Deoghar* in *JASB.*, 1883, p. 172).

Ketalaputra—Same as *Kerala* or *Chera* (Aśoka's Girnar Inscription; Bhandarkar's *Early History of the Dekkan*, sec. III, p. 10). It comprised the Malabar Coast, south of the Chandragiri river (V. A. Smith's *Early History of India*, p. 164); it was also called Keralaputra.

Ketumala Varsha—Turkestan and the lands watered by the river Chaksu or Oxus (*Pishru P*, ch 2, *Mārkaṇḍeya P*, ch 59) In oriental history, Turkestan is called Desht-i Kiptchak from the Kiptchaks who are the primitive Turkish race. It comprises Kharezm (called also Urgendj) as the Khanat of Khiva is called, the Khanat of Bokhara, and the Khanat of Khokand called also Fergana. Up to the time of Zenghis Khan's conquest in 1225, Bokhara, Samarkhand, Merv, Karshi (Naksheb), and Balkh (Um-ul Bilad, the mother of cities) were regarded as belonging to Persia, although the government of Khorasan (the district of the sun as it was then called) was under Bagdad (Vambery's *Travels in Central Asia* ch XII, and pp 339, 367)

Khajjurapura—Kajuraha, the capital of the Chandels, in Bundelkhand

Khalatika Parvata—The Barabar hill in the Jahanabad sub-division of the district of Gaya, containing the Śatgharā and Nāgārjuni caves of the time of Aśoka and his grandson Dasaratha. It is about 7 miles east of the Bela station of the Patna Gaya Railway. Khalatika is evidently a corruption of Skhlatika or Slippery (*Corpus Inscriptionum Indicarum*, vol I, p 32). Some of the inscriptions on the cave show that Dasaratha gave certain cave hermitages to the Ājivakas (a sect of naked ascetics). The Ājivakas are also mentioned in the seventh pillar edict of Aśoka issued in the twenty ninth year of his reign (Bühler's *Indian Sect of the Jainas*, p 39). For a description of the Barabar Hill Caves, see *JASB*, 1847, pp 401 and 594 (Nāgārjuni cave). To the south and near the foot of the hill are the seven rock cut caves called the Śatgharā. Out of these seven caves, three are on the Nāgārjuni hill. There is also a sacred spring called Pātālagauḍī. Not far from it, is the Kawaḍol hill (see Śīlabhadra Monastery).

Khaṇḍava Prastha—Same as *Indraprastha*, old Delhi (*Mbh*, Ādi P, ch 207)

Khāṇḍava Vana—Mozuffarnagar, at a short distance to the north of Mirat included in ancient Kurukshetra. It is one of the stations of the North Western Railway. Arjuna one of the Pandavas, appeased the hunger of Agni the god of Fire, at this place (*Mbh* Ādi, ch 225). The name was applied to a great portion of the Mirat division from Bulandshahar to Saharanpur (*Hardwar in the Cal Review* of 1877, p 67). Khāṇḍava vana was situated on a river called Aśvarathā (*Mbh*, Vana, ch 160). According to the *Padma P*, (Uttara, ch 64), Khāṇḍava vana was situated on the Jamuna, and Indra prastha, called also Khāṇḍava prastha, was a part of it.

Kharki—Aurangabad

Kharosthā—Kashgar (Dr Stein's *Sand buried Ruins of Khotan*, p 404). The ancient alphabets called Kharosthi were introduced from this country into India. It is situated in that part of Turkestan which is called Lesser Bucharā. It was conquered by Jengiz Khan, and upon the division of his empire, it fell to the share of his son Jagatai, it was then conquered by Tamerlane, and in 1718 by the Chinese (Wright's *Marco Polo*).

Khasa—The country of the Khasas was on the south of Kāsmīr, and extended from 'Kastvar in the south east to the Vitastā in the west', and it included the hill states of Rajapuri and Lohara. The Khasas are identical with the present Khakha (Dr Stein's *Rājataranginī*, vol II, *Ancient Geography of Kasmīr*, p 430, and *Mārkaṇḍeya P*, ch 57).

Khaṭṭāṅga Prapāta—The celebrated water fall of the river Sarasvatī in Kanara near Hunabar, not far from Mangalore. The sound of the fall is terrible.

Khemavatīnagara—The birth place of the Buddha Krakuchchhanda or Krakuchandra (*Svayambhū P*, ch 4). It was also called Khema (*Dīpavaṇsa* in *JASB*, 1838, p 793). It has been identified with Gutiva, four miles to the south of Tilaura in the Nepalese Terai (P C Mukherji's *Antiquities of Terai, Nepal*, pp 49, 55). According to Fa-hsien, Krakuchandra's birth place was Napeikea or Nabhiga.

Khetaka—Kaira, 20 miles south of Ahmedabad, on the river Vetravatî (present Vatrak) in Guzerat, described in the *Padma P.*, (Uttara Kh., ch. 51; *Dasakumâracharita*, ch. 6 and Cunningham's *Anc. Geo.*, p. 492). See **Kachchha**. For a description of the town, see Bishop Heber's *Narrative of a Journey*, vol. II, p. 156. It contains a Jaina temple.

Khiragrama—Twenty miles north of Burdwan in Bengal. It is one of the Pithas, where a toe of Sati's right foot is said to have fallen. The name of the goddess is Jogâdhyâ.

Khurasan—Khorasan in Central Asia; it was celebrated for its fine breed of horses (*Āivachikitsitam* by Nakula ch. 2; see also Ward's *History of the Hindoos*, 2nd ed., vol. I, p. 558).

Kikaṭa—Magadha (*Vāyu P.*, ch. 105; *Rig-Veda*, III, 53, 14). According to the *Tārā Tantra*, the name of Kikaṭa was applied to the southern part of Magadha from Mount Varāṇa to Gridhrakuṭa (Ward's *History of the Hindoos*, vol. I, p. 558).

Kilkila—Kilagila, the capital of Konkana (Garrett's *Classical Dictionary* s. v. *Kailakila*). See **Bakataka** and **Kalighaṭa**.

Kimmṛitya—The Kaimur range, between the rivers Sone and Tons. This range is part of the Vindhya hills (Hooker's *Himalayan Journals*, vol. I, p. 28). It commences near Kaṭāṅgi in the Jubbulpore district and runs through the state of Rewa and the district of Shahabad in Bihar. Same as **Kaira-māll**. Perhaps the names of Kimmṛitya and Kaimur are derived from Kumāra-rājya, a kingdom which was close to Chedi (*Mbh.*, Sabhā, ch. 30).

Kimpurusha-Deśa—Nepal.

Kiragrama—Bairnath in the Punjab; it contains the temple of Baidyanātha, a celebrated place of pilgrimage (*Śiva P.* cited in the *Arch. S. Rep.*, vol. V, pp. 178, 180) 30 miles to the east of Kot Kangra (*Ep. Ind.*, I, p. 97). Twelve miles to the south-west of Bairnath is the temple of Āśāpurī Devī, situated on the top of a lofty hill.

Kirāta-Deśa—Tipārā. The temple of Tripureśvarī at Udaipur in Hill Tipārā is one of the Pithas (*Mbh.*, Bhīshma, ch. 9; *Brahma P.*, ch. 27; *Vishṇu P.*, pt. 2, ch. 3). It was the Kirrhadia of Ptolemy, and included Sylhet and Assam (see *Rājamālā or Chronicles of Tripura* in *JASB.*, XIX, 1850, p. 536, which contains the history of the Tipārā Rāj). The title of Mānikya was conferred upon the Rājā named Ratnāfah by the king of Gauḍ, shortly after 1297 A.D., which title they have retained ever since. The Kirāta also lived in the Morung, west of Sikkim (Schoff, *Periplus of the Erythraean Sea*, p. 213). They lived in the region from Nepal to the extreme east (*JRAS.*, 1908, p. 326).

Kirīṭakona—One of the Pithas, situated four miles from Dāhāpādā in the district of Murshidabad. Sati's crown (*kirīṭ*) is said to have fallen at this place (*Tantrachudāmaṇi*; P. C. Mazumdar's *Musnud of Murshidabad*). Mr. Beveridge says that it is three miles from Murshidabad (*Old Places in Murshidabad* in the *Calcutta Review*, 1892, p. 208).

Kishkindha—"About a mile easterly from Nimbapur, a small hamlet in the suburb of Bijanagar, lies an oval-shaped heap of calcareous scoria, partially covered by grass and other vegetation. The Brahmins aver it to be the ashes of the bones of giant Walli or Bali, an impious tyrant slain here by Rāma on his expedition to Laṅkā (Ceylon)." — *JASB.*, vol. XIV, p. 519. It appears from the accounts of pilgrims that the ancient Kishkindhā is still called by that name and also by the name of Anagandi. It is a small hamlet situated in Dharwad on the south bank of the river Tuṅgabhadra near Anagandi,

three miles from Bijayanagara (Sewell's *Arch Surv of Southern India*, I, p 322) and close to Bellary (*JRAS*, 1894, p 257) About two miles to the south west of Kishkindhā is the Pampā sarovara, and to the north west of Pampā sarovara is the Añjana hill, where Hanumāna was born, Savari's hermitage was 60 miles to the west of Kishkindhā Rāma killed Bālī, the brother of Sugriva, and gave the kingdom of Kishkindhā to the latter (*Rāmāyaṇa*, Kishk, ch 28) Kishkindhā comprises the hills on the opposite side of the valley that separates it from Humpi, which are wild congeries of fantastic naked granite rocks with narrow valleys between In one of these is shown the place where the body of Rājā Bālī was burnt, it is a bed of very white carbonate of lime (Meadows Taylor's *Architecture in Dharwar and Mysore*, p 70)

Kiyāna—The river Kane or Ken in Bundelkhand (Lassen) It runs through the country held by the Chandel kings from south to north dividing it into two nearly equal portions with the capital cities Mahoba and Khajuraha in the western half and the great forts of Kalinjar and Ajayagadh in the eastern half (*Arch S Rep*, vol XXI, p 78) See Syeni, Karpāvati and Suktimati. The name of Kiyāna is not mentioned in any of the *Purāṇas*

Kilsoboras (of the Greeks)—Growse identifies it with Mahāvana, six miles to the south of Mathurā on the opposite bank of the Yamunā (Growse's *Mathurā*, p 279) General Cunningham identifies it with Brindāvana (Cunningham's *Anc Geo*, p 375) Vajra founded many towns after the name of his grandfather Kṛishna, e.g., Kṛishnapura Wilkins restores the name to Kalisapura, now called Mugu nagar by the Musalmans (*Asia Res*, vol V, p 270) See *Ind Ant*, VI, p 240 note It is the Caresobara of Megasthenes

Kodagu—Coorg, a country on the Malabar Coast (Caldwell's *Drav Comp Gram*, p 32) Same as Kolagiri [Koragiri of the *Vishnu P*, (ch 57)]

Kodungalura—Cranganore, a town of Malabar, it is practically identical with Mouziris of Marco Polo, once a seaport of Malabar

Koil—Aligarh in the United Provinces Balarāma is said to have killed here the demon Kol

Kokākshetra—The tract of land to the west of the river Kauśiki, or Kusi, including the western portion of the district of Purnea in Bengal (*Varāha P*, ch 140, vs 53 and 72) It included the Barāha kshetra at Nāthpur below the Triveni formed by the junction of the three rivers Tāmbar, Aruna, and Suna Kusi

Kokamukha—Barāha kshetra in the district of Purnea in Bengal on the Triveni above Nāthpur, where the united Kosis (the Tāmbar, the Aruna, and Suna) issue into the plains See Mahākausika and Barahakshetra (*Varāha P*, ch 140, *Nṛsimha P*, ch 65)

Kohilā—The river Koil which rises in Chota Nagpur and flows through the district of Shahabad in Bihar (*As Res*, XIV, p 405)

Kolāchala—It has been identified with the Brahmayoni hill in Gaya It is considered to be the same as Kolahala-parvata. But it appears that Kolāchala and Kolāhala are two distinct mountains, and Kolāchala may be identified with the Kaluhā-pāhād (see Makula-parvata).

Kolagiri—Same as Kodagu (*Mbh*, Sabhā, ch 30, Pargiter's *Mārkaṇḍ P*, p 364)

Kolāhala-Parvata—1 The Brahmayoni hill in Gaya (*Vāyu P*, I, ch 45, Dr R L Mitra's *Buddha Gayā*, pp 14, 15), including the hill called Munda pūshtha which contains the impression of Gadādhara's feet (*Ibid*, II, ch 50, v 24) 2 A range of hill in Chedi (*Mbh* Ādi, ch 63). It has been identified by Mi Beglar with the Kawā kol range in Bihar

(*Arch. S. Rep.*, vol. VIII, p. 124). But this identification does not appear to be correct ; it is the Bandair range on the south-west of Bundelkhand in which the river Ken (the ancient Śuktimatī) has its source (*Mbh.*, Ādi, ch. 63).

Kolāhalapura—Kolar, in the east of Mysore where Kārttyavīryārjuna was killed by Paraśurāma. It was also called Kolālapura, evidently a contraction of Kolāhalapura (Rice's *Mysore Inscriptions*, Intro. xxviii).

Kola-parvatapura—Its contraction is Kolapura, at present called Kulia-Pāhāḍapura or simply Pāhāḍapura (*Kavikañkana Chandrai*, p. 228) in the district of Nadia in Bengal. It is the Poloura of Ptolemy situated near the Kambyson mouth of the Ganges. It is not far from Samudragari (ancient Samudragati or 'Entrance into the Sea'), which according to tradition as preserved in the *Navadvīpa-Parikramā* (p. 40) of the Vaishṇava poet Narahari Chakravartī, was the place where Gaṅgā (the Ganges) united with Samudra (the Ocean) in ancient time.

Kolāpura—See **Karavīrapura** (*Chaitanya-charitāmrita*, II, ch. 9).

Kolhāpura—Same as **Kolāpura** (*Padma P.*, Uttara, ch. 62).

Koli—The country of Koli was situated on the opposite side of Kapilavastu across the river Rohinī ; its capital was Devadaha. Koli was the kingdom of Suprabuddha or Añjanarāja, whose two daughters Mâyā Devī and Prajāpatī *alias* Gautamī were married to Buddha's father Suddhodana. It was also the kingdom of Daṇḍapāṇi, the brother of Buddha's mother Mâyā Devī, whose daughter Gopā or Yaśodharā was married by Buddha. The kingdom of Koli has been identified with a portion of the district of Basti in Oudh, comprising a sacred place called *Barāhachhatra* (Upham's *Mahāvamsa*, ch. I). P. C. Mukherji has identified the Rohinī with the rivulet Rohin between Rumminderi and Koli in the Nepalese Terai (*The Antiquities in the Terai, Nepal*, p. 48). Same as **Vyāghrapura**.

Kolkai—The capital of Pāṇḍya at the mouth of the river Tāmraparnī in Tinneveli, now five miles inland ; it is the Kael of Marco Polo. It is identified also with Tuticorin (see **Kalki**). It is evidently the Kara of the Buddhist Birth-Story *Agastya Jataka*. It is the Kolkhoi Ptolemy. For an account of Kolkhoi (see Yule's *Marco Polo*, vol. II, p. 309 n., and Dr. Caldwell's *Dravidian Comparative Grammar*, 3rd ed., p. 12).

Kollāga—A suburb of Vaiśālī (Besar) in the district of Mozaffarpur (Tirhut) in which the Nāya-kula Kshatriyas resided. Mahāvīra, the Jaina Tirthankara, belonged to this class of Kshatriyas. See **Kuṇḍagāma**.

Koluka—Same as **Kulūta**.

Kolvagiri—Same as **Kolagiri** (*Agni P.*, ch. 109) : Coorg.

Komalā—Same as **Kamlānka** (*Vāyu P.*, II, 37, v. 369).

Koṇāditya—Kanarak (Koṇarka) or Chandrabhāgā in Orissa (*Brahma P.*, ch. 27). See **Padmakshetra**. Same as **Koṇārka**.

Koṇārka—Same as **Padmakshetra** and **Koṇāditya**.

Koṅga-deśa—The modern Coimbatore and Salem (*Mackenzie Manuscripts in JASB.*, 1838, p. 105 ; Rice's *Mysore Inscriptions*, Intro., p. xli) with some parts of Tinnevelly and Travancore (Wilson's *Mackenzie Collection*, p. 209).

Koṅgama-deśa.—Koṅkan (*JASB.*, 1838, p. 187).

Koṅgu-deśa—Same as **Koṅga-deśa**.

Konkapa—Same as *Paraśurama-kshetra* (*Bṛhatsaṃhitā*, ch 14) Its capital was Tāna (Alberuni's *India*, vol I, p 203) It denotes properly the whole strip of land between the Western Ghats and the Arabian Sea (*Bomb Gaz*, vol I, pt II, p 283 note)

Konkanapura—Anagandi on the northern bank of the Tungabhadra It was the capital of the Konkana (Cunningham's *Anc Geo*, p 552) Da Cunha identifies it with Bassein (*Da Cunha's Hist of Chaul and Bassein*, p 129)

Kori—Same as Uriyur (Caldwell's *Drav Comp Gram*, p 13)

Korkai—See *Kolkai*.

Korura—1 Between Multan and Loni in the district of Multan, where the celebrated Vikramaditya, king of Ujjain completely defeated the Sakas in a decisive battle in 533 A D (the date of this battle is supposed to have given rise to the Samvat era, Alberuni's *India*, vol II, p 6) It is also written Karur According to Mr Vincent Smith, it was Chandra Gupta II of the Gupta dynasty who assumed the title of Vikramaditya and became king of Ujjain, but according to others, Yasodharman, the Gupta General usurped the sovereign power and assumed the title of Vikramāditya after defeating the Scythians at Karur 2 Karur, the ancient capital of Chera, in the Kumbatur district situated near Cranganore on the left bank of the river Amaravati, a tributary of the Kāveri (Caldwell's Introduction to *Drav Comp Grammar*) It is the Karoura of Ptolemy who says that it was the capital of Kerobothras (Keralaputra) It was also called Vāṇi, and it is the Tamra-chūḍa krora of the *Malikā māruta* of Daṇḍi

Kosā—See *Kāṃsāvati*.

Kosala—Oudh (see *Ayodhya*), it was divided into two kingdoms called North Kosala (Bahraich district) and Kosala (*Ramayāṇa*, Uttara k, ch 107, *Padma P* Uttara, ch 68, *Avaddna Salaka* in the *Sanskrit Buddhist Literature of Nepal* by Dr R L Mitra) The capital of the latter was Kuśāvati founded by Kusa, and the capital of the former was Śravastī At the time of Buddha, that is, in the fifth and sixth centuries B C Kosala was a powerful kingdom which included Benares and Kapilavastu, its capital was then Śravastī But about 300 B C it was absorbed into the Magadha kingdom, the capital of which was Pataliputra (Patna)

Kosala (Dakshina)—Gondwana, including the eastern portion of the Central Provinces (*Brahma P*, ch 27) Same as *Mahā-Kosala*. At times, its boundaries extended much to the south and west Its capital was Ratanapura in the eleventh or twelfth century Its former capital was Chirāyu [see *Katha'saritsaṅgāra* (Fawney's trans, vol I, p 376) in which the story of Nāgārjuna and king Sadvaha, called also Chirayu, is given, cf Beale's *R W C*, II, p 210] Nāgārjuna's *Suhillekha* (letter to a friend) was dedicated to his old friend Danapati named Jin in ta ka (Jetaka), a king in a great country in southern India, who was styled Sadvahana or Satavāhana (I tsing's *Record of the Buddhist Religion*, p 159, translated by Takakusu) As the Sātavāhanas were the Andhrabhritya kings of Dhanakaṭaka, and as there was no particular person by the name of Sātavāhana the king referred to must be a king of Dhanakaṭaka (Jin in ta ka), the name of the capital was perhaps mistaken for the name of the king, and the king must have been either Gotamiputra Sātakarni or his son Pulamāyi, most probably the former, who reigned in the second century of the Christian era when Nāgārjuna is said to have flourished (see *Dhanakaṭaka*) It is, however, possible that Yajña Sātakarni, was meant, as he made a gift of the Śrīśaila mountain to Nāgārjuna containing a Buddhist library Nāgārjuna was the founder of the Mahāyāna school and editor of the original *Sūtras* According to Prof Wilson, Sātavahana is a synonym of Śālivāhana The Śaka era, which

begins in 78 A.D. is also called the Śālivāhana era, but this is a mistake (see Pañchanada). Bidarbha or Berar was called, in the Buddhist period, Dakṣiṇa Kośala (Cunningham's *Arch. S. Rep.*, XVII, p. 68). Dakṣiṇa Kośala is mentioned in the *Ratnāvalī* (Act IV) as having been conquered by Udayana, king of Vatsa. Gondwana is the Gaḍ Kaṭaṅga of the Muhammadan historians; it was governed by Durgāvatī, the queen of Dalpat Shah, and heroine of Central India. Dakṣiṇa-Kośala is the Tosali of Asoka's Inscription at Dhauli (see Tosali). The ancient name of Lahnji was Champanattu, that of Ratanpur Manipur, that of Maṇḍala Mahikamati. These towns were the capitals of the Haihayas of Gaḍa-Maṇḍala. For the history of Gaḍa-Maṇḍala, see the *History of the Garha-Maṇḍala Rājās* in *JASB.*, 1837, p. 621.

Koṭeśvara—A celebrated place of pilgrimage near the mouth of the Kori river on the western shore of Cutch (*Bomb. Gaz.*, V, p. 229). It is the Kie-tsi-shi-fa-lo of Hiuen Tsiang.
Koṭa-tīrtha—A holy tank situated in the fort of Kalinjar (*Arch. S. Rep.*, vol. XXI, p. 32; Lieut. Maisey's *Description of the Antiquities of Kalinjar* in *JASB.*, 1848). It is now called Karoḍ-tīrtha.

Koṭigama—Same as **Kuṇḍagama** (*Mahā-parinibbānasutta*, ch. II, 5).

Koṭi-tīrtha—1. In Mathurā. 2. A sacred tank in Gokarna. 3. In Kurukshetra (*Vāmana P.*, ch. 36). 4. A sacred Kuṇḍa in the court-yard of Mahākāla at Ujjayinī [*Skanda P.*, Avanti Kh., ch. 22; *Padma P.*, Svarga (Ādi), ch. 6]. 5. Same as **Dhanushkoṭi-tīrtha** (*Skanda P.*, Brahma Kh., Setu-māhāt., ch. 27). 6. On the Narmadā (*Matsya P.*, ch. 190).

Krathakaśika—Same as **Payoshnī**; the river Pūrṇā in Berar. 2. Same as **Bidarbha**, from Kratha and Kaśika, two sons of king Vidarbha (*Mbh.*, Sabhā, ch. 13).

Krauñcha-Parvata—That part of the Kailāsa mountain on which the lake Mānasa-sarovara is situated (*Rāmāyaṇa*, Kishk., ch. 44). It included *Krauñcha-randhra*.

Krauñchapura—Same as **Banavasi** (*Harivaṃśa*, ch. 94), which has been placed by Dr. Burnell in his Map in the *South Indian Palaeography* in North Kanara on the river Baradā, an affluent of the Tuṅgabhadra. It was founded by Rājā Śārāsa. See **Baljayanti**.

Krauñcha-randhra—The Niti Pass in the district of Kumaun, which affords a passage to Tibet from India (*Meghadūta*, pt. I, v. 58). The passage is said to have been opened with an arrow by Paraśurāma in the Krauñcha Mountain.

Kṛishṇā—See **Kṛishṇavenī** (*Padma P.*, Svarga Kh., ch. 3, v. 29).

Kṛishṇa-girl—The Karakorum mountain or the Black Mountain (*Vāyu P.*, ch. 36; Bretschneider's *Mediaeval Researches*, vol. I, p. 256). It is also called **Mus-tagh**.

Kṛishṇavenī—1. The united stream of the Kṛishṇā and Venā rivers. Bilvamaṅgala, the author of the *Kṛishṇakarnāmṛita*, lived on the western bank of this river (Kṛishṇa Das's *Śārāṅga-raṅgadā*, a commentary on the work, MS., Sansk. Col., Calcutta). 2. The river Kṛishṇā (*Agni P.*, ch. 118; *Rāmāyaṇa*, Kishk., ch. 4). It rises at Mahabalesvara in the Western Ghats, and its source, which is enclosed within a temple of Mahādeva, is considered to be a sacred spot visited by numerous pilgrims. It falls into the Bay of Bengal at Sippelar, a little to the south of Masulipatam.

Kṛitamala—The river Vaiga, on which Madura (Dakṣiṇa Mathurā) is situated; it has its source in the Malaya mountain (*Chaitanya Charitāmṛita*; *Mārkaṇḍeya P.*, ch. 57; *Vishṇu P.*, pt. II, ch. 3).

Kṛitavati—The river Sabarmati in Gujarāt (*Padma P.*, Uttara, ch. 52).

Kṛivī—The old name of Pañchāla (*Mbh.*, Ādi P., ch. 138).

Kroḍa-deśa—Coorg; same as **Kodagu** (*Skanda P.*, Kāverī Māhāt., ch. 11; Rice's *Mysore and Coorg*, vol. III, pp. 88, 91, 92).

Krokala—Same as Karakalla.

Krumu—The river Kunar or the Choaspes of the Greeks, which joins the Kabul river at some distance below Jalalabad (*Rig Veda*, X, 75—*Nadistuti*); it is also called the Kamah river. It has been identified also with the Koram river (McCrindle's *Ptolemy*, p. 95). See Kuramu. According to Drs. Maodonell and Keith, it is the river Kurum (*Vedic Index*, vol. II) which joins the Indus near Isakhel.

Kshatṛi—The country of the Kathaidi who lived between the Hydraotes (Ravi) and the Hyphasis (Bias), their capital being Saṅgala (McCrindle's *Ptolemy*, p. 157).

Kshatriya-Kuṇḍa—Same as Kuṇḍapura (*Śabdakalpadrūma*, s. v. *Tirthaṅkara*).

Kshemavati—The birth place of Krakuchandra, a former Buddha. It has been identified by P. C. Mukherji with Guṭiya in the Nepalese Terai (P. C. Mukherji's *Antiquities in the Terai, Nepal*, p. 55). See Kapilavastu.

Kshetra-Upaniveśa—Its contracted form is Upaniveśa. See Huplan.

Kshīprā—Same as Śīprā (*Brahma P.*, ch. 43; *Vāmana P.*, ch. 83, v. 19).

Kshīra-Bhavanī—12 miles from Srinagar in Kasmir. The goddess is within a Kuṇḍa or reservoir of water which assumes different colours in different parts of the day.

Kshīragrāma—See Kshīragrāma.

Kshudraka—Same as Śudraka; called also Kshudra (*Padma P.*, Svarga Kh., ch. 3) and Kshaudraka (Pāṇini's *Aṣṭādhyāyī*).

Kubha—1. The Kabul river, the Kophen or Kophes of the Greeks, which rises at the foot of the Kohi Baba from a spring called Sir-i-Chusma, 37 miles to the east of Kabul, and flowing through Kabul falls into the Indus just above Attock (*Rig Veda*, X, 75). It is the Nilah of the Muhammadan historian Abdul Qadir (*JASB.*, 1842, p. 125). 2. The district through which the Kophes (Kophen) or the Kabul river flows. The name of Kabul is derived from the Vedic name of Kubhā. It is the Koa of Ptolemy (McCrindle's *Ptolemy*, VII, ch. I, sec. 27) and Kophen of Arrian (McCrindle's *Megasthenes and Arrian*, p. 191). The valley of the Kabul river is generally called Ningrahar or Nungnihar, the former being the corruption of the latter word which signifies nine rivers and they are the Surkhrud, the Gandamak, the Kurrussa, the Chiprial, the Hisaruk, the Kote, the Momunddurrah, the Koshkote, and the Kabul river (*JASB.*, 1842, p. 117).

Kubjā—A tributary of the Narbadā (*Padma P.*, Bhūmi, ch. 63).

Kubjagrīha—Same as Kajughrā.

Kubjāmra—It has been identified by some with Hrishikeśa but the identification is not correct. It is a celebrated place of pilgrimage at some distance to the north of Hrishikeśa, sacred to Vishnu. The *Mahātmya* of Kubjāmra and Hrishikeśa has been treated separately in the *Varāha P.*, chs. 126 and 146 (*Archavatāra-sthala-vaibhava-darpanam*, p. 108). It was the hermitage of Raibhya Rishi. It is also called Kubjāmra. According to the *Kārma P.*, Kubjāsrama or Kubjāmra is identical with Kanakhala (*cf. Kārma P.*, Upari, ch. 34, v. 34, and ch. 36, v. 10).

Kuhu—The Kabul river. The Vedic Kubhā appears to have been corrupted into Kuhu during the Pauranic period. The river Sindhu (Indus) is said to pass through the country of the Kuhus, who are mentioned just after the people of Gāndhāra and Urasā in the *Matsya P.* (ch. CXX, v. 46 and ch. CXIII, v. 21). It is evidently the Koa of Ptolemy which has been identified by McCrindle with Kophen (McCrindle's *Invasion of India by Alexander*, p. 61). But according to Prof. Lassen, Koa or Koas of Ptolemy is not the Kophen or Kabul river. Ptolemy says that Koas is the most western river of India, but the westernmost part of India was the country [of the Lampakas, who lived near the sources at the Koas. (*JASB.*, 1840, p. 474).

Kukkuṭapada-Giri—Kurkihar, about three miles north-east of Wazirganj, which is fifteen miles east of Gaya (Grierson's *Notes on the District of Gaya* and Cunningham's *Anc. Geo.*, p. 461). Dr. Stein has identified it with Sobhnâth Peak, the highest point of the Moher Hill in Hasra Kol (*Ind. Ant.*, 1901, p. 88). The three peaks situated about a mile to the north of Kurkihar are said to have been the scene of some of the miracles of the Buddhist saint Mahâ Kâśyapa, the celebrated disciple of Buddha, and eventually of his death, and not of Kâśyapa Buddha who preceded Buddha Śâkyasiṃha (Rockhill's *Life of Buddha*, p. 161). But Gurupâda-giri of Fa Hian has been considered to be the same as Kukkuṭapâda-giri, so called from its three peaks resembling the foot of a chicken (Legge's *Travels of Fa Hian*, ch. XXXIII; *JASB.*, 1906, p. 77). Hence Kukkuṭapâda-giri is not Kurkihar but Gurpâ hill (see *Gurupada-giri*; for a description of the place, see *JASB.*, XVII, 235).

Kukubha—A mountain in Orissa (*Devî-Bhâgavata*, VIII, ch. 11; Garrett's *Class. Dic.*, s.v. *Kukubha*).

Kukura—A portion of Rajputana, of which the capital was Balmer, the Pi-lo-mi-lo of Hiuen Tsiang. Kukura is the Kiu-chi-lo of the Chinese traveller (*Bṛihat-saṃhitâ*, ch. xiv, v. 4; Burgess' *Antiquities of Kathiawad and Kachh*, p. 131; Dr. Bhandarkar's *Early History of the Dekkan*, p. 14 n.). East Rajputana (*Bomb. Gaz.*, vol. I, pt. I, p. 38, note; *Padma P. Svarga*, ch. 3). Same as Daśârha (*Trikânḍaśeṣa*, II). The Kukuras were a tribe of Yâdavas (Visvanath Deva-Varma's *Rukmiṇîpariṇaya*, VI, 30).

Kukushtâ—Same as *Kakauthâ* or *Kakutṭhâ* of the *Mahâparinibbâna Sutta*. Buddha crossed this river on his way from Pava to Kuśinagara (*Mahâparinibbâna Sutta* in *SBE.*, XI, p. 74). Kukushtâ has been identified with a small stream called Barhi, which flows to the Chhoṭa-Gaṇḍak, 8 miles below Kasia (see Cunningham's *Anc. Geo.*, p. 435).

Kulinda-deśa—Garwal including the district of Shaharanpur, north of Delhi (*Mahâbhârata*, Sabhâ, ch. 26). The entire tract of land lying between the upper portion of the Ganges and the Sutlej was called Kulinda, the Kulindrini of Ptolemy. Cunningham places Kulinda-deśa between the Bias and the Tons, including Kulu, the Kuninda of the coins (Cunningham's *Arch. S. Rep.*, vol. XIV). Same as **Kalinda-deśa**. According to McCrindle, the region of lofty mountains, wherein the Vipâśâ, the Satadru, the Yamunâ, and the Ganges have their sources, was the Kyllindrine of Ptolemy (p. 109). The Kulindas lived on the southern slope of the Himalaya from Kulu eastward to Nepal (*JRAS.*, 1908, p. 326).

Kulûta—The sub-division of Kulu in the Kangra district in the upper valley of the Bias river, Punjab, to the north-east of Kangra (*Bṛihat-saṃhitâ*, ch. XIV; *Arch. S. Rep.*, 1907-8, p. 260). It formed a part of Kulinda-deśa. Its capital was Nagarkoṭ. Its present head-quarters is Sultanpur called also Stanpur and Raghunathpur from the chief temple dedicated to Raghunath, situated at the confluence of the Serbulli or Serbari, a small stream, with the Bias river (*JASB.*, 1841, p. 3; Fraser's *Himala Mountains*, p. 291). There is a celebrated place of pilgrimage in this sub-division called Trilokanâth (Trailokyanâth), situated on a hill in the village of Tûnda on the left bank of the Chandra-bhâgû (Chenab) river, some 32 miles below the junction of the rivers Chandra and Bhâgû. It contains an image of Avalokiteśvara with six hands, worshipped as an image of Mahâdeva (*JASB.*, 1841, p. 105; 1902, p. 35).

Kumara—Perhaps the corruption of Kumâra is Kaira (see *Kaira-mall*) which was situated very close to Rewa (*Mbh.*, Sabhâ, ch. 29).

Kumarasvami—1 This is a celebrated place of pilgrimage in Tuluva, 26 miles from Hospet, S M Railway, on the river Kumārādhārā which rises in the Bishī Ghāt below the Pushpagiri or Subrahmanya range of the Western Ghats 2 The temple of Kumārāsvāmī or Kārttikasvāmī is situated about a mile from Tiruttani, a station of the Madras and S M Railway, on a hill called Krauñcha parvata See Subrahmanya. It was visited by Sankarāchārya (Ānanda Giri's *Śaṅkaravyāsa*, ch II, p 67, *Skanda P*, Kumārīkā Kh, Kumārāsvāmī mātāt, ch 14) It is briefly called Svāmī-tirtha

Kumāravana—Same as *Kūmarana* or *Kūrmāchala*, Kumaun (*Vikramorvasi*, Act IV) See *Kedāra*.

Kumari—1 Cape Comorin (*Mbh*, Vana, ch 88) It contains the celebrated temple of Kumārī Devī (Ziegenbalg's *Genealogy of South-Indian Gods*, Rev Metzger's trans, p 39, note) 2 The river Kaorham which rises in the Suktimat range in the Bihar subdivision near Rajgir (*Vishnu P*, II, ch 3, and *Arch S Rep*, Vol VIII, p 125) 3 The Kuārī nadi of Tavernier (*Travels in India*, Ball's Ed, p 64) which joins the river Sindh, a tributary of the river Yamunā, 12 miles from Dholpur Same as *Sukumārī*

Kumbhaghona—Kumbhaconum in the Tanjore district It was one of the capitals of the Chola kingdom and was a celebrated place of learning The temple of Śiva in Kumbhaconum is one of the most celebrated temples in the Presidency There is a sacred tank called Kumbhakarna kapāla in the *Chaitanya charitāmṛta* (II, ch 9) or Mahā māgam, where pilgrims from all parts of southern India go to bathe in Māgh of every twelfth year

Kumbhakarna—Same as *Kumbhaghona* (*Chaitanya charitāmṛta*, II, 9)

Kumbhakona—Same as *Kumbhaghona*.

Kundagāma—It is another name for Vaisālī (modern Besarh) in the district of Mozaffarpur (Tirhut), in fact, Kundagāma (Kundagrāma) now called Basukunda was a part of the suburb of the ancient town of Vaisālī, the latter comprising three districts or quarters: Vaisālī proper (Besarh), Kundapura (Basukund), and Vāniagāma (Banias), inhabited by the Brahman, Kshatriya, and Banua castes respectively Under the name of Kundagāma, the city of Vaisālī is mentioned as the birth place of Mahāvira, the Jaina Tirthankara, who was also called Vesali or the man of Vesali It is the Kotigāma of the Buddhists (Prof Jacobi's *Jaina Sutras*, Introduction in *SBE*, XXII, p xi) It is also said that he was born at Kollaga, a suburb of Vaisālī, where the Nāya or Nāta clan of Kshatriyas resided, and in which was a temple called Chaitya Duipalāsa (Dr Hoernle, *Uvasagadasao*, p 4, and his *Jainism and Buddhism*) Mahāvira is said to have been conceived at first in the womb of the Brāhmanī Devanandā, but Indra caused the embryo to be transferred to the womb of the Kshatriyā Trisālā who was also with child, through the agency of his deer headed general Harneyameshu, who is no doubt the same as Naigamesha or goat-headed god of the Brāhmanas (*Ep Ind*, vol II, pp 316, 317, *Kalpāsūtra* in *SBE*, vol XXII, p 227) Mahāvira or Varddhāmāna was the son of Siddhārtha, a chief or "king" of Kundapura, by his wife Trisālā who was a sister of Chetaka, king of Vaisālī, Chetaka's daughter, Chellānā, or the Videha Devī as she was called, was married to Bimbisāra, king of Magadha, and she was the mother of Ajātasatru or Kunika, who married Vajirā, the daughter of king Prasenajit of Srāvastī, the brother of his step mother, the Kosālā Devī, but according to other accounts Ajatasatru was the son of Kosālā Devī Mahāvira died at Pāpā (Pāvāpurī) at the age of 72 in B C 527, or according to Mr Prinsep in 569 B C, at the age of 70 (Prinsep's *Useful Tables*, pt II, p 33), i e, 26 years

before the death of Buddha (see *Papa*). According to Dr. Hoernle, Mahāvīra was born in 599 B.C. and died in 527 B.C. at the age of seventy-two (*Jainism and Buddhism*). Mahāvīra had a daughter named Anojjā or Priyadarśanā by his wife Yaśodā (Jacobi's *Jaina Sūtras* in *SBE.*, XXII, p. 193 ; Dr. Bühler's *Indian Sect of the Jainas*, pp. 25-29). Nigrantha Jñātiputra or Jñātaputra or Nātaputta, one of the celebrated sages who lived at Rajagriha at the time of Buddha, has been identified with Mahāvīra of the Jainas ; he also resided at Śrāvastī when Buddha lived there (see *Mahāvagga*, VI, 31). Hence Buddhism and Jainism were two contemporary systems. Mahāvīra wandered more than 12 years in Lāḍa in Vajjabhumi and Subhabhumi, the Rāḍha of to-day in Bengal. In the thirteenth year of his wandering life, he attained Jinahood and taught the Nigrantha doctrines, a modification of the religion of Pārśvanātha (Bühler's *Indian Sect of the Jainas*, p. 26). The Nigranthas are mentioned in a pillar edict of Aśoka issued in the 29th year of his reign. During the famine which lasted for twelve years in the reign of Chandragupta, king of Magadha, Bhadrabāhu, who was then at the head of the Jaina Community, emigrated into Karnaṭa (or Canarese) country with a portion of the people, and Sthūlabhadra became the head of the portion that remained in Magadha. At the council held at Pāṭaliputra towards the end of the famine, the Jaina books consisting of eleven *Āṅgas* and fourteen *Pūrvas* (which latter are collectively called the twelfth *Āṅga*) were collected. All the Jainas wore no clothes before, but during the famine, the Pāṭaliputra Jainas commenced wearing clothes. Hence Bhadrabāhu's followers after their return refused to hold fellowship with them and to acknowledge as sacred the books collected by them, that is the *Āṅgas* and the *Pūrvas*. The final separation between the two sects as Śvetāmbara and Digambara took place in 79 or 82 A.D. At a council held at Valabhi in Gujarāt under the presidency of Devarddhi, the sacred books were again settled ; this took place in 154 A.D. (Hoernle's *Jainism and Buddhism*).

Kuṇḍapura—Same as **Kuṇḍagama**.

Kuṇḍlyapura—Same as **Kuṇḍinapura**.

Kuṇḍinapura—The ancient capital of Vidarbha. Dowson identifies it with Kuṇḍapura, about forty miles east of Amarāvātī (Dowson's *Classical Dic.*, 4th ed., p. 171 and Wilson's *Mālatī Mādhava*, Act I). It existed at the time of Bhavabhūti (*Mālatī Mādhava*, Act I). Devalavārā, eleven miles south of Warrora, on the river Wardha (Vidarbha) in the district of Chanda in the Central Provinces, is traditionally known as the ancient Kuṇḍinapura (Cunningham's *Archaeological Survey Report*, IX, p. 133). A fair is held here every year near the temple of Rukmiṇī. Ancient Kuṇḍinapura is said to have extended from the river Wardha to Amarāvātī (Amraoti) where the identical temple of Bhavānī, from which she was carried away by Kṛishṇa, is still said to exist. Kuṇḍinapura was the birth-place of Rukmiṇī, the consort of Kṛishṇa. It has been identified with Koṇḍāvir in Berar (Dr. Führer's *Monumental Antiquities and Inscriptions*). Kuṇḍinapura was also called Vidarbhapura (*Harivaṃsa*, II ; *Mbh.*, Vana, ch. 73). It appears, however, that Vidarbhapura or Kuṇḍinapura was on the site of Bidar (see **Bidarbha**). Rukmiṇī was formerly married by Kṛishṇa, after she was carried away from Bidarbha, at Mādhavapur, forty miles to the north-west of Prabhāsa or Somanātha (*Archavatāra*). The *Anargharāghavam* (Act VII, 101) places Kuṇḍinanagara in Mahārāshṭra which, it says, included Bidarbha.

Kuninda—Same as **Kullinda-deśa**. It is the Kauninda of *Bṛihat-Saṃhitā*, ch. XIV, v. 30,

Kuntala-desa—At the time of the Chalukyas, Kuntala desa was bounded on the north by the Narbada, on the south by the Tungabhadra on the west by the Arabian Sea, and on the east by the Godavari and the Eastern Ghats. Its capitals were Nasik and Kalyana at different periods (*Ind Ant*, XXII, 1893, p 182 *Antiquities of Bidar and Aurangabad Districts*, by Burgess). In later times the Southern Mahratta country was called Kuntala (Dr Bhandarkar's *Hist of the Dekkan*, sec xii, *Vamana P*, ch 13). It included the north of the present Mysore country (*JRAS* 1911 p 812). In the *Dasakumāracharita* (ch 8), it is placed among the dependent kingdoms of Bidarbha. But in the tenth century, the town of Bidarbha is mentioned as being situated in Kuntala desa (Rajasekhara's *Karpura manjari*, Act I). The later inscriptions called it Karnāṭaka desa (*Literary Remains of Dr Bhau Daji* by Ramchandra Gosh, Preface, p xxxiv). Kuntala was also called Karnāṭa (see Buhler's note at pp 27, 28 of the *Introduction to the Vikramādityacharita* by Bilhana). The *Tarā Tantra* also says that Karnāṭa was the name of Maharāshtra (see Ward's *History, Literature, and Religion of the Hindus*, vol I, p 558). The *Mārkandeya P*, ch 57, mentions two countries by the name of Kuntala, one in Madhyadesa and the other in Dākṣiṇāṭya, see *Kuntalapura*.

Kuntalākūpa—Kubattur in Sorab in the Shimoga district of Mysore. It was the capital of Kuntaladesa. It was, according to tradition, the capital of king Chandrahāsa (*Jaimini Bhārata*, ch 53, *Rice's Mysore and Coorg*, vol II, p 351). It was situated in Kerala. Chandravati was six yojanas or 42 miles from Kuntalākūpa. Sarnal, in the Kara District with which Kuntalākūpa is identified (Cousen's *Antiquarian Remains in the Bombay Presidency*, VIII, p 94) is too far off from Kerala. It was also called Kuntalākūpa. See *Surabhi*.

Kuntalapura—1 Same as Kuntalākūpa. 2 General Cunningham places it in the Territory of Gwalior (*Cunningham's Arch & Rep*, LX, p 112). 3 Sarnal in the Kara district is said to be Kuntalapura.

Kuntī-Bhoja—It was also called Bhoja, an ancient town of Malwa where Kunti, the mother of Yudhishthira and his brothers was brought up by her adoptive father Kuntī Bhoja, king of Boja (*Mbh*, Ādi, chs 111, 112). It was situated on the bank of a small river called Asvanadi or Asvarathanadi which falls into the river Chambal (*Mbh*, Vana, ch 306, *Bṛhat Samhitā*, ch 10, v 15). It was also called Kuntī (*Mbh*, Bhishma P, ch 9, Virāṭa P, ch 1).

Kupatha—Hsuen Tsiang's *Kie pan* should perhaps be restored to *Kupatha*, mentioned among the mountainous countries in the north west of India (*Matsya P*, ch 113, v 55), and not to Kabandha (q v).

Kuramu—The river Koram, a tributary of the Indus (*Rig Veda*, X, 75). Same as Krumu.

Kurāṅgapura—Koringa, near the mouth of the Godavari.

Kurmāchala—Kumaun [*JASB*, XVII, 580, quoting *Skanda P*, Manushkhaṇḍa (sic) for Māhesvarakhanda (Kedāra kh)]. It was also called by the names of Kārmavana and Kumāravana, the corruption of which is Kumaun. Its former capital was Champauti which was also called Kūrmāchala (Conder's *Modern Traveller*, X, 343), and its present capital is Almora. On the western border is the Triśul Mountain as its peaks have the appearance of a trident. The celebrated temple of Pūrṇā Devi or Annapūrṇā at Pūrṇagiri, visited by pilgrims from all parts of the country, is situated in Kumaun (*JASB*, XVII, 573). Vishṇu is said to have incarnated here near Lohāghāt as Kūrma to support the Mandāra mountain (*Ibid*, p 580); see Mandara-giri. The Doonagiri mountain is the

Dronâchala of the *Purâṇas*; the Lodh Moona forest was the hermitage of Garga Rishi, and the Gagas river rises in the forest (p. 617) and falls into the Dhauli. The Kûrmâchali Brahmans who reside in Kumaun have evidently derived this name from the country (Sherring's *Hindu Tribes and Castes*, pp. 21, 106). See Karttipura, Kârttikeyapura and Umâvana. For the five Prayâgas, see Pañcha-Prayâga. The province of Kumaun is situated in the tract of hills lying between the western branch of the Gagra known as Kâlî-nadî and the river Râm-Gaṅgâ which divides Garwal from Kumaun (Fraser's *Himala Mountains*, pp. 54, 537). For the history of the kings of Kumaun, see *JASB.*, 1844, p. 887.

Kûrmakshetra—Eight miles to the east of Chikakol on the sea-coast in the district of Ganjam. It was visited by Chaitanya (Shyamlal Goswami's *Gaurasundara*, p. 188). It is now called Śrîkûrma.

Kûrmavana—Same as Kûrmâchala.

Kurujâṅgala—A forest country situated in Sirhind, north-west of Hastinâpura. It was called Śrîkanṭhadeśa during the Buddhist period; its capital was Bilâspur. It was included in Kurukshetra. In the sixth century, its capital was Thâneśvara. The seat of Government was removed by Harsha Deva (Siladitya II) to Kanauj (see *Srîkanṭha*). The entire Kurudeśa was called by this name in the *Mbh.* (Âdi P., ch. 201) and *Vâmana P.* (ch. 32). Hastinâpura, the capital of the Kurus, was situated in Kurujâṅgala (*Mbh.*, Âdi, ch. 126).

Kurukshetra—Thaneswar. The district formerly included Sonapat, Amin, Karnal, and Panipat, and was situated between the Sarasvatî on the north and the Dṛishadvatî on the south (*Mbh.*, Vana, ch. 83), but see Pratap Chandra Roy's edition of the *Mahâbhârata*. The war between the Kurus and the Pâṇḍavas took place not only at Thaneswar but also in the country around it. The Dvaipâyana Hrada is situated in Thaneswar. Vyâsathali (Modern Basthali) is seventeen miles to the south-west of Thaneswar. At Amin, five miles south of Thaneswar, Abhimanyu, the son of Arjuna, was killed, and Aśvatthâmâ was defeated by Arjuna, and his skull severed. Amin, according to Cunningham, is the contraction of Abhimanyukshetra. At Amin, Aditi gave birth to Sûrya; at Bhore, eight miles to the west of Thaneswar, Bhuriśravâ was killed; at Chakra-tîrtha, Kṛishṇa took up his discus to kill Bhîshma; at Nagdu, eleven miles to the south-west of Thâneswar, Bhîshma died; at Asthipura [*Padma P.*, *Sṛishti* (Âdi), ch. 13], on the west of Thâneswar and south of Aujas-ghât, the dead bodies of the warriors who were killed in the war, were collected and burned (*Arch. S. Rep.*, vol. XIV, pp. 86-106). Sonapat and Panipat are the corruptions of Sonaprastha and Pâṇiprastha, which were two of the five villages demanded by Yudhishṭhira from Duryodhana. Kûrukshetra was also called Sthânutîrtha and Sâmantapañchaka (*Mbh.*, Śalya, ch. 54; Vana, ch. 83); the temple of the Mahâdeva Sthânu was situated half a mile to the north of Thaneswar. It was visited by people as a place of pilgrimage at the time of Alberuni in the eleventh century A.D., especially at the time of eclipse (Alberuni's *India*, vol. II, p. 147; *Matsya P.*, ch. 191).

Kuṣabhavanapura—Sultanpur on the Gunti in Oudh (*Thornton's Gazetteer*). It was visited by Hiuen Tsiang. Same as Kuṣapura. It was the capital of Kuṣa, son of Râmachandra. It is called Kuṣasthalî in the *Vâyu P.* (Uttara, ch. 26). The capital was removed from Ayodhyâ by Kuṣa when he succeeded his father Râmachandra, king of Oudh (*Raghuvamṣa*, XV, v. 97; xvi, v. 25).

Kuśāgarapura—Rajgir, the ancient capital of Magadha Same as Girivraja-pura (Beal's *R IV C*, II, p 149)

Kusamapura—1 Properly Kusumapura which is the same as Pāṣāliputra (*Mahātamsa*, ch 5) Kumhrār, the southern quarter of Patna, is evidently a corruption of Kusamapura (Kusumapura), where the royal palace was situated It was part of Pāṣāliputra (Upham's *Mahātamsa* ch V, p 46) 2 Kānyakubja

Kusapura—Same as Kusabhavanapura (Cunningham's *Anc Geo*, p 398)

Kuśasthala—Kinnouj (*Hemakosha*)

Kusasthali—1 Dwārakā, the capital of Ānartta, in Gujarat Dwārakā was founded on the deserted site of Kusasthali by Kṛishna (*Harivamsa*, ch 112) 2 Ujjayini (*Slānda P*, Avānti Kh, chs 24, 31)

Kuśāvartta—1 A sacred tank in Tryambaka, twenty-one miles from Nasik, near the source of the Godāvari 2 A sacred ghāt in Hardwar

Kuśāvati—1 Dwārakā in Gujarat (Nilakantha's commentary on v 54, ch 160, Vana P of the *Mbh*) It was founded by Ānartta, the nephew of Ikshvāku It was also called Kusasthali and was the capital of Ānartta desa (*Śiṣa P*, pt vi, ch 60) 2 Kuśāvati, which was situated on the border of the Vindhya hills (*Rāmāyana*, Uttara K, ch 121), was perhaps the ancient Darbhavati (modern Dabhoi) thirty eight miles north east of Broach in Gujarat It was the capital of Kusa, son of Rāmachandra 3 Kasur in the Panjab, thirty-two miles to the south east of Lahore 4 Same as Kusabhavanapura and Kuśapura, the capital of Kusa, son of Rāmachandra (*Raghuvamśa*, c 15, v 97), Sultanpur in Oudh 5 Ancient name of Kusināra or Kusinagara, where Buddha died (*Mahāparinirvāṇa Sutta* in *SBE*, XI, p 100, *Jātaka*, Cam Ed, vol V, p 141—*Kusa-Jātaka*) 6 A place on the bank of the Venā or Wain Gaugī which was given by Āryaka, the founder of the Ābhira dynasty, to Chārudatta after killing Pālaka, the tyrant king of Ujjayini (*Mitchchhalanka*, Act X, 51)

Kusinagara—The place where Buddha died in 477 B C, according to Prof Max Müller, but according to the Ceylonese chronology and Prof Lassen, he died in 513 B C, (see Goldstücker's *Pāṇini*, pp 231 233), at the age of eighty in the eighth year of the reign of Ajātasatru It has been identified by Prof Wilson with the present village of Kasia, thirty seven miles to the east of Gorakhpur and to the north west of Bettia Buddha died in the upavattana of Kusināra in the Śīla grove of the Mallians, between the twin Śīla trees in the third watch of the night, resting on his right side with his head to the north (*Mahāparinirvāṇa Sutta* in *SBE*, vol XI, pp 103, 116) Asoka erected three stūpas on the scene of his death It was anciently called Kuśāvati (*Jātaka*, Cam Ed, V, 141—*Kusa Jātaka*) The charcoal ashes of Buddha's funeral pyre were enshrined in a stūpa at Barhi now called Moriyanagara in the Nyagrodha forest, visited by Hiuen Tsiang The ruins of Anuruddha near Kasia in the district of Gorakhpur have been identified with the palaces of the Malla nobles of the Buddhist records The relics (bones) of Buddha were divided by the Brahmin Drona into eight parts among the Licchavis of Vaisālī, Sakyas of Kapilavastu, Bulayas of Allakappaka, Koliyas of Rāmagrāma, Brāhmanas of Bethadvipa (perhaps Bethū), Mallas of Pivā, Mallas of Kusināra (Kusinagara), and Ajātasatru, king of Pāṣāliputra, who all erected stūpas upon them The Brahmin Drona built a stūpa upon the pitcher with which he had measured the relics, and the Mauryas of Pipphalavati built another on the charcoal from Buddha's funeral pyre (*Mahāparinirvāṇa Sutta*, ch 6) Dr Hoey identifies Kasia with the place where Buddha

received the *kāshāya* or the mendicant robe after he had left his home (*JASB.*, vol. LXIX, p. 83). Though Mr. Vincent A. Smith doubts the identification of Kuśinagara with Kasia, yet the recent exploration by the Archæological Department has set the question at rest. The stūpa adjoining the main temple containing an image of the dying Buddha was opened and a copperplate was discovered showing the following words at the end "Copperplate in the Stūpa of Nirvāṇa."

Kuśināra—Same as **Kuśinagara**.

Kustana—The kingdom of Khotan in Eastern or Chinese Turkestan, famous for the stone called Jade; hence it is called by the Chinese *Yu* (Jade)-*tien*. It was called by the Chinese *Kü-sa-tan-na* (Bretschneider's *Mediæval Researches*, II, p. 48). It was visited by Fa Hian and Hiuen Tsiang. Its old capital was Yotkan, a little to the west of the modern town of Khotan, which in the ancient manuscripts discovered by Dr. Stein is called Khotana and Kustanaka. The territory of Khotan was conquered and colonised by Indian immigrants from Takshasilâ (Taxila) about the second century before the Christian era. Dr. Stein identified the Buddhist stūpa and the Sa-mo-joh monastery of Hiuen Tsiang with the Döbe in the cemetery of Somiya, a mile to the west of Yotkan. Dr. Stein discovered many Buddhist shrines, stūpas, relievos and statues of Buddha and Bodhisattvas in stucco at Dandan-Ulig (ancient Li-sieh), Niya, Endere and Rawak buried in the sand of the desert of Taklamakan in the territory of Khotan, and exhumed from the ruins many painted panels and documents written in Brâhmī and Kharoshṭī characters on wooden tablets (*Takhtās*), and papers ranging from the third to the eighth century of the Christian era (Dr. Stein's *Sand-buried Ruins of Khotan*, p. 402). Fa Hian saw at Khotan in the fourth century the drawing of cars of the Buddhist *Tri-ratnas*, Buddha, Dharma, and Sangha, which are the prototypes of the modern Jagannāth, Balarāma, and Subhadra. At Ujjayinī, at the time of Samprati, Aśoka's successor, the Jainas used to draw a car on which Jivantaswāmi's image was placed (*Śthavirāvalī*, Jacobi's ed., XI). The name of Kustana has also been mentioned by It-sing (see *Records of the Buddhist Religion* by Takakusu, p. 20). Same as **Stana**.

Kusumapura—Same as **Kusamapura** (*Mudrārākshasa*, Act II).

Kuṭaka—Gadak, an ancient town containing many old temples in Dharwar district, Bombay Presidency (*Bhāgavata P.*, V, ch. 6).

Kuṭikā—The river Kosila, the eastern tributary of the Rāmgaṅgā in Rohilkhand and Oudh (Lassen's *Ind. Alt.*, II, p. 524, and *Rāmāyaṇa*, Ayodhyā K., ch. 71).

Kuṭilā—Same as **Kuṭikā**.

Kuṭikoshtikā—The Koh, a small affluent of the Rāmgaṅgā in Oudh (Lassen's *Ind. Alt.* vol. II, p. 524 and *Rāmāyaṇa*, Ayodhyā K., ch. 71).

Kuva—Same as **Goparashṭra** and **Govarāshṭra**; Southern Koṅkaṇa.

L

Lāḍa—Same as **Lāṭa** (Southern Gujarat) and **Rāḍha** (a portion of Bengal).

Lahada—It is the border-land between Kāśmīr and Dardistan (*Bṛihat-Saṃhitā*, ch. XIV, v. 22; *Ind. Ant.*, XXII, 1893, p. 182—Topographical List of the *Bṛihat-Saṃhitā* by Dr. Fleet).

Lakragad—The fort of Lakragad was situated on the Rajmahal hills in Bengal; it was an old fort. It is the Lakhnor of Menhajuddin and other Muhammadan historians (Beveridge's *Buchanan Records in C. R.*, 1894).

Lakshmanāvati—1. Lakhnauti is the corruption of Lakshmanāvati. It was another name for Gaudā (town), the ruins of which lie near Māldā. It was the capital of the

country of Gauda (Tawney Merutunga's *Prabandhachintamani*, p 181) It stood on the left bank of the Ganges It was the capital of Bengal in 730 A C (Rennell's *Memoir of a Map of Hindoostan* p 53), which date, however, does not appear to be correct Lakshmana Sena, the son and successor of Ballala Sena and grandson of Vijaya Sena, and great grandson of Hemanta Sena the son of Samanta Sena (Deopara inscription, *Ep Ind*, I, 3), is said to have greatly embellished the city of Gauda with temples and other public buildings, and called it after his own name Lal nauti or Lakshmanāvati (Martin's *East Ind*, III, p 68) He was a great patron of Sanskrit literature Jaya Deva of Kenduli,—the author of the celebrated lyric *Gita Govinda* (*Bhatishya P*, Pratisarga pt IV, ch IX) Umapatidhara the commentator of the *Kalapa* grammar and minister of Lakshmana Sena (*Prabandha chintamani*, p 181), Govarddhana Acharya, the spiritual guide of Lakshmana Sena and author of the *Irya-saptasati* Sarana and Dhoya (who is called Kavi kshamapati uttidhara by Jaya Deva in his *Gita Govinda*) the author of the *Parana dila* were called the Prācharitra or five gems of Lakshmana Sena's court in imitation of the Nava-ratna or nine gems of Vikramaditya (*Ind Ant*, vol XIV, p 183 n) Halayudha the author of a dictionary and the spiritual adviser of the monarch, and Sridharadisa the author of the *Sadukti Karnamrita* also flourished in his court Lakshmana Sena founded the Lakshmana Samvat (era) in 1108 A D (Dr R L Mitra's *Buddha Gaya*, p 201) but according to Dr Bühler in 1110 A D (*Deopara Inscription of Vijayasena* in *Ep Ind* vol I p 307) Hunter considers that the name of Gauda was more applicable to the kingdom than to the city (Hunter's *Statistical Account of Bengal*, vol VII, p 51 *Bhatishya P*, Pratisarga P, pt II ch 11) For the destruction of Gauda and the transfer of Muhammadan capital to Rijnmahal in 1592 (see Bradley Birt's *Story of an Indian Upland* ch 2) 2 Lucknow in Oudh It is said to have been founded by Lakshmana, brother of Rāmchandra king of Oudh It was repaired by Vikramāditya, king of Ujjayini The town was first made the seat of government by Asaf ud daulah in 1775 (Conder's *Modern Traveller*, vol IX p 296) See Lucknow in Pt II of this work

Lakulisa—See Nakulisa

Lampaka—Lamghan on the northern bank of the Kabul river near Peshawar (*Hemakasha*, Lassen's *History traced from Bactrian and Indo-Scythian Coins* in *JASB* 1810 p 486, *Brahmanika P*, Pūrva, ch 18) It is also called Muran It is 20 miles north west of Jalalabad

Lampaka—Same as Lampakā (*Mārkaṇḍī P*, ch 57)

Languli—Same as Lāngullin (*Jibh Sabhā*, ch 9)

Lāngullin—The river Lāngulliya on which Chucacole is situated between Vizianagram and Kalingapatam (Pargiters *Mārkaṇḍeya P* ch 57, p 305) It is also called Naglandi river (Thornton's *Gazetteer*, s v Ganjam)

Lankā—1 Ceylon 2 The town of Lankā or Lankāpatanam is said to be a mountain on the south east corner of Ceylon, it is described as Trikūṭa or three-peaked in the *Rāmāyana* (Sundara K, ch I) and was the abode of Ravana (Lankā Kāṇḍa, ch 12c). It is believed by some to be the present Mantotto in Ceylon others think it to be a town submerged (Mutu Coomara Swamy's *Dātthavamsa* p 97) There is a place called Nikumbhūlī, about 40 miles from Colombo where Indrajitra performed his sacrifice (*Buddhist Text Society's Journal* vol III pt I, appendix) There are some very good reasons to suppose that Lanka and Ceylon are not identical islands (1) the *Rāmāyana* (Kishk K, ch 41) says that one must cross the river Tāmraparṇī and go to the south

of the Mahendra range which abuts into the ocean and cross it to reach Laṅkā, or in other words, the island of Laṅkā, according to the *Rāmāyaṇa*, was situated to the south of the Cardamum Mountains which form the southern portion of the Mahendra range, while if Ceylon be the ancient Laṅkā, one is not required to cross the Tāmraparṇī river to go to the southern extremity of the Mahendra Mountain in order to reach that island by the Adam's Bridge (or Setubandha Rāmeśvara); (2) Barāha-mihira, the celebrated astronomer, says that Ujjayinī and Laṅkā are situated on the same meridian, while Ceylon lies far to the east of this meridian; (3) Some of the works of the Pauranic times mention Laṅkā and Siṃhala (the corruption of which is Ceylon) as distinct islands (*Bṛihat-Saṃhitā*, ch. 14 and *Devī P.*, chs. 42, 46). On the other hand, the *Mahāvamśa*, the most ancient history of Ceylon composed in the 5th century A.D., distinctly mentions that the island of Laṅkā was called Siṃhala by Vijaya after his conquest, and calls Duṭṭhagāmaṇi and Parākramabāhu kings of Laṅkā or Siṃhala (Geiger's *Mahāvamśa*, chs. VII, XXXI). The *Rājavalī* also mentions the tradition of the war of Rāvaṇa in the island of Ceylon (Upham's *Rājavalī*, pt. I). Dhammakitti, the author of the *Dāṭṭhāvamśa*, who lived in the twelfth century A.D., in the reign of Parākramabāhu I, king of Ceylon, states that Siṃhala and Laṅkā are the same island. It is called Zeilan or Silan (Ceylon) by Marco Polo, who visited it in the thirteenth century A.D. (Wright's *Marco Polo*). For other derivations of the name of Silan, see Col. Yule's *Travels of Marco Polo*, vol. II, p. 254, note.

Lāṭa—1. Southern Gujarat including Khandesh situated between the river Mahi and the lower Tapti—the Larike of Ptolemy (*Garuḍa P.*, ch. 55; Dowson's *Classical Dictionary of Hindu Mythology*; Dr. Bhandarkar's *Hist. of the Dekkan*, sec. XI, p. 42). It is mentioned in the *Kāmasūtra* of Vātsyāyana. It comprised the collectorates of Surat, Bharoch, Kheda and parts of Baroda territory (*Antiquities of Kathiawad and Kachh* by Burgess). According to Col. Yule, Lāṭa was the ancient name of Gujarat and Northern Koṅkan (*Marco Polo*, vol. II, p. 302 n). It is the Lāṭhikā of the Dhauli inscription and Rāṣṭikā (Riṣṭika) of the Girnar inscription of Aśoka. According to Prof. Bühler, Lāṭa is Central Gujarat, the district between the Mahi and Kim rivers, and its chief city was Broach (see Additional Notes, It-sing's *Records of the Buddhist Religion*, by Takakusu, p. 217; Alberuni's *India*, I, p. 205). In the Copperplate Inscription found at Baroda, the capital of Lāṭa or the kingdom of Lāṭeśvara is said to be Elapur (v. II). The inscription also gives the genealogy of the kings of Lāṭeśvara (*JASB.*, vol. VIII, 1839, p. 292). But it is doubtful whether Lāṭa and Lāṭeśvara are identical kingdoms. Lāṭa was also called Lāḍa in the *Biddhasālabhañjikā*; Ollādeśa appears to be identical with Lāṭa (see Ollā). The Nāgara Brahmins of Lāṭa (Gujarat) are said to have invented the Nagri character. The Devanāgarī character, however, is said to have been derived from the Brāhmi alphabet. 2. Rāḍha—the Lāḍa of Upham's *Mahāvamśa* is a corruption of Rāḍha in Bengal (see Rāḍha).

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- Lodhra Kanana**—The Lodh moona forest in Kumaun (*Rāmāyana*, Kishk, ch 43), see **Karmachala** It was the hermitage of Garga Rishi
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- Lomasa Āsrama**—The Lomasgir hill, four miles north east of Rajauli in the sub division of Nowadah, in the district of Gaya, it was the hermitage of Lomasa Rishi (Grierson's *Notes on the District of Gaya*, p 27)
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M

- Machchha**—Same as *Matsya* (*Anguttara Nikāya*, Tika Nipāta, ch 70, para 17)
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identified by Growse with Maholi, five miles to the south-west of the present town of Mathurā. In Maholi is situated Madhuvana (or forest of Madhu), a place of pilgrimage (Growse's *Mathurā*, pp. 32, 54).

Madhurā—Same as Mathurā (see *Ghaṭa-Jātaka* in the *Jātakas* (Cam. ed.), IV, p. 50; it is a distortion of the story of Kṛishṇa).

Madhuvana—See Mathurā.

Madhyadeśa—The country bounded by the river Sarasvatī in Kurukshetra, Allahabad, the Himālaya, and the Vindhya; the Antarveda was included in Madhyadeśa (*Manu Saṃhitā*, ch. II, v. 21). The boundaries of Majjhimadeśa of the Buddhists are:—east the town Kajaṅgala and beyond it Mahāsāla; south-east the river Salāvati; south the town Setakannika; west the town and district Thuna; north Usiradhvaja Mountain (*Mahāvagga*, V, 12, 13). Kāmpilya was originally the eastern limit of Madhyadeśa (Weber's *History of Indian Literature*, p. 115, note). The countries of Pañchāla, Kuru, Matsya, Yaudheya, Paṭachchara, Kunti and Śūrasena were included in Madhyadeśa (*Garuḍa P.*, I, ch. 55). Madhyadeśa includes Brahmarshi-deśa which again includes Brahmāvarṭta (Max Müller's *Rig-Vēda*, vol. I, 45).

Madhyamarāshṭra—Same as Mahākośala or Dakṣiṇa-Kośala (Bhaṭṭa Svāmin's Commentary on Kautilya's *Arthasāstra*, bk. II, Koshādhyaksha).

Madhyameśvara—A place sacred to Śiva on the bank of the Mandākinī (*Kūrma-P.*, Pūrva, ch. 33). See Pañcha-Kedāra.

Mādhyamika—Nāgari near Chitore in Rajputana, which was attacked by Menander; he was defeated by Vasumitra, grandson of Pushyamitra and son of Agnimitra of the Suṅga dynasty, Agnimitra being the viceroy of Vidiśā (Kālidāsa's *Mālavikāgnimitra*, Act V; Vincent A. Smith's *Early History of India*, p. 199). Same as Sibi. But according to the *Mahābhārata* (Sabhā P., ch. 32), Mādhyamika and Sibi are two different countries, though their names are mentioned together.

Madhyārjuna—Tiruvidaimarudūr, six miles east of Kumbhaconum and 29 miles from Tanjore, Madras Presidency; it was visited by Śaṅkarāchārya (Ānanda Giri's *Śaṅkaraviṇaya*, ch. 4, p. 16; *Arch. S. Rep.*, 1907-8, p. 231). It is celebrated for its temple.

Madra—A country in the Panjab between the Ravi and the Chinab. Its capital was Sākala. Madra was the kingdom of Rājā Śalya of the *Mahābhārata* (Udyoga, ch. 8), and also of Rājā Aśvapati, father of the celebrated Sāvitrī, the wife of Satyavāna (*Matsya P.*, ch. 206, v. 5; *Mbh.*, Vana P., ch. 292). Some suppose that Madra was also called Bāhika. Bāhika, however, appears to be a part of the kingdom of Madra (*Mbh.*, Karna P., ch., 45). Madra was also called Takkaśa (Hemachandra's *Abhidhāna-chintāmaṇi*).

Magadha—The province of Bihar or properly South Bihar (*Rāmāyaṇa*, Ādi, ch. 32; *Mbh.*, Sabhā P., ch. 24). Its western boundary was the river Sona. The name of Magadha first appears in the *Atharva-saṃhitā*, v, 22, 14; xv, 2. The ancient capital of Magadha was Girivrajapura (modern Rajgir) at the time of Jarāsandha, who was killed by Bhīma, one of the five Pāṇḍavas. The capital was subsequently removed to Pāṭaliputra, which was formerly an insignificant village called by the name of Pāṭaligrāma, enlarged and strengthened by Ajātaśatru, king of Magadha and contemporary of Buddha, to repel the advance of the Vṛjjiis of Vaisālī. Udayāśva, the grandson of Ajātaśatru, is said to have removed the capital from Rājagṛiha to Pāṭaliputra (*Vāyu P.*, II, ch. 37, 369). The country of Magadha extended once south of the Ganges from Benares to Monghyr, and southwards as far as Singhbhum. The people of the neighbouring districts still call the districts

of Patna and Gaya by the name of Magā, which is a corruption of Magadha. In the *Lalitavistara* (ch 17) Gayāśrīṣṭha is placed in Magadha. It was originally inhabited by the Cheras and the Kols, who were considered Asuras by the Aryans. After the Andhrabhrityas of Pataliputra (see Patna), the Guptas reigned in Magadha. According to Cunningham the Gupta era commenced in 319 A.D., when Mahārāja Gupta ascended the throne, whereas according to Dr Fleet (*Corp Inscript Ind*, vol III, p 23), it commenced in 320 A.D., when Chandra Gupta I ascended the throne of Magadha. The Guptas were destroyed by the Ephthalites known in India as the Huns whose leader Lachh (Lakhan Udayāditya of the coins) had wrested Gāndhāra from the Kushans and established his capital at Sīkhalā. His descendants gradually conquered the Gupta territories and subverted their kingdom. The capital of the Guptas was at first Pataliputra, and though after Samudra Gupta's conquest it was still regarded officially as the capital, yet, in fact the seat of government was removed to different places at different times.

Magādhi—The river Sone (*Ram*, I, 32). See *Sumāgadhi*.

Mahāballapura—Same as Banapura.

Mahābodhi—See *Uraivilva* (*Matsya P*, ch 22).

Mahāchīna—China was so called during the mediæval period (see *China*).

Mahā Gāṅgā—The river Alakānandā in the Himālaya (*Vishnu Samhitā* ch 85, *SBE*, vol VII, p 257 note).

Mahakaushika—It is formed by the seven Kōsi of Nepal, which are the Mālamchi, the Sun Kōsi (Sona Kōsi) or the Bhotēa Kōsi, the Tamba Kōsi, the Likhū Kōsi, the Dudhā Kōsi, the Aruna (*Padma P*, Svarga, ch 10, *Mbh*, Vana, ch 84) and the Tamor (Tāmra of the *Mbh*, Vana, ch 84). The union of the Tamor, the Aruna and the Sun Kōsi forms the Trivenī, a holy place of pilgrimage. The Trivenī is immediately above Varāha-kshetra in Purnea above Nathpur, at the point where or close to which the united Kōsis issue into the plains (*JASB*, XVII, pp 638, 647, map at p 761). See *Baraha-kshetra*. Of the seven Kōsis, the Tamba or Tamar, and Likhū are lost in the Sun Kōsi and the Barun in the Aruna (*Ibid*, p 644 note).

Mahā-Kosala—Mahā Kosala comprised the whole country from the source of the Narbada at Amarakantaka on the north to the Mahānadi on the south, and from the river Wain Gāṅgā on the west to the Harda and Jonk rivers on the east, and it comprised also the eastern portion of the Central Provinces including the districts of Chhātīsgar and Rayapur (see *Tivara Deva's Inscription* found at Rājīm in the *Asiatic Researches*, XV, 508). Same as *Dakṣiṇa Kosala* (Cousen's *Antiquarian Remains in the Central Provinces and Berar*, p 59, Cunningham's *Arch S Rep*, vol XVII, p 68). It was the kingdom of the Kālachuris (Rapson's *Indian Coins*, p 33).

Mahālaya—1 Same as Oṃkāranātha or Amareśvara (*Kurma P*, pt II, ch 3). 2 In Benares (*Agnī P*, ch 112).

Mahānadi—1 The Phalgu river in the district of Gaya (*Mbh*, Ādi P, ch 215, v 7—Nīlakanṭha's commentary, Vana, chs 87, 93). 2 A river in Orissa (*Padma P*, Svarga, ch 3).

Mahānal—Same as Mahānadi (*K Ch*, p 83, Vāṅavāsī ed).

Mahānandī—A place of pilgrimage in the Karnul district (*Ep Ind*, vol I, p 368).

Mahāpadma Saras—Same as Aravalo, the lake derives its name from the Nāga Mahāpadma. The Wular or Valur lake in Kashmir (*Dr Stein's Rājatarāṅgīnī*, vol I, p 174, note).

Maharashtra—The Maratha country (*Vāmana P.*, ch. 13), the country watered by the Upper Godāvarī and that lying between that river and the Kṛishṇa. At one time it was synonymous with the Deccan. At the time of Asoka, the country was called Mahārāṣṭra; he sent here the Buddhist missionary named Mahādhammarakkhita in 245 B.C. (Dr. Geiger's *Mahāvamsa*, ch. XII, p. 85 note). Its ancient name was Āsmaka or Assaka at the time of Buddha (see **Āsmaka**). Its ancient capital was Pratiśṭhāna (Paithān) on the Godāvarī. It was the capital of the junior princes of the Andhrabhṛitya dynasty of the Purāṇas, who were also called Śātakarṇis or in the corrupted form of the word Śāli-vāhanas (see **Dhanakataka**). The most powerful of the Andhrabhṛitya kings was Pulumāyi, who reigned from 130 to 154 A.C. He overthrew the dynasty of Nahapāna who probably reigned at Jirṇanagara (Juner). After the Andhrabhṛityas, the Kshatrapa dynasty was in possession of a portion of the Deccan from 218 to 232 A.D., and after them the Ābhīras reigned for 67 years, that is up to 399 A.D.; then the Rāshtrakūṭas (modern Rāthors) called also Rāṭṭhis or Rāshṭrikas, from whom the names of Mahārāṭṭhis (Mahārāṭṭā) and Mahārāshṭrika (Mahārāshṭra) are derived, reigned from the third to the sixth century A.D. Then the Chalukyas reigned from the beginning of the sixth century to 753 A.D. Pulakeśi I, who performed the *āsvamedha* sacrifice, removed his capital from Paithān to Bātāpipura (now called Bādāmi). His grandson Pulakesi II was the most powerful king of this dynasty. He was the contemporary of Khusrāu II of Persia. He defeated Harshavarddhana or Silāditya II of Kanauj. During his reign Hiuen Tsiang visited Mahārāshṭra (Mo-ho-la-cha). Dantidurga of the later Rāshtrakūṭa dynasty ascended the throne in 748 A.C., by defeating Kīrttivarman II of the Chalukya dynasty. Govinda III was the most powerful prince of the later Rāshtrakūṭa dynasty. His son Amoghavarsha or Sarva made Mānyakheta (modern Malkhed) his capital. The Rāshtrakūṭa dynasty was subverted in 973 A.C., by Tailapa of the later Chalukya dynasty. Āhavamalla or Someśvara I, who reigned from 1040 to 1069, removed his capital from Mānyakheta to Kalyāṇa in Kuntala-deśa. His son Tribhuvanamalla Vikramāditya II was the most powerful king who reigned from 1076 to 1126 A.C. In his court flourished Vijñāneśvara, the author of the *Mitāksharā*, and Bilhaṇa, the author of the *Vikramāṇka-deva-charita*. The throne was usurped by Vijjala of the Kalachuri dynasty, who had been a minister of Tailapa II, in 1162 A.C., but the dynasty became extinct in 1192, and the Yādavas became the sovereigns of the Deccan. Bhīllama of this dynasty founded the city of Devagiri, modern Daulatābad, and made it his capital in 1187 A.C. Siṅghana was the most powerful king of this dynasty. In his court flourished Chaṅgadeva, the grandson of Bhāshkarāchārya (born in Saka 1036=A.D. 1114), and son of Lakshmīdhara, who was his chief astrologer. In the reign of Rāmachandra, Hemādri, who was probably called Hemadpant and who was the author of the *Chaturvarga-chintāmaṇi*, was his minister. He is said to have constructed in the Deccan most of the temples of a certain style called Hemadpanti temples. Vopadeva, the author of the *Mugdhabodha Vyākaraṇa*, flourished also in the court of Rāmachandra. Dr. Bhau Daji, however, is of opinion that there were many persons of the name of Vopadeva: one the author of the *Mugdhabodha*, another the author of the *Dhātupāṭha* or *Kavikalpadruma*, and a third the commentator of Bhāshkarāchārya's *Līlāvatī*, who was the son of Bhīmadeva, while Keśava was the father of the author of the grammatical treatise. According to Bhau Daji, the last flourished in the court of Rāmachandra (Rāmachandra Ghosha's *Literary Remains of Dr. Bhau Daji*, ch. viii, pp. 149, 150). Rāmachandra or Rāmadeva was the last of the independent Hindu sovereigns of the Deccan. Alāuddīn Khiljī defeated Rāmachandra, killed his son Saṅkara and absorbed his dominions into the Muhammadan empire in 1318 A.C. (Dr. Bhandarkar's *Early History of the Dekkan*, sec. xv).

Mahāsāla—It is mentioned in the *Padma P.* (Śrīṣṭī Kh ch 11), and *Matsya P.* (ch. 22), as a tirtha or a place of pilgrimage on the Godāvari. Śāla is mentioned as a tributary of the Godāvari (*Brahma P.*, ch 106, vs 20-22). It is the Maisolus of the Greeks. As Ptolemy places the mouth of the river Maisolus in the district called Maisolia, it may be identified with that portion of the Godāvari which lies between the Pranahita or rather Wain Gaṅgā and the ocean. See Maisolia. In the *Mahāvagga* (V, 13, 12 in *SBE*, XVII, 38) Mahāsāla is described as a border country on the east of South India.

Mahāsāra—Masār, a village six miles to the west of Arrah in the district of Shahabad visited by Hsien Tsiang in the seventh century.

Mahāsthāna—Mahāsthāna gada in the district of Bāgura in Bengal (*Devī Bhāgavata*, VII, ch 39). It contained the celebrated temple of Mahadeva called Ugrānādhava at the time of Vallala Sena, king of Gauda (Ānanda Bhāṭṭa's *Vallala charitam*, ch VI). It is seven miles to the north of Bogra (town). See Ballālapuri. Its ancient name was Śīla Dhāpa (Śīla Dhātugarbha) and contained four Buddhist stupas, but the name was changed into Śīla Dvīpa after the revival of Hinduism (*List of Ancient Monuments of Bengal* in *JASB*, 1875, p 183).

Mahatī—The river Mahī, a branch of the river Chambal in Malwa (*Vayu P.*, I, ch 45, v. 97).

Mahatnu—The river Argesan in Afghanistan which joins the Gomāl river or Gomati (*Rig Veda*, X, 75). Same as Mehatnu.

Mahāvana—Same as Braja. See Gokula (*Chaitanya charitāmṛta*, II ch 18).

Mahāvana Vihāra—1 Pujkotai, near Sumigram in Buner, about twenty six miles south of Mangalaur or Mangalore, the old capital of Udyana (Dr Stein's *Archæological Tour with the Indian Field Force in the Indian Intiquary* of 1899). It was visited by Hsien Tsiang. 2 Mahāvana Kūṭīgīra was situated in the suburb of Vaiśālī, it was also called Mahāvana-vihāra (Spence Hardy's *Manual of Buddhism*, p 313).

Mahendra—The whole range of hills extending from Orissa to the district of Madura was known by the name of Mahendra parvata. It included the Eastern Ghats and the range extending from the Northern Circars to Gondwana, part of which near Ganjam is still called Mahendra Malei or the hills of Mahendra (*Raghuvansa*, IV, vs 39, 10). It joins the Malaya mountain (*Harshacharita*, ch VII). Parasurāma retired to this mountain after he was defeated by Ramachandra. The *Rāmāyana* (Kishk, ch 67, Lankā, ch 4) and the *Chaitanya charitāmṛta* apply the name specially to the Eastern Ghats, and the hermitage of Parasurāma is placed by the *Chaitanya charitāmṛta* at the southern extremity of the range in the district of Madura. The *Raghuvansa* (VI, v 51) places it in Kalinga, so also the *Uttara Nāishadha Charita* (canto XII, v 24). The name is principally applied to the range of hills separating Ganjam from the valley of the Mahanadi.

Maheshmati-Mandala—Mandala in Central India. It was also called Mahesamandala or Mahesmati (*Arch S Rep*, vol XVII, p 51). Its capital was Mahishmati (*JRAS*, 1910, p 425).

Maheshvara—Mahes or Chuli Maheshvara on the bank of the Nerbuda (*Matsya P.*, ch 189, *Sthavirāvalīcharita*, XII), same as Mahishmati.

Māheya—The country which lies between the rivers Mahī and Nerbuda. The Māheyas lived on the bank of the Nerbuda (*Vāyu P.*, II, 45).

Māhi—1 The river Māhi in Malwa (*Mārkanḍeya P.*, ch 57). Near its mouth Andhaka, a dāitya, was killed by Siva in a cavern (*Śiva P.*, I, chs 38, 43). 2 The river Māhi, a tributary of the Gandak (*Sūtra nīpāta*, I, 2: *Dharmyasūtra*, Trenckner's *Mūlinda Pañha*,

p. 114, *SBE.*, XXXV, p. 171). It rises in the Himalaya and flows into the Great Gandak about half a mile above its junction with the Ganges, but practically into the Ganges near Sonpur [*Statistical Account of Bengal*, vol. XI (1877), p. 358 ; *JRAS.*, 1907, p. 45].

Mahisha—1. According to Bhaṭṭa Swāmī, the commentator of the *Arthasāstra* (bk. II, Koshādhyaksha), Mahisha was the country of Māhishmatī (*Harivaṃśa*, I, ch. 14). 2. Same as Māhishaka.

Māhishaka—According to Dr. Bhandarkar, Māhishaka was the name of the country on the Nerbuda, of which Māhishmatī was the capital. (*Early History of the Dekkan*, sec. iii ; *Padma P.*, Âdi Kh., ch. 6 ; *Mbh.*, Bhīshma P., ch. 9). Griffith identifies it with Mysore (see his *Rāmāyaṇa*, Kishk., ch. 41). The *Padma P.* [Svarga (Âdi), ch. 3] mentions Māhishaka as the country of Southern India, and therefore it is the same as Mahishamaṇḍala which has been identified by Mr. Rice with the Southern Mysore country (Mahishamaṇḍala ; see also Wilson's *Vishnu P.*, vol. II, p. 178 note). But this identification is incorrect. See Dr. Fleet's *Mahishamaṇḍala and Māhishmatī* in *JRAS.*, 1910, p. 440.

Mahishamaṇḍala—Same as Māhisha and Māhishmatī (see Fleet, *JRAS.*, 1910, p. 429). Mahādeva was sent as a missionary to this place by Aśoka (*Mahāvamśa*, ch. XII ; *Ep. Ind.*, vol. III, p. 136). According to the *Dīpavaṃśa*, Aśoka sent missionaries to Gandhāra, Mahisha, Aparāntaka, Mahārashṭra, Yona, Hemavata, Suvarṇabhūmi and Laṅkādīpa (*JASB.*, 1838, p. 932). According to Mr. Rice, Mahishamaṇḍala was the Southern Mysore country, of which Mysore was the principal town (*JRAS.*, 1911, pp. 810, 814), but Dr. Fleet disagrees with this identification. According to the latter, it was also called Mahāmaṇḍala or Mahesha-rāshṭra, where the people called Māhesha lived (*ibid.*, p. 833).

Māhishmatī—Maheśvara or Mahesh, on the right bank of the Nerbuda, forty miles to the south of Indore. It was the capital of Haihaya or Anūpadeśa, the kingdom of the myriad-handed Kārtiya-vīryārjuna of the Purāṇas, who was killed by Paraśurāma, son of Jama-dagni and Reṇukā and disciple of Subrahmanya (*JASB.*, 1838, p. 495 ; *Bhāgavata P.*, IX, ch. 15). It was founded by Mahishmān according to the *Harivaṃśa* (I, ch. 30), and by Mahisha according to the *Padma P.* (Uttara, ch. 75). It is also called Chuli Maheśvara (Garrett's *Classical Dictionary*). It has been correctly identified by Mr. Pargiter (*Mārkaṇḍeya P.*, p. 333 note) with Māndhātā on the Nerbuda (*JRAS.*, 1910, pp. 445-6) ; see **Oṃkāranātha**. It is the Māhissati of the Buddhists. The country, of which Māhishmatī (Māhissati) was the capital, was called during the Buddhist period Avanti-Dakshināpatha (D. R. Bhandarkar's *Ancient History of India*, pp. 45, 54). Maṇḍana Mīśra, afterwards called Viśvarūpa Āchārya, who was born at Rājgir resided here, and it was at this place that he was defeated in controversy by Śaṅkarāchārya (Mādhavāchārya's *Śaṅkaradigvijaya*, ch. 8). The *Anargharāghava* (Act VII, 115) says that Māhishmatī was the capital of Chedi at the time of the Kalachuris. According to the *Mahā-Govinda Suttanta* (*Dīgha Nikāya*, XIX, 36) Mahissati or Māhishmatī was the capital of Avanti (Malwa).

Māhissati—See Māhishmatī..

Mahitā—Same as Mahī (*Mbh.*, Bhīshma, ch. 9).

Mahoba—The capital of Jejabhukti or Bundelkhand (see Mahotsavanagara). The *Prabodha Chandrodaya* was written during the reign of Kīrtti Varman in the second half of the eleventh century A.D. (*Hemakosha* ; *Rāmāyaṇa*, bk. I).

Mahodadhi—The Bay of Bengal (*Raghuvamśa*, IV, v. 34 ; *Vāyu P.*, Pūrva, ch. 47).

Mahodaya—Kanauj (*Hemakosha* ; *Rāmāyaṇa*, bk. I, ch. 32).

Mahotsava-Nagara—Mahoba in Bundelkhand. The whole Bundelkhand was anciently called Mahoba from this town. It was the capital of the Chandel kingdom which is universally said to have been founded by Chandra Varman who was born in Samvat 225; he built 85 temples and erected the fort of Kālanjar. The Chandel kingdom was bounded on the west by the Dhasan river, on the east by the Vindhya mountain, on the north by the Yamuna, and on the south by the source of the Kiyan or Kane river. It appears from the inscriptions that the Chandel kings from Nannuka Deva, the founder of the dynasty, to Kirat Singh, reigned from 800 A.D. to the middle of the sixteenth century. It was in the reign of Kirtti Varma Deva, the twelfth king from Nannuka, who reigned from 1063 to 1097 A.D., that the *Prabodha Chandrodaya Nāṭaka* was composed by Kṛṣṇa Miśra (*Arch. S. Rep.*, vol. XXI, p. 80). The town stands on the side of the Madan Sāgar lake, which was excavated in the twelfth century. The Kirat lake is of the eleventh century.

Malnāka-Giri—1. The Sewalik range (*Kūrma P.*, Uparibhāga, ch. 36; *Mbh.*, Vana, ch. 135), extending from the Ganges to the Bias. 2. The group of hills near the eastern source of the Ganges in the north of the Almora district (*Pargiter's Mārkaṇḍeya P.*, ch. 57, p. 288). 3. A fabulous mountain situated in the sea, midway between India and Ceylon (*Rāmāyaṇa*, Sundara K., ch. VII). 4. A mountain on the west of India in or near Guzerat (*Mbh.*, Vana, ch. 89).

Malsolla—The coast between the Kṛṣṇā and the Godāvari (*Ptolemy*). It is the Masalia of the *Periplus*. See Mahāsāla.

Māgadhi—See Sumāgadhi (*Rāmāyaṇa*, I, ch. 32).

Majjhima-Desa—See Madhyadesa (*Mahāvagga*, V, 12, 13).

Mākandī—See Pāñchāla.

Makula-Parvata—Kaluhā-pāhād which is about 26 miles to the south of Buddha-Gaya and about sixteen miles to the north of Chatra in the district of Hazaribagh, is evidently a corruption of the name of the Makula Parvata (see Bigandet's *Life of Gaudama*). Buddha is said to have passed his sixth *vassa* (or rainy season retirement) on the Makula mountain, which forms the western boundary of a secluded valley on the eastern bank of the Lilajan river, containing a temple of Durgā called Kulēsvari (Kula and Śvārī). But the place abounds in Buddhist architectural remains and figures of Buddha. On a plateau just in front of the hill on which Kulēsvari's temple is situated, and on the eastern side of the ravine which separates the plateau from the hill, there is a temple which contains a broken image of Buddha in the conventional form of meditation. There are also two impressions of Buddha's feet on the top of the highest peak of a hill on the northern side of the valley called the Ākāśalochana, and figures of Buddha carved in the central part of the hill with inscriptions which have become much obliterated by time and exposure. The large bricks found at this place also attest to the antiquity of the place. The letter "Ma" of *Makula* must have dropped down by lapse of time, and *kula* was corrupted into *Kaluhā*. There can be no doubt that the Brahmins appropriated this sacred place of the Buddhists and set up the image of Durgā at a subsequent period after the expulsion of Buddhism [see my article on the *Kaluhā Hill in the District of Hazaribagh* in *JASB.*, vol. LXX (1901), p. 31], but as Dr. Stein does not approve the above identification (see *Indian Antiquary*, vol. XXX, p. 90), the Kaluhā-pāhād may be, as is locally known, the Kolāchāla mountain of the Purāṇas.

Mālā—A country situated to the east of Videha and north-west of Magadha, and on the north of the Ganges (*Mbh.*, Sabhā, ch. 29), including evidently the district of Chapra,

Malada—A portion of the district of Shahabad (*Rāmāyaṇa*, Bâla, ch. 24). It was on the site of the ancient Malada and Karusha that Viśvâmitra's âśrama was situated; Viśvâmitra-âśrama has been identified with Buxar. It is mentioned among the eastern countries conquered by Bhîma (*Mbh.*, Sabhâ, ch. 29).

Malakûṭa—The Chola kingdom of Tanjore; it is mentioned by Hiuen Tsiang and also in the Tanjore inscription (Dr. Burnell's *South Indian Palaeography*, p. 47, note 4; Sewell's *Sketch of the Dynasties of Southern India*, p. 14).

Mâlava—1. Malwa (Brahmâṇḍa P., Pûrva, ch. 48); its capital was Dhârâ-nagara at the time of Râjâ Bhoja. Its former capital was Avantî or Ujjayinî (*Brahma P.*, ch. 43). Before the seventh or eighth century, the country was called Avantî (see *Avantî*). Halâyudha flourished in the court of Muñja (974—1010 A.D.); Bâgbhaṭa, the author of the celebrated medical treatise called after his name, flourished in the court of Râjâ Bhoja (Tawney's *Prabandhachintamani*, p. 198), and Mayura, the father-in-law of Bâṇabhaṭṭa, flourished in the court of the elder Bhoja (*Ind. Ant.*, I, pp. 113, 114). For the origin of the name (see *Skanda P.*, Maheśvara, Kedâra Kh., ch. 17). 2. The country of the Mâlavas or Mallas (the Mallis of Alexander's historians) the capital of which was Multan (*Mbh.*, Sabhâ P., ch. 32; McCrindle's *Invasion of India by Alexander*, p. 352; Cunningham's *Arch. S. Rep.*, V, p. 129; *Bṛihat-saṃhitâ*, ch. 14). The "Mâlavarâja" mentioned in the *Harshacharita* (ch. 4) was perhaps the king of the Mallas of Multan (see *Ep. Ind.*, vol. I, p. 70). See *Malla-deśa*.

Malaya-Giri—The southern parts of the Western Ghâts, south of the river Kâverî (Bhava-bhûti's *Mahāvîra-charita*, Act V, v. 3), called the Travancore Hills, including the Cardammum Mountains, extending from Koimbatour gap to Cape Comorin. One of the summits bearing the name of Pothigei, the Bettigo of Ptolemy, was the abode of Rîshi Agastya (McCrindle's *Ptolemy*, VII, ch. 1, sec. 66 in *Ind. Ant.*, XIII, p. 361; *Chaitanya-charitâ-mṛita*, Madhya, ch. 9); it is also called Agasti-kûṭa mountain or Potiyam, being the southernmost peak of the Anamalai mountains where the river Tâmrarnî has its source.

Malaya-Khaṇḍam—See *Mallâra*.

Malayâlam—Malabar (*Râjâvali*, pt. I). The Malayâlam country included Cochin and Travancore, and it was anciently called Chera afterwards Kerala (see *Chera* and *Kerala*). According to some authorities, it was the ancient name of Travancore (Schoff, *Periplus of the Erythræan Sea*, p. 234; Da Cunha's *Hist. of Chaul and Bassein*; Caldwell's *Drav. Comp. Gram.*, 3rd ed., p. 16). The entire Malayâlam country originally comprised Tuluva, Mushika, Kerala and Kuva. For the history of Malayâlam, see Mackenzie Manuscripts in *JASB.*, 1838, p. 132.

Mâlinî—1. Champanagar near Bhagalpur (*Hemakosha*; *Matsya P.*, ch. 48). 2. The river Mandâkinî. 3. The river Mâlinî flows between the countries called Pralamba on the west and Apartâla on the east, and falls into the river Ghagra about fifty miles above Ayodhyâ. It is the Erineses of Megasthenes. The hermitage of Kaṇva, the adoptive father of the celebrated Śakuntalâ, was situated on the bank of this river (Kâlidâsa's *Śakuntalâ*, Acts III, VI). Lassen says that its present name is Chukâ, the western tributary of the Sarayu (*Ind. Alt.*, II, p. 524; *Rāmāyaṇa*, Ayodhyâ K., ch. 68). See *Kaṇva-âśrama*.

Malla-Deśa—1. The district of Multan was the ancient Malla-deśa or Mâlava (*q.v.*), the people of which were called Mallis by Alexander's historians and are the Mâlavas of the *Mahâbhârata* (*Mbh.*, Sabhâ P., ch. 32). Its ancient capital was Multan (Cunningham's

Arch S Rep, V, p 129) Lakshman's son Chandraketu was made king of Malla deśa by his uncle Rāmachandra (*Ramayana*, Uttara K, ch. 115) 2 The country in which the Parasnath hills are situated (McCrindle's *Megasthenes and Arrian*, pp 63, 139), that is, portions of the districts of Hazaribagh and Manbhum The *Purāṇas* and the *Mahābhārata* (Bhishma, ch 9) mention two countries by the name of Malla, one in the west and the other in the east 3 At the time of Buddha, the Mallas lived at Pāvā and Kusinagara where he died The ruins at Anuruddha near Kasia (ancient Kusinagara) in the district of Gorakhpur have been identified with the palaces of the Malla nobles (see also *Mbh*, Sabhā, ch. 29)

Malla-Parvata—The Parasnath hill in Chhota Nagpur, the mount Maleus of the Greeks (McCrindle's *Megasthenes and Arrian*, pp 63, 139) See Samet-sikhara. Mount Maleus has perhaps been wrongly identified with the Mandara hill in the district of Bhagalpur in the Bihar province (Bradley Birt's *Story of an Indian Upland*, p 24)

Mallāra—Travancore, it is a contraction of Malabar (*Chintanya charitamrita*, pt II, ch 9) Travancore is also called Malaya khandam

Mallārāshtra—Same as *Maharashtra* (Garrett's *Class Dic*, *Mbh*, Bhishma, ch 9)

Mallāri-Linga—Belapur in the Raichur district, Nizam's territory, where Śiva killed Mallāsura (*Arch S Lists Nizam's Territory*, p 35) See however, Maplahudā.

Mallikārfuna—See Śrī balla (Ānanda Giri's *Śankaravijaya* ch 55, p 180)

Mālyavāna-Giri—1 The Anagundi hill on the bank of the Tungabhadra According to the Hemakosha, it is the same as Prasravana giri, but according to Bhavabhūti, Mālyavāna-giri and Prasravana-giri are two different hills (*Uttara Ramacharita*, Act I), see Prasravana-giri. Its present name is Phatika (Shphatika) Śila, where Rāmachandra resided for four months after his alliance with Sugriva (*Rāmāyana*, Aranya, ch 51) According to Mr Pargiter, Mālyavāna and Prasravana are the names of the same mountain or chain of hills, but he considers that Prasravana is the name of the chain and Mālyavāna is the peak (*The Geo of Rāma's Exile in JRAS*, 1891, pp 256, 257) 2 The Karakorum mountain between the Nila and Nishadha (*qv*) mountains (*Mbh*, Bhishma, ch 6)

Mānasa—1 Lake Manas sarovar, situated in the Kailasa Mountain in Hānadesa in Western Tibet (*JASB*, XVII, p 166, *Ramāyana*, Bala K, ch 24) Its Hunnic name is Cho Mapan It has been graphically described by Moorcroft in the *Asiatic Researches*, vol XII, p 375, see also *JASB*, 1838, p 316, and *Ibid*, 1848, p 127 According to Moorcroft's estimate, it is fifteen miles in length (east to west) by eleven miles in breadth (north to south) The circumambulation of the lake is performed in 4, 5 or 6 days according to the stay of the pilgrims in the eight Gumbas or guard houses on the bank of the lake (*JASB*, 1848, p 165) On the south of the lake is the Gurla range Sven Hedin says, "Even the first view from the hills caused us to burst into tears of joy at the wonderful magnificent landscape and its surpassing beauty The oval lake lies like an enormous turquoise embrodded between two of the finest and most famous mountain giants of the world, the Kailāsa in the north and Gurla Mandatta in the south and between huge ranges, above which the mountains uplift their crowns of bright white eternal snow" (Sven Hedin's *Trans Himalaya*, II, p 112) There are three approaches from the United Provinces to the Holy lakes and Kailāsa,—over the Lipu Lekh Pass, Untadhura Pass, and the Niti Pass, the first being the easiest of all (Sherring's *Western Tibet*, p 149) 2 Uttara Mānasa and Dakṣiṇa-Mānasa are the two places of pilgrimage in Gaya (*Chintanya-Bhāgavata*, ch 12).

Mânasa-Sarovara—Same as **Mânasa**.

Mândâgora—Mândâd, originally Mândâgaḍa, situated in the Rajapuri creek near Kudem in the Bombay Presidency (McCrindle's *Ptolemy*, VII, ch. I, sec. 7 ; but see W. H. Schoff's *Periplus of the Erythraean Sea*, p. 201). Bhandarkar also identifies it with Mândâd (*Early Hist. of the Dekkan*, sec. viii). It has also been identified with Mandangar fort in the Ratnagiri district, Bombay (*Bomb. Gaz.*, vol. I, pt. I, 541-546), and with Mândal in Kolaba district (*ibid.*, vol. I, pt. II).

Mandâkîni—1. The Kâligaṅgâ or the Western Kâlî or Mandâgni, which rises in the mountains of Kedâra in Garwal (*Matsya P.*, ch. 121 ; *Asia. Res.*, vol. XI, p. 508). It is a tributary of the Alakânandâ. 2. Cunningham has identified it with the Mandâkin, a small tributary of the Paisuni (Payasvinî) in Bundelkhand, which flows by the side of Mount Chitrakûṭa (*Arch. S. Rep.*, vol. XXI, p. 11 ; *Matsya P.*, ch. 114).

Maṇḍapa-pura—Mandu in Malwa (Lalitpur Inscription in *JASB.*, p. 67). The seat of government was transferred to this place from Dhâr by the Mahomedan conquerors of Malwa in the fifteenth century.

Mandâra-Giri—1. A hill situated in the Bâukâ sub-division of the district of Bhagalpur, two or three miles to the north of Baṃsî and thirty miles to the south of Bhagalpur. It is an isolated hill about seven hundred feet high with a groove all around the middle to indicate the impression of the coil of the serpent Vâsuki which served as a rope for churning the ocean with the hill as the churn-staff, the gods holding the tail of the serpent and the Asuras the head. The groove is evidently artificial and bears the mark of the chisel. Vishṇu incarnated as the tortoise (*Kûrma-avatâra*) and bore the weight of the mountain on his back when the ocean was being churned (*Kûrma P.*, I, ch. 1 ; *Vâmana P.*, ch. 90). There are two Buddhist temples on the top of the hill now worshipped by the Jainas. On a lower bluff on the western side of the peak was the original temple of Vishṇu called Madhusûdana (*Garuḍa P.*, I, ch. 81), now in ruins, on the western side of which is a dark low cave containing an image of Nṛisimha carved on the rock, and near it are situated a natural cavity in the rock containing a large quantity of pure limpid spring-water called the Âkâśa-Gaṅgâ and a colossal image of Vâmana Deva and a huge sculpture of Madhu Kaitâbha Daitya (for a description of the figure, see *JASB.*, XX, p. 272). At the foot of the hill and on its eastern side are extensive ruins of temples and other buildings, and among them is a very old stone building called Nâth-thân, which was evidently a monastery of the Buddhist period now appropriated by the Hindus. There are also ruins of buildings on the hill, and there are steps carved on the rock for easy ascent almost to the top of the hill. These ruins are said to belong to the time of the Chola Râjâs, especially of Râjâ Chhatar Singh (Martin's *Eastern India*, vol. II ; Râshbihâri Bose's *Mandâra Hill* in *Ind. Ant.*, I, p. 46). There is a beautiful tank at the foot of the hill called Pâpa-hârîṇî where people come to bathe from a long distance on the last day of the month of Paush, when the image of Madhusûdana is brought to a temple at the foot of the hill from Baṃsî. This tank was caused to be excavated by Konadevî, the wife of Âdityasena who became the independent sovereign of Magadha in the seventh century after the Kanauj kingdom had been broken up on the death of Harshavardhana (*Corp. Inscript. Ind.*, vol. III, p. 211). This shows that Aṅga was still under the domination of Magadha. The hill is sacred to Madhusûdana, but the image is now kept at Baṃsî, the Bâlisa of the *Mandâra-mâhâtmya*, where the temple was built in 1720 A.D. For the sanctity of the

hill, see *Varāha P*, ch 143, *Yoginī Tantra*, pt II, ch. 4, *Nṛsiṃha P*, ch 65 The *Varāha P*, (ch 143) says that Mandāra is situated on the south of the Ganges and on the Vindhya range 2 A portion of the Himalaya mountain to the east of Sumeru in Garwal The *Mahābhārata* (*Anusāsana P*, ch 19, *Vana P*, ch 162), however, does not recognise any other Mandāra except the Mandāra of the Himalaya range (see *Kūrmāchala*) In some Purāṇas, the Badarikā āśrama containing the temple of Nara and Nārāyaṇa is said to be situated on the Mandāra mountain, but in the *Mahābhārata* (*Vana*, chs 162, 164), Mandāra mountain is placed to the east and perhaps a part of Gandhamādāna and on the north of Badarikāśrama Mahādeva resided here after his marriage with Pārvatī (*Vāmana P*, ch 14)

Mangala—Called also Mangali or Mangalapura, the capital of Udyāna, identified by Wilford with Mangora or Manglora It was on the left bank of the Swat river (*JASB*, vol VIII, p 311) Cunningham thought it could be identified with Mingliur (*JR IS*, 1896, p 656)

Mangala giri—See Pāṇā Nṛsiṃha (Wilson's *Mackenzie Collection* p 139)

Mangalaprastha—Same as Maṅgala giri (*Dev Bhāgavata*, pt VIII, ch 13)

Maṅgipattana—It has been identified by Dr Burgess with Pratishthāna, the capital of Śālivāhana (Burgess' *Antiquities of Bidar and Aurangabad*, p 54) It is also called Muṅgi Parthana (see Pratishthāna)

Maṅgicūḍā—A low range of hills, on the western extremity of which is situated the town of Jejuri, 30 miles east of Poona, where the two Asura brothers Malla and Malli molested the Brāhmins They were killed by Khandoba (Khande Rao), an incarnation of Śiva (*Brahmānda P*, Khetra K, Mallarī māhat as mentioned in Oppert's *On the Original Inhabitants of Bhāratavarsha or India*, p 158, note) See Mallarī lūga

Māṇikapura—Māṇikalya in the Rawalpindi district of the Punjab, 14 miles to the south of Rawalpindi, is celebrated for the Buddhist tope, where Buddha in a former birth gave his body to feed seven starving tiger cubs (*Arch S Rep*, vol XIV, p 50, *Punjab Gazetteer*, Rawalpindi District, p 11) Manikalya is also called Manikāla The Buddhist story has been transformed into the legend of Rasalu The inscriptions confirm the idea that the "body offering" or "Huta murta" stupa was at this place General Cunningham supposes that it owes its ancient name to Mangal, the father of Satrap Jihonia under Kujula Kara Kadphises The principal tope was built by Kanishka in the first century A D (*JASB*, XVIII, p 20), and according to some, in the second century B C It is six miles from Takhtpuri, and said to contain about eighty houses built upon the ancient ruins (*JASB*, XXII, 570) For the Indo Sassanian coins discovered at Manikalya, see *JASB*, 1837, p 288, *ibid*, II, 1834 p 436

Manikarṇā—Manikaran, a celebrated place of pilgrimage on the Pārvatī, a tributary of the Bias in the Kulu valley (*JASB*, 1902, p 36, *Bṛhat Dharma P*, I, ch 6) See Pārvatī and Kuluta There are boiling springs within a Kuṇḍa or reservoir, 8 or 10 cubits in diameter, called Manikaran or Manikarnikā The pilgrims get their rice and pulses boiled in this Kuṇḍa It is a contraction of Manikarnikā

Maṇikarnika—1 Same as Maṇikarṇā 2 A celebrated ghāt in Benares

Maṇimahesa—The temple of Mahadeva Maṇimahesa or Manamahesvara—an image of white stone with five faces, a celebrated place of pilgrimage, situated at Barmawar which was the ancient capital of Chamba (Champā or Champāpuri of the *Rājataranginī*) in the Punjab on the bank of the Ravi near its source (Cunningham's *Arch S Rep*, vol XIV, p 109 ;

Anc. Geo., p. 141). According to Thornton (see his *Gazetteer of the Countries adjacent to India* s.v. *Ravee* note), Maṇimaheśa or Muni-muhis is a lake in which the river Boodhill takes its rise ; it is according to Vigne the real Ravi.

Maṇimatipuri—Same as Ilbalapura (*Mbh.*, Vana, ch. 96).

Maṇipura—It was the capital of Kalinga, the kingdom of Babhruvâhana of the *Mahâbhârata* (Aśvamedha P., ch. 79). Lassen identifies it with Manphur-Bunder and places it to the south of Chikakole, but this identification has been disapproved by Dr. Oppert (*On the Weapons of the Ancient Hindus*, pp. 145, 148), who identifies it with Manalûru near Madura (see also Oppert's *On the Original Inhabitants of Bhâratavarsha or India*, p. 102). But the situation of the capital of Kalinga as described in the *Mbh.* (Âdi, ch. 215), and the *Raghu-varṣa* (VI, v. 56) as well as the name accord with those of Maṇikapattana, a seaport at the mouth of the Chilka lake. See **Kalinga-nagarî**. It has been identified by Mr. Rice with Ratanpur in the Central Provinces (*Mysore Inscriptions*, Intro., XXIX). But see **Ratnapura**.

Mañjulâ—See **Bañjulâ**.

Mañjupâtan—Two and half miles from Katmandu ; it was the capital of Nepal named after its founder Mañjuśrî (*Svayambhû P.*, ch. 3, p. 152 ; Smith's *Asoka*, p. 77). The present town of Pâtan or Lalita-pâtan was founded by Asoka on the site of Mañju-Pâtan as a memorial of his visit to Nepal (Smith's *Early History of India*, p. 162). See **Nepâla**. The great temple of Svayambhûnâtha stands about a mile to the west of Katmandu on a low, richly wooded detached hill, and consists of a hemisphere surmounted by a graduated cone (Hodgson's *Literature and Religion of the Buddhists*). Same as **Mañjupattana**.

Mañjupattana—Same as **Mañjupâtan**.

Mânyakshetra—Malkhed, on a tributary of the river Bhîmâ in the Nizam's territory about 60 miles south-east of Sholapur. Amoghavarsha or Sarba, the son of Govinda III of the later Râshtrakûṭa dynasty, made it his capital in the ninth century A.D. It was also called Mankir (Bhandarkar's *Hist. of the Dekkan*, sec. XI).

Mârapura—Another name for Pradyumna-nagara, the modern Pânduâ in the district of Hughli in Bengal. Pându Śâkya, the son of Buddha's uncle Amitodana, became king of Kapilavastu after the death of Suddhodana, Buddha's father. He fled from Kapilavastu, retired beyond the Ganges and founded a town called, in Upham's *Mahâvaṃśa* (ch. VIII), Morapura which is evidently a dialectical variation or mislection for Mârapura, a synonym of Pradyumna-nagara (see also Turnour's *Mahâvaṃśa*, ch. V). Pându appears also to have been called Mahânâma (*Avadâna-kalpalatâ*, ch. 11 ; Spence Hardy's *Manual of Buddhism*, p. 293). See *JASB.*, 1910, p. 611.

Mârava—Marwar ; same as Marusthala (*Padma P.*, Uttara Kh., ch. 68).

Mârakaṇḍa—Samarkand ; see Śâkadvîpa (*Rawlinson's Five Great Monarchies*, vol. IV, p. 56).

Mârkaṇḍeya-Tirtha—At the confluence of the Sarayu and the Ganges where Mârkaṇḍa Rîshi performed asceticism (*Padma P.*, Svarga, ch. 16). But the *Mahâbhârata* places the hermitage of the Rîshi at the confluence of the Gomatî and the Ganges (Vana P., ch. 84). According to tradition Mârkaṇḍeya performed asceticism near "the southern ocean" at Tirukkadavur in the Tanjore district, Madras, and obtained the boon of immortality from Śiva (*Brihat-Śiva P.*, Uttara, ch. 33 ; T. A. Gopinatha Rao's *Iconography*, vol. II, pt. I, p. 158).

Mārttaṇḍa—Bavan (Bhavana) or Martan or Matan, five miles to the north-east of Islamabad in Kashmir. It is the birth-place of Viṣṇu Sūrya or the Sun (god). About one mile to the north-west of the temple lie the sacred springs of Mārttaṇḍa-tīrtha and among them are the celebrated springs called Vimalā and Kamalā. The temple of Mārttaṇḍa is said to have been built by the Pāṇḍavas, but General Cunningham considers that it was built in 370 A.D. In the *Rājatarāṅgiṇī* it is called Sipharotsikā. For a description of the temple, see *Matan* in Thornton's *Gazetteer of Countries adjacent to India*.

Mārttikāvata—There were a town and a country of this name. The country was also called Śālva (q.v.). The *Bṛihat-saṃhitā* (ch. 10) places it in the north-western part of India. Its capital was Śālvapura or Saubhanagara now called Alwar. According to Prof. Wilson, it was the country of the Bhojas by the side of the Parnāśā (Banas) river in Malwa (*Viṣṇu P.*, IV, ch. 13). It was situated near Kurukshetra (*Mbh.*, Maughala, ch. 7). Marta, Merta, or Mairta in Marwar, 36 miles north-west of Ajmer and on the north-west of the Aravali mountain, was evidently the ancient town of Mārttikāvata. It contains many temples (Tavernier's *Travels*, Ball's ed., vol. I, p. 88). The country of Mārttikāvata therefore comprised portions of the territories of Jodhpur, Jaipur, and Alwar, as indicated by the identifications of its two principal cities Mārttikāvata (modern Marta) and Śālvapura (modern Alwar). See *Mrttikāvati*.

Maru—Rajputana, an abode of death, i.e., a desert (Katyāyana's *Vārttika*; Kunte's *Vicissitudes of Aryan Civilization*, p. 378). Same as Marusthali and Marudhanva.

Marubhūmi—Same as Marusthali (*Viṣṇu P.*, IV, 21; Wilson's translation, p. 474).

Marudvṛddha—1. The Chandrabhāgā, the united stream of the Jhelum and the Chinab (Ragozin's *Vedic India*, p. 451 and the *Rig-Veda*, X, 75). 2. The Marubardhana, a tributary of the Chinab, which joins the latter river near Kishtawar (Thornton's *Gazetteer*, s.v. *Chenaut*).

Marudhanva—1. Marwar (*Bhaviṣya P.*, Pratisarga P., pt. III, ch. 2). 2. The ancient name of Rajputana (*Mbh.*, Vana, ch. 201). It lay on the route between Hastināpura and Dvārakā (*Ibid.*, Āśvamedha, ch. 53).

Marusthala—Same as Marava and Marusthali (*Padma P.*, Uttara Kh., ch. 68).

Marusthali—The great desert east of Sindh (*Bhaviṣya P.*, Pratisarga P., pt. III). Marwar is a corruption of Marusthali or Marusthan (Tod's *Rājasthān—Annals of Marwar*, ch. 1). It is called Maru in the *Prabandhachintāmaṇi* (Tawney's trans., p. 172). It denotes the whole of Rajputana; see *Maru* and *Marudhanva*.

Masakāvati—Mazaga or Massanagar, twenty-four miles from Bajor, on the river Swat in the Eusofzoi country. It has been identified by Rennell with Massaga of Alexander's historians and the Mashanagar of Baber. It held out for four days against the attack of Alexander (McCrinkle's *Megasthenes and Arrian*, p. 180 note). According to Arrian, Massaka was the capital of the country of the Assakenoi (*Ibid.*). For the route of Alexander, see *JASB.*, 1842, p. 552—*Note on the Passes into Hindoostan* by H. T. Prinsep.

Masura-Vihāra—Identified by Mr. Stein with Gumbatoi in Buner, about twenty miles to the south-west of Manglora, the ancient capital of Udyāna.

Mātaṅga—A country to the south-east of Kāmarūpa in Assam, celebrated for its diamond mines (*Yuktikalpataru*, p. 90).

Mātaṅga-Āsrama—Same as Gandha-hastī Stūpa (*Mbh.*, Vana, ch. 84).

Mathurā—1. Mathurā, the capital of Śūrasena; hence the Jains call Mathurā by the name of Sauripura or Saurypura (*SBE.*, XLV, p. 112). It was the birth-place of Kṛiṣṇa. At a place called Janmabhūmi or Kārāgāra near the Potara-kunḍa he was born; in the suburb called Malla-pūra adjoining the temple of Keśava Deva, he fought with

the two wrestlers, Chanura and Mushtika; at Kubjâ's well he cured Kubjâ of her hump; at Kamsa-kâ-Tilâ, outside the southern gate of the present city, he killed Kamsa; at Bîrâma ghât or Bîrânti-ghât (*Varâha P.*, ch. 152) he rested himself after his victory. Kamsa-kâ-Tilâ and Kubjâ's temple are situated on high mounds which are evidently the remains of the three Asoka Stûpas mentioned by Hiuen Tsiang. The Jog-ghât marks the spot where Kamsa is said to have dashed Mâyâ or Yoganidrâ to the ground, but a pair of feet carved on a stone just below the *Bat* tree (*Ficus Indicus*) in front of the Kârâgâra where Kṛishṇa was born, points out the place where Kamsa attempted to kill her, but she escaped from his hand into the sky. Mathurâ was the hermitage of Dhruva (*Skanda P.*, Kâṣi Kh., ch. 20); near Dhruva-ghât, there is a temple dedicated to him. Growse identifies the Kaṅkâlî Tilâ (see **Urumunda Parvata**) near the Kâtrâ with the monastery of Upagupta, the preceptor, according to some, of Kâlâśoka or according to others of Aśoka. It was visited by Hiuen Tsiang. The temple of Kaṅkâlî Devî, a form of Durgâ, is a very small temple built on the land evidently after the destruction of the Buddhist monastery. The temple of Bhuteśvara is identified with the stûpa of Śâriputra, the disciple of Buddha; it is one of the seven stûpas mentioned by Hiuen Tsiang. Within the temple is a subterranean chamber containing the image of Pâtâlesvarî—a form of Mahishamarddinî. The Damdamâ mound near Serai Jamalpur is identified with the monkey-stûpa and the Yaśa Vihâra with the temple of Keśava Deva, which has been graphically described by Tavernier as the temple of "Râm Râm" before its destruction by Aurangzeb in 1669 for the construction of a mosque on its site. Mathurâ was also called Madhupurî (present Maholi, five miles to the south-west of the modern city), being the abode of Madhu, whose son Lavana was killed by Śatrughna, the brother of Râmachandra, who founded the present city on the site of Madhuvana (Growse's *Mathura*, ch. 4; *Harivaṃśa*, pt. I, ch. 54). Inscriptions of Vasudeva were found in Mathura by General Cunningham. He was perhaps the first of the Kaṇva dynasty of the Purâṇas, which ruled over North-Western India and the Punjab just before and after the Christian era; or he was the predecessor of Hushka, Jushka, and Kanishka (see *Arch. S. Rep.*, vol. III, p. 42). Mathurâ was also called Madhurâ (*Râmâyana*, Uttara, ch. 108—Bomb. recension); see Madhurâ. 2. Mathurâ (*Padma P.*, Uttara, ch. 95), Madhurâ or Madura, the second capital of Pâṇḍya, on the river Vaigai, in the province of Madras; it is said to have been founded by Kula Śekhara. It was called Dakṣhiṇa Mathurâ by way of contradistinction to Mathurâ of the United Provinces (*Bṛihat-Śiva P.*, pt. II, ch. 20). It was the capital of Jaṭavarman who ascended the throne in 1250 or 1251, and conquered the Hoysala king Someśvara of Kaṇṇāṭa (*Ep. Ind.*, vol. III, p. 8). It contained the celebrated temples of Minâkshî Devî and Sundarēśvara Mahâdeva (Wilson's *Mackenzie Collection*, p. 226). See Minâkshî.

Matipura—Madawar or Mundore in western Rohilkhand, eight miles north of Bijnor and thirty miles to the south of Hardwar. It is also called Madyabâr. See **Pralamba**.

Matsya-Deśa—1. The territory of Jaipur; it included the whole of the present territory of Alwar with a portion of Bharatpur (*Mbh.*, Sabhâ, ch. 30 and Virâṭa, ch. 1; Thornton's *Gazetteer*; *Arch. S. Rep.*, vol. XX, p. 2; vol. II, p. 244). It was the kingdom of Râjâ Virâṭa of the *Mahâbhârata*, where Yudhishtîra and his brothers resided incognito during the last year of their banishment. Bairâṭa or Birâṭa is in the Jaipur State of Rajputana. Matsya is the Machchha of the Buddhists, and it was one of the sixteen great kingdoms (*mahâ-janapada*) mentioned in the Piṭakas (*SBE.*, XVII, p. 146 note). Machheri, which is a corruption of Matsya, is situated 22 miles to the south of Alwar, which formerly appertained to the territory of Jaipur. See Birâṭa. 2. Coorg (*Skanda P.*, Kâveri Mâhât.,

chs 11-14, Rice's *Mysore and Coorg*, vol III, pp 88, 89, 91) 3 The eastern Matsya appears to have been the southern portion of Tirlut including Baisāli (*q v*), the country of the "Monster Fish" of Huen Tsiang (Beal's *RWC*, II, p 78, *JASB*, 1900, p 83; *Mbh*, Sabhā, ch 30)

Matsya-Tirtha—A small lake situated on a hill 8 or 10 miles to the west of Tirupānan-kundram not far from the river Tungabhadra, in the province of Mysore (*Chaitanya-charitāmrita*, pt II, ch 9) It is full of fishes which produce a musical sound morning and evening This phenomenon is, perhaps, due to the singing of the fishes which are like the singing fishes called Buttermen off the coast of Scotland or the singing fishes of Ceylon or to the arrangement of the surrounding rocks which, at varying temperatures produce a musical sound Such music was noticed in the statue of the "Vocal Memnon" in Egypt and also in the rocks of several places (see Rawlinson's *Ancient Egypt*, p 212)

Mauli—The Rohtas hills.

Maulika—Same as Mulaka and Asmaka (*Brahmānda P*, ch. 49).

Maulisnāna—Multan (*Padma P*, Uttara Kh, ch 61) It is the Mei-lo san pu-lo (Maulisnānapura) of Huen Tsiang, who visited it in 641 A D Same as Mūlasthānapura (*q v*) It is also called Mūlasthāna in the *Padma P* (I, ch 13) It is the Malla desa of the *Rāmāyana* (Uttara, ch 115) given by Rāmachandra to Lakshmana's son Chandraketu It is the country of the Mallas of Alexander's historians Maulisnāna is perhaps a corruption of Mālava sthāna or Malla sthāna

Māyapuri—It included Hardwar, Māyāpuri, and Kankhala, (see *Sapta-mokshadāpuri*) Kankhala is two miles from Hardwar It was here that the celebrated Daksha-yajña of the Purānas took place, and Sati, the daughter of Daksha, sacrificed herself, unable to bear the insult to her husband Mahādeva by her father (*Kārma P*, I, ch 15). The present Māyāpur is situated between Hardwar and Kankhala (*Matsya P*, ch. 22) Pilgrims from all parts of India go to bathe at Brahmakunda in the *ghāt* called Har ki Pauri at Hardwar In a temple behind the temple of Dakshesvara Mahādeva at Kankhala, the Yajña kunda, where Sati immolated herself, is still pointed out In the *Mahābhārata* (Vana, ch 84), Haridvāra is called Gangādvāra

Maya-rāshṭra—Mirat, where the remnant of Maya Dānava's fort is still pointed out, in a place called Andha koṭa It is about twenty miles from the Kālī nadi The Bilvesvara Mahādeva is said to have been worshipped there by Mandodari, the wife of Rāvana and daughter of Maya Dānava About Andhakesa (perhaps corrupted into Andha koṭa) and Bilvesvara Mahādeva, see *Śiva P*, bk I, ch 41 Maya is the reputed author of *Mayamata*, *Mayasūtra*, &c, (Q C Gangoly's *South Indian Bronzes*, p 7, *Ind Ant*, vol V, p 230)

Mayarāt—Same as Maya-rāshṭra, Mirat is a corruption of Mayarāt

Mayara—Māyāpuri or Hardwar The present Māyāpuri is situated between the town of Hardwar and Kankhala

Mayari—Mahi, a town on the Malabar coast (Caldwell's *Drav Comp Gram*, p 3).

Medapāta—Mewar in Rajputana (*Ep Ind*, vol II, p 409)

Medhāvi-Tirtha—Near Kālādījar in Bundelkhand

Mega—The second mouth of the Ganges mentioned by Ptolemy It is perhaps a transcription of Magrā (channel), now represented by the Jirmia estuary (see my *Early Course of the Ganges*)

Meghanâda—The river Meghnâ in East Bengal. The river Brahmaputra in its southerly course towards the ocean after leaving Assam is called the Meghnâ.

Meghavâhana—The river Meghnâ in East Bengal. Same as **Meghanâda**.

Mehatnu—A tributary of the Krumû, modern Kurum (Macdonell and Keith's *Vedic Index of Names and Subjects*, vol. II, p. 180 ; *Rig-Veda*, X, 75). Same as **Mahatnû**.

Mekala—The mount Amarakantaka, in which the river Nerbuda has its source ; hence the Nerbuda is called Mekalakanyakâ (*Amarakosha*). It is a part of the Vindhya range.

Melezigeris (of the Greeks)—The town of Mâlvan situated in the island called Medha in the Ratnagiri district of the Bombay Presidency. The Channel which separated the island from the mainland has now dried up (*Revised Lists of Antiquarian Remains in the Bombay Presidency*, vol. VIII, p. 204). Sir R. G. Bhandarkar identifies it with Jayagaḍ (*Early History of the Dekkan*, sec. viii).

Meros Mount—The mountain called Mar-koh near Jalalabad in the Punjab, which was ascended by Alexander the Great (McCrindle's *Invasion of India by Alexander the Great* p. 338). For the route of Alexander the Great when he invaded India, see *JASB.*, 1842, p. 552—*Note on the Passes into Hindoostan* by H. T. Prinsep.

Meru—See **Sumeru-Parvat** (*Skanda P.*, Vishṇu Kh., III, ch. 7).

Minākshî—Madura, one of the Pīṭhas where Sati's eyes are said to have fallen. The temple of Minākshî Devî (*Devî-Bhāgavata*, VII, ch. 38), is situated within the town. It is said to have been built by Viśvanāth, the first king of the Nyak dynasty, in 1520 A.D. (Fergusson's *Hist. of Indian and Eastern Architecture*, p. 364). See **Mathurâ**. Human sacrifices were offered to the goddess (*JASB.*, VII, pt. I, p. 379). The Madura temple is one of the largest and most beautiful temples in Southern India. There are golden flag-staffs called *Arunastambha* or *Sonâr Tālgāchh* (golden palm-tree) in front of every temple in Southern India. The *Aruna-stambha* is a form of sun-dial for indicating the exact time of worship of the gods, though its real significance has now been forgotten ; it now merely serves as an ornament to the temple.

Misraka—Misrikh, a celebrated Tīrtha, in the district of Sitâpur in Oudh, the hermitage of Dadhichi Rishi [*Padma P.*, Svarga (Âdi), ch. 12]. But it appears to be a Kurukshetra Tīrtha.

Mitanni—See **Mitravana**.

Mithilâ—1. Tirhut. 2. Janakpur (see **Bideha**). It was the capital of Bideha (*Bhāgavata*, pt. IX, ch. 13). It is called Miyulu in the Buddhist annals (see Spence Hardy's *Manual of Buddhism*, p. 196). From the middle of the fourteenth to the middle of the sixteenth century, a dynasty of Brahman kings reigned in Mithilâ and the sixth of the line was Śiva Simha. Vidyâpati flourished at his court (*JASB.*, 1884, p. 76 and colophon to his poems). He gave to the poet a village called Bisapi in Pargana Jarail on the Bâgvatî in 293 Lakshmana era or in 1400 A.D. His capital was Gajarathapur. The Mithilâ University, which was a Brahminical university, flourished in the 14th century A.D., after the destruction of the Vikramasilâ monastery by Bakhtiyar Khilji. Its glory was supplanted by the rise of the university town of Navadvîpa.

Mitravana—1. Multan. Same as **Sâmbapura**. Kânârak in Orissa is also called Mitravana or Maitreyavana in the *Kapila-saṃhitâ* (Dr. Mitra's *Antiquities of Orissa*, vol. II, p. 146 ; *Skanda P.*, Prabhâsa Kh., I, 100). 2. Mitanni of the Tel-el-Amara inscription appears to be a corruption of Mitravana, one of the three "original seats" of Sun-worship ; modern Mesopotamia (*Bhavishya P.*, I, 72, 4 ; see Havell's *Hist. of Aryan Rule in India*, p. 41).

The Aryans worshipped nature including the Sun (Mitra) before they emigrated to India and other countries (comp. *Rig Veda* with the *Avesta*; *Bhavishya P.*, I, 139, 83 ff.).

Miyulu—Same as Mithila.

Modāgiri—Monghyr (*Mbh.*, Sabhā, ch. 29).

Mohana—The southern portion of the Northern Circars, the coastlands situated between the rivers Mahānadi and the Godāvari (*Mbh.*, Vana, ch. 252).

Moharakapura—Moharpur in the district of Mirzapur, U.P. See *Dharmarāṇya* (3).

Mouziris (of the Greeks)—Muyirikkodu or Muyirikotta (Kishan-kotta opposite to the site of Cranganore) on the Malabar coast (Dr. Caldwell's *Drav. Comp. Gram.*, p. 94; Dr. Burnell's *S. I. Pal.*, p. 51 note; McCrindle's *Ptolemy*, VII, ch. 1, sec. 8 in *Ind. Ant.*, vol. XIII, p. 228). The identification of Mouziris or Muziris, as it is also called, with Masura in the Ratnagiri district of the Bombay Presidency does not appear to be correct. It is most probably the Murachipattana of the *Rāmāyaṇa* (Kish., ch. 42) and *Bṛihat-Saṃhita* (ch. 14) and the Muñjagrāma of the *Mbh.*, Sabhā, ch. 30, conquered by Sahadeva.

Mṛga—Margiana, the country about Merv in Turkestan; see *Śākadvīpa* (Rawlinson's *Five Great Monarchies*, vol. IV, pp. 25, 26, note). Murg was the ancient name of Merv, which still exists in Murg-ab, the river of Merv. It is the Maurva of the *Avesta* and Margu of the Achæmenian Inscriptions.

Mṛgadāva—Sārṇāth, six miles from Benares, the place where Buddha preached his first sermon after the attainment of Buddhahood at Buddha Gaya (*Dhamma-chakka-pavattana Sutta* in the *Sacred Books of the East*, vol. XI). Mṛgadāva was situated in Rishipatana (*Bhadrakalpa-Avaddāna* in Dr. R. Mitra's *Sans. Bud. Lit. of Nepal*). Here Kauṇḍīya, Āsvajit, Vāshpa, Mahānāman and Bhadrīka became his first disciples. The Buddhist temples and Vihāras and stupas of Sārṇāth were destroyed and burnt by the Sivaites in the eleventh century when Benares was annexed to the kingdom of Kanauj and Hinduism was restored. (See *Śāraṅganātha*.) The exploration of 1905 has discovered a pillar of Asoka which marks the site where, according to Hiuen Tsiang, Buddha first "turned the wheel of law". The pillar is so well polished that it is still as "bright as Jade." The Dhamek Stupa, according to General Cunningham (*Anc. Geo.*, p. 438), was the place where Buddha first turned the wheel of law. The Chaukhandi tower, or what is called Lari-kā-Jhānp, is the place where Buddha after his arrival met Kauṇḍīya, Āsvajit, and the aforesaid three others, who were at first not inclined to show him any mark of respect, but were obliged to do so when he came near them. Akbar built a tower upon it to commemorate the visit of his father Humāyūn. The place where the red sandstone statue of Bodhisattva of the time of Kanishka under an umbrella of the same material has been discovered, was the *chaṅkrama*, mentioned by Itsing, where Buddha used to walk. Just to the south of the Asoka pillar, there is a hollow spot which has the appearance of a well and is pointed out as the bathing place of Buddha by ignorant men; it is in reality the Asoka stupa mentioned by Hiuen Tsiang, the interior of which has become hollow by bricks being taken out of it by unscrupulous men. The base is now only a few feet above the ground, and there are still four staircases on its four sides each consisting of four or five steps and carved out of one piece of stone. The remains of a temple mentioned by Hiuen Tsiang may be identified with the ruins discovered with four porticoes on the four sides on the southern side of the excavated area. The three tanks referred to by Hiuen Tsiang have been identified by General Cunningham with the present tanks named Chandratāl, Sāraṅga-tāl, and Nayā-tāl (*Arch. S. Rep.*, vol. I, pp. 103-129). On the

bank of the Sâraṅga-tâl, there is a small temple of Mahâdeva called Sârâth. This temple is evidently founded on the ruins of a stupa erected to the memory of the six-tusked elephant which gave its tusks to the hunter in deference to his yellow robe. On the bank of the Nayâ-tâl, where Buddha washed his garments, there was a square stone containing marks of Buddha's robes, as stated by Hiuen Tsiang. The stone was found by General Cunningham near the village of Barahipur. For particulars of the ruins, see Sir John Marshall's *Excavations at Sarnath*, 1907-08.

Mrigasthalâ—See *Pasupatinâthâ* (*Varâha P.*, ch. 215; *Svayambhû P.*, ch. 4).

Mṛittikâvatî—The country of the Bhojas by the side of the Parṇâsâ (Banas) river in Malwa (Wilson's *Vishṇu P.*, pt. IV, ch. 13; *Harshacharita*, ch. VI). Same as Mârttikâvata (Marta in Marwar). The capital of Mṛittikâvatî or Mârttikâvata was Saubhanagara or Sâlvapura, which has been identified by General Cunningham with Alwar (*Mbh.*, Vana P., ch. 14, and *Arch. S. Rep.*, vol. XX, p. 120). It was situated near Kurukshetra (see *Mbh.*, Maushala P., ch. 7). It comprised portions of the territories of Jodhpur, Jaipur, and Alwar. See Sâlva and Mârttikâvata.

Muchilinda—Buddha-kunḍa, a tank in Buddha Gaya, to the south of the great temple. Dr. R. L. Mitra, however, places the tank at a considerable distance to the south-east of this tank, now called Mucharim (*Buddha-Gaya*, pp. 55-115).

Muchkunda—A lake three miles to the west of Dholpur where Kâla-yavana or Gonardda I (Gonandh I according to the *Râjataranginî*, I, v. 48), king of Kashmir, an ally of Jarâ-sindhu, was, by the advice of Kṛishṇa, consumed to ashes by a glance of Muchkunda when he was rudely awakened from his slumber (*Vishṇu P.*, pt. V, ch. 13; *Varâha P.*, ch. 158; Growse's *Mathurâ*, p. 65). On the site of the lake there was formerly a mountain.

Mudga-giri—Monghyr (see Mudgala-giri).

Mudgala-giri—Monghyr in Behar. Mudgalaputra, a disciple of Buddha, converted Śrutaviṃśatikotî, a rich merchant of this place, to Buddhism. Hence Mudgagiri and Mudgala-giri are contractions of Maudgalya-giri. The hermitage of Maudgala Rishi as he was called, existed near Monghyr (P. Ghoshal's *Bhârat-bhramana*). The Kashtahârîṇî or Kashtaharâṇa Ghât at Monghyr derives its sanctity from Râma having bathed at this Ghât to expiate his sin for having killed Râvaṇa, who though a *râkshasa* was nevertheless a Brâhmana. Râmachandra is also said to have expiated his sin for slaying Râvaṇa by bathing at a sacred tank at Hatia-haran, twenty eight miles to the south-east of Hardoi in Oudh, and also in the river Gumti at Dhopâp, eighteen miles south-east of Sultanpur in Oudh (Führer's *MAI*). Mudgala-giri is the Hiranya-Parvata of Hiuen Tsiang, which according to General Cunningham, is a form of Harâṇa Parvata derived from the name of Kashtaharâṇa Ghât (*Arch. S. Rep.*, XV, pp. 15, 16; *Anc. Geo.*, p. 176). The fort of Monghyr is situated on the Maruk hill, which is a spur of the Khadâkpur hills, the Pirpâhâdi hill at Monghyr being the most northern point of Khadâkpur hills (*JASB*, 1852, p. 204). In the 11th century it was called Mun-giri (Alberuni's *India*, I, p. 200).

Mujavant—It is identified with one of the mountains to the south of Kashmir. Soma plants, so necessary for sacrifices, used to grow copiously on this mountain (Drs. Macdonell and Keith's *Vedic Index of Names and Subjects*, vol. II, p. 169).

Muktaveni—Triveni, north of Hughli in Bengal. Muktaveni is used by way of contra-distinction to Yuktaveni or Allahabad (*Vardha P*, ch 152), where the three rivers Gangā, Yamunā, and Sarasvatī unite and flow together, at Muktaveni the three rivers separate and flow in different directions (*Bṛhat Dharma P*, Pūrva Kh, ch 6, *JASB*, XV, 1817, p 393, *An account of the temples of Triveni near Hughli* by D Money). Triveni is mentioned by Pliny and Ptolemy, it formed a quarter of Saptagrāma (*K Ch*, p 196). The temple of the Saptā Rishis or Seven Rishis near the Triveni Ghat has now been transformed into the tomb of Zaffar Khan Ghazi, the conqueror of Saptagrāma (*JASB*, 1910, p 599). Muktaveni has been alluded to in the *Pavana dūtā* (v 33) by Dhoyī who flourished in the 12th century A D.

Muktinātha—A celebrated temple of Nārāyaṇa situated in Tibet or rather on the border of Nepal, on a small river called Kālī Gandakī, in the Saptā Gandakī range of the Himalaya, not far from the source of the Gandakī. It is fifteen or sixteen days' journey from Pālpā, the headquarters of the second governor of Nepal and four days' journey to the north of Buni sahar, within half a mile of which the Gandakī takes the name of Śalagrāmī, the bed of which abounds with the sacred stones called Śalagrāma. About three days' journey beyond Muktinātha is a natural reservoir called Dāmodarā kundā (*Hamilton's Gazetteer*) which is considered to be the source of the Gandakī (*Thornton's Gazetteer*). From the northern side a snow covered river from Tibet which is on the northern side, brings in Śalagrāma stones to the Kunda.

Malaka—Same as Aśmaka. According to the Buddhists, Malaka was a different town from Aśmaka (*MB*, p 346, *Vishnu dharmottara P*, pt I, ch 9). The countries of Mālaka and Aśmaka (Assaka) were separated by the Godavari (*Paramatthajotikā*, II, pt II, p 581).

Mulasthāna Pura—Multan. It is the Mālava of the *Mahābhārata* (*Sabbh P*, ch 31), situated on the west of Hastinapura, Malava of the *Harshacharita*, and Mallabhūmi of the *Rāmāyana* (*Uttara*, ch 115)—the country of the Mallis of Alexander's historians. Vishnu incarnated at this place as Nṛsiṃha avatāra and killed the Asura Hiranyakaśipu, the father of Prahlada. The temple of Nṛsiṃha Deva in the old fort is still called Prahlada-puri (*Cunningham's Geography of Ancient India*, p 230). About fifty miles from Multan, a portion of the Sulaiman mountain is called Prahlada's Mount, from which Prahlada is believed to have been thrown down, and close by, is a tank into which, he is said to have been thrown by the orders of his father, Hiranyakaśipu. The temple of the Sun at Suraj Kunda, four miles to the south of Multan is said to have been built by Śamba, the son of Kṛṣṇa, who was cured here of his leprosy by the god (*Bhaviṣya P*, Brāhma, ch 74, *Brahma P*, I, ch 110). It is a celebrated place of pilgrimage. The Suraj Kunda is 132 feet in diameter and 10 feet deep. Hiuen Tsiang saw the golden image of the Sun when he visited Multan in the reign of Raja Chach. It was the capital of Malla desa or the country of the Mallis of Alexander's historians (see *Hiranyapura*). It is the same as Mauli snāna of the *Padma P*, (*Uttara*, ch 61)—the Me ou lo san pou lo of Hiuen Tsiang. According to Prof Wilson the sun worship at Multan was introduced under Sassanian influence (*Wilson's Ariana Antiqua*, p 357). This story is supported by the 6th century sun coins, where the figures of the sun is in the dress of a Persian king, and the priests who performed the sun worship at Multan were called Magas (*Bomb Gaz*, vol I, pt I, p 142). According to the *Bhaviṣya P*, (Brāhma, pp 74 ff) the priests were brought

from Śākadvīpa. Mûlasthâna is mentioned in the *Padma P.*, (I, ch. 13) as being the abode of Śâmba (see *Maulisnâna*). The old city of Multan was situated on either bank of the Ravi.

Mulatâpî—The river Tapti, so called from its source at Multâi, which is a corruption of Mûlatâpî (*Matsya P.*, ch. 22, v. 33).

Muṇḍa—Chhota-Nâgpur, especially the district of Ranchi (*Vâyu P.*, Pûrva, ch. 45).

Muṇḍagrâma—On the river Bâgmatî, where Daksha's *Muṇḍa* (head) is said to have fallen.

Muṇḍapriṣṭha—The Brahmayoni hill in Gaya (*Garuḍa P.*, ch. 86; *Agni P.*, ch. 115, v. 44); especially that portion of it which contains the Vishṇupada temple. See *Kolâhala Parvata*.

Muñjagrâma—See *Mouziris*.

Murachipattana—See *Mouziris*.

Muralâ—1. The river Nerbuda (*Trikāṇḍaśeṣa*, ch. I). It is also called *Muraṇḍalâ*. 2. Perhaps the river *Mulâ-muthâ*, which rises near Poona and is a tributary of the *Bhîmâ* (*Raghuvamśa*, IV, v. 55). 3. Same as *Kerala* or *Malabar* (Hall and Tawney's *Kathâ-saritsâgara*, ch. XIX).

Muraṇḍ—Same as *Lampākâ*.

Muraṇḍalâ—See *Muralâ*.

Mûshika—It has been identified by Cunningham with Upper Sindh, of which the capital was Alor, the *Musikanus* of Ptolemy; he also identifies Alor with *Binagara* of Ptolemy. The *Mahâbhârata* (*Bhîshma*, ch. 9), however, places the country of *Mûshika* in southern India, which has been identified by Wilson (*Vishṇu P.*, p. 474) with *Koṅkan* in the province of Bombay, infested with pirates; its inhabitants were called *Kanakas* (see also *Padma P.*, *Svarga Kh.*, ch. 3). In the *Mackenzie Manuscripts*, *Mûshika* is said to be one of the four districts of *Malayâlam*, namely *Tuluva*, *Kerala*, *Kuva*, and *Mûshika* (*JASB.*, 1838, p. 183). According to Dr. Fleet, *Mûshika*, is a part of the *Malabar Coast* between *Quilon* and *Cape Comorin* (*Bom. Gaz.*, vol. I, pt. II, p. 281; Dr. Fleet's *Dynasties of the Kanarese Districts*, pp. 276—584). As *Strabo* also places the *Musikanos* in *Sindh* (*McCrindle's Ancient India as described in Classical Literature*), there must have been two countries of that name, one in Upper *Sindh*, and the other on the *Malabar Coast*, that is, *Travancore* (see *Dowson's Map in JRAS.*, 1846, facing p. i).

Muziris—Same as *Mouziris*.

N.

Nâdesvara—Same as *Bindusara* (1) (*Bṛihat-Nâradya P.*, pt. I, ch. 16).

Nâdika—Same as *Kollâga*, a suburb of *Baiśâlî*, where the *Nâṭa* clan resided, for which the place was called *Nâdika*. See *Kuṇḍagrâma* and *Kollâga* (*Mahâ-parinibbâna Sutta*, ch. II, 5). Same as *Nâṭika*.

Nâgarrada—The *Sarik-kul*, the lake of the Great *Pamir*. (Beal's *RWC.*, II, p. 297n.).

Nâganadî—Same as *Achiravatî* (I-tsing's *Record of the Buddhist Religion*, p. 185).

Nâgapura—Same as *Hastinâpura* (*Mbh.*, *Vana*, ch. 183).

Nagara—1. Same as *Chamatkârapura*. 2. Same as *Nagarahâra*,—*Na-kia-lo-ho* of *Hiuen Tsiang*.

Nagarahâra—Same as Nigarhâra (*Brahmânda P.*, ch. 49, v. 70). The town was situated at the confluence of the Surkhar or Surkh-rud and Kabul rivers, near Jâlâlâbâd (*JASB.*, XVII, 498). McCrindle identifies it with Nanghenhar or Nangnihar, four or five miles to the west of Jâlâlâbâd; it is the Nagara or Dionysopolis of Ptolemy, and Nysa of Alexander's historians (*Invasion of India by Alexander the Great*, p. 338). Bâbar also writes the name as Nangenhar (Talbot's *Memoirs of Bâbar*, p. 129), and Nekerhar (Erskine's *Memoirs*). Nungnihar, however, is the name of the Kabul valley, and Bâbar says that Nungnihara has nine streams (see Kubhâ). In 1570 the town of Jâlâlâbâd was built by Akbar. According to Prof. Lassen, it was the capital of a Greek kingdom, probably of Agathocles and Pantalcon, who exhibit the symbols of Dionysos on their coins (*JASB.*, 1839, p. 145), and it was situated on the southern bank of the Kabul river not far from Jâlâlâbâd (*JASB.*, 1840, p. 477). The name of Dionysopolis existed even at the time of Mahmûd of Ghazni, for Alberuni mentions the town of Dinus as being situated between Kabul and Peshawar. It was also called Udyânapura. At some distance from the ruins of Nagarahâra and on the opposite bank of the river is a mountain called Mar-koh, i.e., Mount Meros of Alexander's historians (McCrindle's *Invasion of India by Alexander the Great*, p. 338). Jâlâlâbâd contains some forty topes dating from the commencement of the Christian era to 700 A.D. On the southern bank of the Kabul river, Nagarahâra was the extreme boundary of India (*JASB.*, 1840, p. 486). The inscription found at Guse-rawa, 10 miles to the south-east of the town of Bihar, mentions the name of Nagarahâra, and is there said to be situated at Uttarâpatha (*JASB.*, XVII, p. 492).

Nagarakoṭa—Kaṅgrâ or Koṭ Kaṅgrâ at the junction of the Mânjhi and the Bân-Gaṅgâ rivers in the Kohistan of the Jalandhar Doab, where the temple of Mâtâ Devi or Vajre-âvari is situated; this holy shrine was desecrated by Mahmûd of Ghazni. It is a Pîṭha where one of Sati's breasts is said to have fallen. It was the old capital of Kâluta or Trigartta (see Dr. Stein's *Râjataranginî*, I, p. 204 note). The fort was considered impregnable; it is now out of repairs. Within the fort are the remains of Hindu temples. About a mile from Kaṅgrâ is the populous town of Bhawan built on the northern slope of a hill called Mulкера, containing a Hindu temple with gilded dome (*JASB.*, XVIII, p. 366). Its ancient name was Susarmapura or Susarmanagara (*Ep. Ind.*, I, 103 note; vol. II, p. 483). Âsâpurî is an isolated hill in the Kaṅgrâ valley (*JASB.*, XVII, 287); it is a place of pilgrimage.

Naimishâranya—Nimkhâravana or Nimsar, at a short distance from the Nimsar station of the Oudh and Rohilkhand Railway, and twenty miles from Sitapur and 45 miles to the north-west of Lucknow. It was the abode of sixty thousand Rishis. Many of the *Purâṇas* were written perhaps at this place. It is situated on the left bank of the Gomati (*Râmâyana*, Uttara K., ch. 91). In the Naimisha forest, there was a town called Nâgapura on the bank of the Gomati.

Nalrañjana—The river Phalgu (Âsvaghosha's *Buddha-charita*). Its two branches are the Nîlâjana and the Mohanâ, and their united stream is called the Phalgu. Buddha-Gaya is situated at a short distance to the west of the Nîlâjana or Nîrañjana, which has its source near Simeria in the district of Hazaribagh.

Nakuleśvara—See Kârâyana (*Devî P.*, ch. 63).

Nakulisa—See Kârâyana (*Skanda P.*, Maheshvara Kh., Kumârikâ, ch. 58).

Nalakâlîka—See Neleynda.

Nalakânana—See Neleynda.

Nālandā—Bargāon, which lies seven miles to the north-west of Rajgir in the district of Patna, the celebrated seat of Buddhist learning up to the thirteenth century A.D. Bargāon is a corruption of Vihāragrāma. Nālandā was a “great city” in which were many horses, elephants, and men. The great monastery, which no longer exists, has been traced by General Cunningham by the square patches of cultivation amongst a long mass of brick ruins 1,600 feet by 400 feet. These open spaces show the position of the courtyard of the six smaller monasteries, which are described by Hiuen Tsiang as being situated within one enclosure forming altogether eight courts (Cunningham’s *Anc. Geo.*, p. 470; *Mahā-parinibbāna-sutta* in the *Sacred Books of the East*, vol. XI, p. 12). The whole establishment was surrounded by a brick wall which enclosed the entire convent from without, one gate opening into the great college (Beal’s *Life of Hiuen Tsiang*, p. ix). It was the birth-place of Śārīputra, the famous disciple of Buddha (Bigandet’s *Life of Gaudama*; Legge’s *Fa Hian*, p. 81). But according to Hiuen Tsiang Śārīputra was born at Kālapināka, four miles to the south-east of Nālandā. According to the *Bhadra-kalpa Avadāna* (Dr. R. Mitra’s *Sanskrit Buddhist Literature of Nepal*, p. 45), Śārīputra was born at Nārada-grāma near Rājagriha; he was the last of the seven sons of Dharmapati by his wife Śārī; but according to the *Mahāvastu-avadāna* (*Sans. Bud. Liter. of Nepal*, p. 148), the birth-place of Śārīputra is located at Alanda which was four miles from Rājagriha. Nārada-grāma and Alanda appear to be variations of Nālandā. Śārīputra also died at Nālandā (*Jātaka, Cam. Ed.*, vol. V, p. 64, but see vol. I, p. 230). Śāṅkara and Mudgaragāmin, two brothers, built the celebrated monastery on the birth-place of Śārīputra (Dr. R. L. Mitra’s *Buddha-Gaya*, pp. 238, 242). But according to Hiuen Tsiang, the monastery was built by king Śakrāditya (Beal’s *RWC.*, vol. II, p. 168). The celebrated Nāgārjuna, who introduced the Mahāyāna system of Buddhism in the first century, resided at the monastery of Nālandā, making it a seat of Mahāyāna school of Central India (see *Kosala-Dakshina*). Many Chinese pilgrims, including Hiuen Tsiang, studied at this monastery in the seventh century. The great temple at Nālandā, which resembled the great temple at Buddha-Gaya, was built by Bālāditya who lived at the end of the first century after Christ (Dr. R. L. Mitra’s *Buddha-Gaya*, p. 247). Cunningham identifies it with the third mound from the north on the right side of the road. According to some authorities, it was built over the spot where Śārīputra’s body was burnt (Legge’s *Fa Hian*, p. 81). It was situated to the north-west of the Nālandā monastery containing a big image of Buddha. According to Hiuen Tsiang, ten thousand priests, and according to I-tsing, over three thousand priests resided in the six large buildings within the same compound forming together one great monastic establishment, and the structure was one of the most splendid buildings in India (I-tsing’s *Records of the Buddhist Religion*, p. 65). Hiuen Tsiang and I-tsing resided and studied at the Nālandā monastery for many years. There are many high mounds and masses of brick ruins on both sides of the road running from north to south within the villages called Bargāon, Begumpur, Mustaphāpur, Kapatiah, and Ānandpur, collectively called Bargāon. These high mounds are the remains of the temples attached to the great Nālandā monastery. In an enclosure near a very big mound on the north side of these ruins is a very large and beautiful image of Buddha which is very similar to that at Buddha-Gaya. The image was, as stated before, enshrined at Bālāditya’s temple which is the third mound to the south from Bālāditya’s *Vihāra* identified by Cunningham with the mound situated at a short distance to the north-west of this enclosure. Bargāon contains many sculptures of more beautiful design and artistic value than those

of any other place. To the south of the monastery there was a tank where the Nāga (dragon) Nālandā lived. This tank has been identified by General Cunningham with the *Kargīdyā Pokhar*. Buddha, while on his way to Kuśināra, sojourned at Nālandā in the Pāvārika Mango-orchard, afterwards the site of the famous Buddhist University (*Kevaddha Sutta* in Rhys Davids' *Dialogues of the Buddha*, p. 276). Bargāon contains a temple of the Sun and a beautiful Sarāvaka temple of Mahāvīra, the last Tirthaṅkara of the Jainas. Mahāvīra passed here fourteen Pajjusanas (Parjushana or rainy season retirement),—Stevenson's *Kalpasūtra*, ch. VI. Bargāon has been identified with Kuṇḍapura, the birth-place of Mahāvīra. But it has been proved by Dr. Hoernle that Kuṇḍapura or Kuṇḍagrāma was a quarter of Vaiśālī (see Hoernle's *Uvasagadasao*; Bühler's *Indian Sect of the Jainas*, p. 25; *SBE.*, vol. XXII, p. 223). From this mistaken identification of Bargāon with Kuṇḍapura by the Jainas, the Hindus have gone further and changed Kuṇḍapura into Kuṇḍinapura, the birth-place of Rukmiṇī, the consort of Kṛishṇa. Though Nālandā or Bargāon was not Kuṇḍapura, the birth-place of Mahāvīra, yet it appears that he dwelt at Nālandā, perhaps on the site of the present Sarāvaka temple, while Buddha resided in the Pāvārika Mango-orchard. On this occasion Buddha converted to Buddhism Upālī, the favourite disciple of Mahāvīra, a grihapati, not his namesake the compiler of the *Vinaya Piṭaka*. In consequence of this conversion Mahāvīra is said to have left the city of Nālandā and gone to Pāpā (Pāvā) where he died of broken heart (Spence Hardy's *Manual of Buddhism*, 2nd Ed., p. 274; Stevenson's *Kalpasūtra*, ch. VI). In the latter part of the seventh century when I-tsing resided at Nālandā, there were more than ten great tanks near the Nālandā monastery where at the sound of a *ghanṭā* (bell), hundred and sometimes thousand priests used to bathe together (I-tsing's *Record of the Buddhist Religion*, p. 103). There are still many large tanks surrounding Bargāon, such as Dighī, Pansokhar, Śūṅgarkhā, Bhunāl pokhar, several of which are now dry and are under cultivation. During the Buddhist period there were six Universities, viz., at Nālandā (Bargāon), Vikramaśīlā (Pātharghāt), Takshaśīlā (Taxila), Balabhi (Walā), Dhanakāṭaka (Amarāvati) and Kāśchīpura (Conjeveram); the first two were in Eastern India and the rest in Northern, Western, Central, and Southern India respectively. It also appears that there was a University at Padmapura in Vidarbha in the seventh century A.D. The Universities at Ujjayinī, Takshaśīlā, and Benares were Brahmanical. The University of Nālandā was founded in succession to the Takshaśīlā University in the first century B.C., and existed nominally up to the twelfth century A.D., when it was destroyed by the Muhammadans under Bakhtiyār Khiljī. Kulika (Kelika, according to the *Bhadrakalpa-Avadhāna*, in Dr. R. Mitra's *Sanskrit Buddhist Literature of Nepal*), the birth-place of Maudgalya, the disciple of Buddha, has been identified by Cunningham with Jagdispur-mound, a little over one mile to the south-west of the ruins of Bargāon (*Arch. S. Rep.*, vol. I, p. 29). Between Rājgir and Nālandā was the village Ambalaṭṭhikā which contained a rest-house (*Chullavagga*, XI, I, 8).

Nalapura—Narwar, on the river Sindhu (Kālīsindh), 40 miles south-west of Gwalior. It was the capital of Rājā Nala of the tale of Nala-Damayanti (*Jour. Arch. Soc. of Delhi*, 1853, p. 42; *Tod's Rajasthan*, vol. II, p. 1197). It was the capital of Nishadha.

Nalinī—The river Padmā (*Rāmāyaṇa*, Bāla K., 43; Nikhilaṇath Rai's *History of Murchhābad*, p. 57). But from the *Padma P.* (Uttara, ch. 62), Nalinī and Padmā (Padmāvati) appear to be different rivers. As the Nalinī is described to be a considerable stream which

flows to the east from near the source of the Ganges, its identification with the river Brahmaputra appears to be correct (*Rāmāyaṇa*, Âdi, ch. 43 ; Nabin Chandra Das's *Anc. Geo. of Asia*). Nalinî is also called Baṭodakâ [*Padma P.*, Swarga (Âdi), ch. 2].

Nandâ—1. A portion of the river Sarasvatî was called Nandâ (*Padma P.*, Śṛiṣṭi, ch. 18).

2. The river Mahânandâ, to the east of the river Kusi (*Mbh.*, Vana, P., chs. 87, 190)

3. The river Mandâkinî, a small river in Garwal, which falls into the river Alakânandâ (*Brahmāṇḍa P.*, ch. 43) ; Nanda Prayâga is situated at the confluence of these two rivers. In the *Bhāgavata* (IV, ch. 6), Nandâ and Alakânandâ are said to be situated on the two sides of Alakâ in the Kailâsa mountain. 4. The river Godâvarî (see *Gotamî*). 5. A lofty snow-clad conical mountain peak in Kumaun called also Nandâ Devî, celebrated for its temple of the goddess of that name (*Devî P.*, chs. 38, 93).

Nandâ-Devî Parvata—See Nandâ (5).

Nandâkinî—See **Pañcha-Prayâga**.

Nandana-sara—A sacred lake on the north side of Pir Panjal mountain in Kasmir.

Nandana-vana—See **Bana**.

Nandigiri—The Nandidroog mountain in Mysore, containing a temple of Śiva and the sources of the five rivers : Northern Pinâkinî (Peñnar), Southern Pinâkinî or Pâpaghnî, Chitravatî, Kshîranadî (Pâlar) and Arkavatî. The Pâlad flows out of the mouth of the figure of Nandî cut in the rock (Wilson's *Mackenzie Manuscripts*, p. 136). But in the *Lînga P.* (I, ch. 43, and *Śiva P.*, IV, ch. 47), the names of the five rivers at Nandî's place of austerity are differently given. See **Japyeśvara**.

Nandigrâma—Nundgâon in Oudh, close to the Bharata-kunḍa, eight or nine miles to the south of Fyzabad. Bharata is said to have resided at this place during the exile of his brother Râmachandra. It is also called Bhâdarasâ (*Rāmāyaṇa*, Ayodhyâ K., ch. 115 ; *Archavatâra-sthala-vaibhava-darpaṇam*), Bhâdarasâ being a corruption Bhrâṭridarśana.

Nandikshetra—Twenty-three miles south of Śrinagar in Kasmir near the Haramukh mount, including the Gaṅgâbal lake and the sacred lake called Nandisara or Nandkol or Kâlo-daka which is said to be the residence of Śiva and his faithful attendant Nandin (Dr. Stein's *Ancient Geography of Kasmir*, p. 91 ; *Kathâ-saritsâgara*, IX, ch. 50). The name is applied to a valley at the foot of the east glaciers of the Haramukh Peaks ; the temple of Jyeshthesvara or Jyeshtharudra is situated in this valley (Dr. Stein's *Râjataranginî*, vol. I, pp. 8, 21).

Nandikunḍa—See **Sabhramatî** (*Agni P.*, ch. 219).

Nandipura—So called from Devî Nandinî, one of the Satî Piṭhas situated in the district of Birbhum in Bengal.

Nârāyaṇa-parvata—A mountain in Badarikâ-âśrama (q.v.), on the left bank of the Alakâ-nandâ.

Nârāyaṇasara—A lake at the mouth of the Indus at the western extremity of the Runn of Kachh, eighteen miles south-west of Lakhpat (*Bhāgavata P.*, VI, ch. 5). It is a place of great sanctity and a rival to Dvârakâ. The five sacred Sarovaras or lakes are Mânasa on the north, Bindu (in Bhuvanesvara) on the east, Pampâ on the south, Nârāyaṇa-sarovara on the west, and Pushkara in the middle.

Nârāyaṇî—The river Gandak.

Narmadâ—The river Nerbuda. It rises in the Amarakantaka mountain and falls into the Gulf of Cambay. The junction of the Nerbuda with the sea is called Narmadâ-udadhi-singana, which is a sacred place of pilgrimage (*Matsya P.*, ch. 193).

Narmadā-Sindhu Saṅgama—The junction of the Nerbuda with the ocean; it is celebrated as Jamadagni Tirtha (*Matsya P.*, ch. 193).

Nāsikya—Same as Pañchavaṭi (*Vāyu P.*, Pārva, ch. 45); Nasik. The name of Nasika is mentioned by Ptolemy.

Nātaka—Same as Lāṭa (*Mbh.*, Sabhā, ch. 30).

Nāṭika—A suburb of Vaiśālī (Besār), where the Jñātrika Kshatriyas resided; to this clan belonged Mahāvira, the last Tīrthāṅkara of the Jainas (Jacobi's *Jaina-sūtras*, Intro. in *SBE*, XXII, p. xi).

Navadevakula—Newal, thirty-three miles south-west of Unao near Bāngarmau in Oudh and nineteen miles south-east of Kanauj, visited by Hiuen Tsiang (Fährer's *MAI*). It is the same as Ālavī (see Ālavī).

Navadvīpa—Nadia, the birth-place of Chaitanya, the last incarnation of Viṣṇu according to the Vaiṣṇavas. The Navadvīpa of Chaitanya was situated opposite to the present Navadvīpa across the river Ganges; the present Navadvīpa is situated on the site of the ancient village of Kulia in the district of Nadia in Bengal. For the names of the original nine dīpas or islets which formed the present Navadvīpa (see the Vaiṣṇava poet Nara-hari Das's *Navadīpa Parikramā*). Chaitanya was born in Saka 1407 corresponding to 1485 A.D., and he disappeared at Puri in Saka 1455 corresponding to 1533 A.D. See **Utkala**. Chaitanya was the son of a Vaidika Brāhmaṇa; at the age of 24, he was persuaded by Advaita to become a mendicant, to forsake his wife, and go to Benares; he taught his followers to think upon Hari and call out his name, to renounce the household life, to eat with all those who are Vaiṣṇavas. The Gossains are his successors. The era of Chaitanya marked the commencement of the Bengali literature. Navadvīpa was the last Hindu capital of Bengal. Lakshmanīya or Āsoka Sena, the grandson of Lakshmaṇa Sena and great-grandson of Vallāla Sena, held his court at this place, whence he was driven by Bakhtiyar Khilji who made Gauḍ once more the capital of Bengal. For the Navadvīpa university, see **Mithilā**.

Nava-Gāndhāra—Kandahar, where the begging-pot of Buddha (the four bowls given him by the four guardian-deities after he had attained Buddhahood, and which he caused to appear as a single bowl) was removed from Kanishka's dagoba at Peshawar, the true Gandhāra. The alms-bowl was given by Buddha to the Lichchhavis and was kept at Vaiśālī, whence it was carried off by Kanishka in the second century A.D.; and when Gāndhāra was conquered by Kitoḷo, it was removed to Kandahar by the Gāndhāris who emigrated there in the fifth century (*Arch. S. Rep.*, vol. XVI, pp. 8-12; Leggo's *Fa Hian*, ch. XI, note, p. 35; Rawlinson's *Herodotus*, vol. I, p. 675 note).

Nava-Rāshṭra—Nausari, the Noagramma of Ptolemy, in the Baroach district, Bombay (*Mbh.*, Sabhā, ch. 31).

Nava-Tripadī—Naya-Tirupadī, twenty miles to the east of Tiranalavelli (Tinnivelli) visited by Chaitanya (*Archavatāra-sthala-vaibhava-darpanam*, p. 64).

Nelcynda—Kottayam in Travancore (*Periplus*, Schoff's trans., p. 208, and his *Two South-Indian Place-names in the Periplus*). It is the Nelkynda of Ptolemy (McCrinkle's *Ptolemy*, bk. VII, ch. 1, sec. 9 in *Ind. Ant.*, vol. XIII (1884), p. 329]. It is generally supposed to be Nileśvaram on the Malabar Coast (Yule's *Marco Polo*, vol. II, p. 321). Nelcynda or Nelkynda is perhaps the Nalakālika of the *Brahmaṇḍa P.*, ch. 49, and Nalakānana of the *Mbh.* (Bhīṣma, ch. 9).

Nepāla—Nepal (*Varāha P.*, chs. 145, 215 ; *Svayambhū P.*, ch. 1). According to the *Svayambhū P.* (ch. 3), the Nepal valley originally consisted of a lake called Nāga Bāsa or Kālīhrada, the residence of the Nāga Karkoṭaka. It was fourteen miles in length and four miles in breadth. The lake was dessicated by Mañjuśrī, who came from Pañcha Śirsha Parvata in Mahā-Chinā, by cutting open the mountain on the south, and constructed on the dry bed of the lake, the temple of Svayambhūnāth or Svayambhū Jyotirūpa or Ādi-Buddha, the supreme God of the Northern Buddhists, about a mile and a half to the west of Kāṭmāṇḍu, and also the temple of Guhyeśvarī (ch. 5), who is the same as Prajñā and Ārya Tārā of the Prajñā Svabhāvikā sect and Prakṛiti of the Brāhmins. It should be observed that Tārā Devī, and not Ārya Tārā, is the wife or Śakti of the fifth Dhyāni Buddha Amoghasiddha, as Vajra Dhāteśvarī, Lochanā, Māmukhī, and Pāṇḍarā are the Śaktis of the four Dhyāni Buddhas Vairocana, Akshobhya, Ratnasambhava, and Amitābha respectively (see *Udaṇḍapura* and *Uravilva*). The dried bed of the lake to which he gave the name of Nepāla was originally populated from Mahā Chinā and afterwards from Gauḍa-deśa (*Svayambhū P.*, ch. 7), at the time of Rājā Prachāṇḍa Deva.

Nibārā—The river Nirā, a tributary of the Bhīmā (*Padma P.*, Svarga, Ādi, ch. 3). It rises in the Western Ghats.

Nichat-Giri—The low range of hills in the kingdom of Bhupal that lies to the south of Bhilsa as far as Bhojapura (Kālīdāsa's *Meghadūta*, pt. I, v. 26 ; compare Cunningham's *Bhilsa Topes*, p. 327). It is called the Bhojapura hills.

Nichāksha—The name of a hill mentioned in the *Devī P.*, ch. 42. Perhaps it is the same as Kālīdāsa's "Nichairākhyā." See **Nichai-giri**.

Nichehhavi—Same as Tirabhukti (Purushottama Deva's *Trikāṇḍaśeṣa*, ch. 2). Nichchhavi is evidently a corruption of Lichehhavi, a warlike tribe who resided at Tirhut at the time of Buddha and whose capital was Vaiśālī.

Nichulapura—Trichinopoly in the district of Madras (*Archavatāra-sthala-vaibhava-darpaṇam*). Trichinopoly is evidently a corruption of Trisirapalli (*Ep. Ind.*, vol. I, p. 58).

Nigamodbodha—Nigambod-ghāt in old Delhi (Indraprastha) near the old Calcutta gate, a place of pilgrimage on the Yamunā mentioned in the *Padma P.* (Uttara Kh., ch. 66).

Nigarhāra—Same as **Nagarahāra** (*Brahmāṇḍa P.*, ch. 49, v. 70).

Nikai (of the Greeks)—Mong, where the celebrated battle was fought between Alexander the Great and Porus (Cunningham's *Anc. Geo.*, p. 174). Mong is now called Murg, a town on the bank of the Jhelum in the district of Guzerat in the Punjab. Nikai is said to have been built by Alexander on the site of the field of battle. Purchas, an early English traveler of the seventeenth century, says that the battle was fought in a city called Detee, where a brass pillar existed as a token of the victory (Purchas's *Pilgrimage*).

Nilāb—The river Sindhu (Indus) of the Muhammadan historians.

Nilāchala—1. A hill at Puri in Orissa on which the temple of Jagannāth is supposed to be situated (*Padma P.*, Pātāla, ch. 9). It is about 20 feet higher than the surrounding plain. 2. A hill at Gauhati in Assam on which the temple of Kāmākhyā Devī was built. 3. The Haridwar hills (*Mbh.*, Anuśāsana, ch. 25).

Nilājana—The upper part of the river Phalgu. It is also called Līlājana. The *Mahāvagga* (pt. I, ch. 1), calls it Nirañjarā. It passes through a beautiful deep narrow gorge called Khai-bāneru, the mountains on either side rising in wild confusion, naked and barren, and falls from a great height into a romantic glen called Māludā, situated within a distance of six miles from Cuatrā, one of the sub-divisions of the district of Hazaribagh. The

sound of the fall at Maludā can be heard from a great distance. According to Dr. Buchanan, the river is separated by a sandy channel into two arms opposite to the extensive ruins at Buddha-Gaya. The eastern and largest arm is called Nīlājana and Niringchīya (i.e., Nīrañjana in Pali) (Martin's *Eastern India*, vol. I, p. 14).

Nīlakapṣha—A celebrated place of pilgrimage in Nepal containing the temple of Nīlakaṇṭha Mahādeva at the foot of the Shropuri peak (ancient Śatarudra mountain), five miles north of Katmandu (*Briefat Sira P*, Uttara Kh., ch. 32).

Nīlāchana—Same as Nīlājana.

Nīla-Parrata—1 Nīlgiri or Nīlachal, a low range of sandhills in the district of Puri in Orissa on which the temple of Jōgannath is situated. 2 A hill near Gauhati in Assam on which the temple of Kamakhya Devi is situated. 3 The Nīlgiri hill in the Madras Presidency (*SBE*, vol. VIII, p. 222). 4 The Haridwar hills called Chirpāl pāhid situated on the northern side of the Ganges called here Nīladhārā between Haridwar and Kankhala (*Mbh*, Anuśāsana, ch. 25). 5 On the north of Meru. The Kuen lun range in Tibet (*Brahmānda P*, ch. 35, vs. 34-38, *Mbh*, Bhishma, ch. 7, Anuśāsana, ch. 7). See Uttara-Kuru and Harivarsha.

Nīrāhira—Same as Nagarahira (*Matsya P*, ch. 113).

Nīrañjara—Same as Nīlājana.

Nīrvindhya—A tributary of the Chambal between the rivers Betravati (Betwa) and Sindh in Malwa (*Meghaduta*, pt. I, vs. 30, 31). It has been identified with the river Kālī sindh in Malwa (*Journal of the Buddhist Text Society*, vol. V, p. 16—*Life of Chaitanya*; *Meghaduta*, V, v. 29). But this identification does not appear to be correct as Kālīdāsa's Sindhū (*Meghaduta*, pt. I, v. 30) appears to be the Kālīsindh, the Nīrvindhya should be identified with the Newaj, another tributary of the Chambal between the rivers Betwa and Kālī sindh (see Thornton's *Gazetteer*, s.v. *Gwalior, Bhopal*). The Newaj is also called Jam niri (*Tod's Rajasthan*, I, p. 17).

Nīśchīrā—The river Liliyan which joins the Mohanā near Gaya, and their united stream forms the Phalgu (*Agni P*, ch. 116, *Mārkaṇḍ P*, ch. 67). It is the Nīrañjara of the Buddhists.

Nishāda-bhāmi—See Nishādha-bhūmi.

Nishadha—1 Marwar, the capital of the Nala Raja (*Tod's Rajasthan*, vol. I, p. 110, *Mbh*, Vana, ch. 53). Narwar is the contraction of Nalapura. It was the kingdom of the nine Nagas of the *Purāṇas*. It is situated on the right bank of the Sindh, forty miles to the south-west of Gwalior. Lassen places Nishadha, the kingdom of Nala, along the Satpura hills to the north-west of Berar. Burgess also places it to the south of Malwa (*Burgess's Antiquities of Kathiawar and Kachh*, p. 131). 2 The mountains which lie to the west of the Gandhamādāna and north of the Kabul river, called by the Greeks Paropamisos, now called Hindu Kush [*Lassen's History traced from Bactrian and Indo-Scythian Coins in JASB*, vol. IX (1810), p. 169 note]. Paropamisos is evidently a contraction of Parvata Upa-Nishada, or the name perhaps is derived from the Pārīpātra (the name of the westernmost peak) of the Nishadha range (*Brahmānda P*, ch. 11, v. 9). Pamir is perhaps a corruption of Pārīpātra. The Paropamisos, the Hindu Kush, and the Koh-i-Baba appear to be the names of the different parts of the westerly continuation of the great Himalayan chain.

Nishādha bhāmi—The country of the Nishādas (or Nishādhas) or Bheels, which was originally Marwar or Jodhpur, whence driven south by other tribes they settled among the mountains that form the western boundary of Malwa and Khandesh in the lofty range

of the Vindhya and Satpura, and the woody and rugged banks of the Mâhî, the Nerbuda, and the Tapti (Malcolm's *Memoirs of Central India*, vol. I, p. 452).

Nivṛitti—The eastern half of Puṇḍra-deśa, comprising Dinajpur, Rungpur, and Koch-Bihar, the principal town of which was Bardhana-kuṭi which has been identified by Westmacot with Puṇḍravardhana (*JASB.*, 1875, p. 188). Gauḍa was also called Nivṛitti (*Trikāṇḍaśeṣha*).

Nysa—Nysatta, on the northern bank of the Kabul river about two leagues below Hastanagar (St. Martin cited in McCrindle's *Megasthenes and Arrian*, p. 180). It has been considered by Mr. McCrindle to be the same as Nagara or Dionysopolis of Ptolemy or ancient Nagarahâra (see Nagarahâra).

O

Odantapurî—Same as Udanḍapura.

Oḍra—Same as Udra. Orissa (*Brahma P.*, ch. 27). See Utkala and Śrīkshetra. The sacred Buddhist places in Orissa were appropriated by the Hindus in the fifth and sixth centuries on the revival of Hinduism, as Bhuvanēśvara was done by the Śaivas, Purī by the Vaiṣṇavas, Yâjapura by the Śâktas, Koṇârka by the Sauras and Darpaṇa (ancient Vinâyakakshetra on the Assia range) by the Gânapatyas (Dr. Mitra's *Antiquities of Orissa*, vol. II, p. 148). For the persecution of the Buddhists by the Hindus, see *Asiatic Researches*, vol. XV, p. 264; Hunter's *Orissa*, vol. I, ch. V; Dr. R. Mitra's *Orissa*, vol. II, p. 58; Mâdhavâchârya *Śaṅkaravijaya*, ch. I, v. 93; *Bṛihat-Dharma P.*, Uttara Kh., ch. 19). Pushpamitra offered 100 dinars for the head of every Buddhist Śramaṇa in Sâkala (*Arch. S. Rep.*, 1863, vol. II, p. 41, and vol. XX, p. 103). But Drs. Rhys Davids and Bühler are of opinion that the Buddhists were not persecuted (*Buddhist India*, p. 319). According to *Brahma P.* (chs. 28, 29, 42), Oḍra extended northwards to Braja-maṇḍala or Jâjpur, and consisted of three sacred *kshetras* called Purushottama (or Śrī) kshetra, Śavitu (or Arka) kshetra, and Birajâ kshetra through which flows the river Baitaraṇî.

Oghavatî—The river Apagâ, a branch of the river Chitang; its shortest distance from Thaneshwar is three miles to the south (*Mbh.*, Śalya, ch. 39; *Arch. S. Rep.*, vol. XIV, p. 88). Kuru performed sacrifice on the bank of this river. As, however, according to the *Vâmana P.* (ch. 58), Prithûdaka is situated on the Oghavatî (see Prithûdaka), and Pehoa (ancient Prithûdaka) is situated near the junction of the Mârkaṇḍa and the Sarasvati (*Punjab Gazetteer*, Ambala District, 1884, p. 5), the Oghavatî cannot be identified with the Apagâ. It must be the river Mârkaṇḍa.

Ollâ—Same as Lâṭa (Râjasekhara's *Viddhasalâ-bhañjikâ*, Acts II and IV). Ollâ is a corruption of Ballabhî or Balabhî, and its present form is Wallay or Walâ (see Balabhî).

Oṃkâra—Same as Oṃkâranâtha (*Bṛihat-Śiva P.*, II, ch. 3).

Oṃkâra-kshetra—Same as Oṃkâranâtha (*Bṛihat-Śiva P.*, II, ch. 4).

Oṃkâranâtha—Mândhâtâ, an island in the Nerbuda where the temple of Oṃkâranâtha is situated, 32 miles north-west of Khandwa, seven miles north-east of the Mortaka Railway station, and six miles east of Barwai. Oṃkâranâtha is one of the twelve great Liṅgas of Mahâdeva (*Śiva P.*, pt. I, ch. 38). On the Birkhala cliffs at the eastern end of the island is the shrine of Kâla-Bhairava to whom human sacrifices were offered (*Imp. Gaz.*). The temple is the oldest of Śiva temples (Caine's *Picturesque India*, p. 397). Same as Mâhlshmati.

Ophir—See Sauvira, Ābhira and Surpâraka (*Bible*, I Kings, 9, 10). But some authorities consider it to have been in Southern Arabia instead of in India.

Pahnava—Same as **Pahlava** (*Brahmāṇḍa P.*, ch. 51, v. 46).

Paithân—Same as **Pratishthâna**.

Pakshî-Tîrtha—Tirukkalukkunram (or “Hill of the Sacred Kites”), a large village in the Chingleput district in the Province of Madras, midway between Chingleput and Madras. It is a celebrated place of pilgrimage (*Ep. Ind.*, vol. III, p. 270; *Chaitanyacharitāmṛita*, pt. II, ch. 9). According to the *Archavatâra*, it is seven miles south-east of Chingleput. The sacred spot is situated on a hill which is called Bedagiri, near the temple of Hara (named Vaidyarâja or properly Vedagirîsvara) and Pârvatî. By the side of a well, the pilgrims assemble to see a pair of white birds of the falcon kind with their wings black at the end, which are said to come there every day at noon. The chief priest who awaits their arrival with offerings of food, feeds them with his own hand. The assembled pilgrims prostrate themselves and devoutly pray when these birds appear, as they are considered to be Śiva and his consort. They fly away after they have taken food and drunk water [*Ind. Ant.*, vol. X (1881), p. 198].

Palæpatmæ—It has been identified with Pâl near Mahâd (Bhandarkar's *Early Hist. of the Dekkan*, sec. VIII), but Mr. Schoff identifies it with Dâbhol, a port in south Konkan (*Periplus*, p. 201).

Palæsimundu (of the Greeks)—Same as **Pârasamudra**. Palæsimundus is supposed to have been the capital of Ceylon and is described as a seaport situated on the south on a river of the same name. It has been identified with Galle, but according to Lassen, it is Anarajapur (*JRAS.*, 1861, p. 353).

Palakkada—Pulicat in the province of Madras. Palakkada in Sanskrit means Daśanapura or Tothtown (Dr. Burnell's *S. I. Palæo*, p. 36 note: *Ind. Ant.*, vol. V, p. 154).

Palakka-deśa—The district of Nellore in the Madras Presidency. It was conquered by Samudra Gupta. According to Joppen (*Historical Atlas of India*, p. 6), Palakka or Palakha is Palghatcherry.

Palâsinî—1. A river which flows near the Girnar hill in Kathiawar. See **Girinagara**. It is mentioned in the *Mbh.* (Bhîshma P., ch. 9) and also in the Rudra-Daman inscription of Girnar. It is described as a water-course with violent torrents (*JASB.*, 1838, pp. 340, 877). 2. The river Paddair which falls into the ocean near Kalingapatam in Ganjam (*Mārkaṇḍeya P.*, ch. 57).

Pallava—1. The Pallava country was bordered by the Coromandel coast. The Kurambaras lived here before the seventh century A.D. (Rapson's *Indian Coins*, p. 37). See **Kāñchipura**. 2. Same as **Pahlava** (*Padma P.*, Uttara, ch. 13).

Pampâ—A tributary of the river Tuṅgabhadrâ; it rises in the Rîshyamukha mountain, eight miles from the Anagandi hills, where Râma met Hanumâna and Sugrîva for the first time; it is in the district of Bellary on the north of the town of Hampi (*Bomb. Gaz.*, vol. I, pt. II, p. 369—Dr. Fleet's *Dynasties of the Kanarese Districts*). Near it is a lake called Pampâsarovara (Wilson, *Uttara-Râma-charita*; *Râmâyāṇa*, Kishk., ch. 1).

Pampâkshetra—On the south of the Tuṅgabhadrâ in the Bellary district containing the Rîshyamukha hill and the Pampâ sarovara (*Ind. Ant.*, VI, 1877, p. 85).

Pampâpura—Vindhyâchala (town), five miles to the west of Mirzapur in the United Provinces where the celebrated temple of Bindubâsinî is situated [*Bhavishya P.*, Pratisarga P., ch. 9 (p. 341, *Bomb. ed.*); Dr. Fuhrer's *MAI*]. To the east of Vindhyâchala, the remains of a fort and other buildings and statues are still found. Pampâpura was the capital of the Bhars who are perhaps the Bhargas of the *Mâhabhârata* subdued by Bhîma (Sherring's *Hindu Tribes and Castes*, pp. 359, 367). 2. Baidyanâth (Deoghar) in the

Santal Parganas in Bengal, one of its ancient names was Paloo gāon (see *Chitābhūmi*).

Pānā Nṛisimha—Mangala giri, in the Kistna district in the province of Madras, about 7 miles to the south of Bezvada. On the top of this hill is a temple of Nṛisimha called Pānā-Nṛisimha. It was visited by Chaitanya (*Chaitanya charitāmṛta*, II, ch 9). On the widely open mouth of the image, sherbet (pīnā) of molasses (gud) is poured, but it is said that the god takes only a moiety of the sherbet which is vowed to him and ejects the rest, though immediately after, it swallows half a maund given by another votary.

Pañcha-Drāviḍa—Draviḍa, Karnāṭa, Gujarāṭa, Mahārāshṭra, and Tailānga or Andhra (Wilson's *Dict*). This is not a geographical division, but it is the name of the five classes of Brāhmanas of Southern India (Sherring's *Hindu Tribes and Castes*, p 19).

Pañcha-Gangā—The five Ganges are Bhāgīrathī (Ganges), Gomatī (Godāvarī), Kṛishnavenī (Kṛishnā), Pnāknī (Pennar) and Kāverī.

Pañcha-Gauḍa—The Brāhmins of Sārasvata (see Sārasvata), Kīnyakubja, Gauda, Mithila and Utkala were called Pañcha Gauda (*Ballala charitam*, edited by Haraprasād Sāstri, p 2). This is not a geographical division, it is the name of the five classes of Brāhmanas of Northern India (Sherring's *Hindu Tribes and Castes*, p 19, but some of the names are differently given there). The Pañcha Gauḍa of the *Rājataranginī* appears to be the five geographical divisions of the province of Bengal, namely Pundravardhana, Rāḍha, Magadha, Tirabhukti and perhaps Barendra (see Dr Stein's *Rājataranginī*, vol I, p 163, *JASB*, 1908, p 208).

Pañcha-Karpaṭa—The district called Panjkora on the southern slope of the Hindu Kush, and the town called Panjgauda, situated on the river Panjkora, a tributary of the river Swat. Both Panjkora and Panjgauda appear to be corruptions of Pañcha Karpaṭa. See Gauri (*Mbh*, Sabhā, ch 32). It was conquered by Sahadeva. Its chief town is Dir.

Pañcha Kedara—The temples of Kedārnāth, Tunganāth, Rudranāth, Madhyamesvara and Kalpesvara, all situated along the Himalayan chain in Garwal, form a peculiar object of pilgrimage, and they are collectively called Pañcha Kedāra. Mahādeva in the form of Sadasiva, fled from Arjuna, one of the five Pāndavas, and took refuge at Kedārnāth in the guise of a buffalo, but finding himself hard pressed, burrowed into the ground, leaving his hinder parts on the surface, which became an object of adoration here. The remaining portions of the god are worshipped at four other places: the arms (*bāhu*) at Tunganāth, the face (*mukha*) at Rudranāth, the belly (*nabhi*) at Madhyamesvara and the hair (*jatā*) and head at Kalpesvara (Fuhrer's *MAI*, Gauriprasād Misra's *Kedarnātha Badari Vīsāla Yatra*).

Pañchāla—Rohilkhand. Pañchāla was originally the country north and west of Delhi from the foot of the Himalaya to the river Chambal, but it was afterwards divided into North and South Pañchāla, separated by the Ganges, the capital of the former was Ahichhatra, and that of the latter was Kāmpilya. South Pañchāla was the kingdom of Rājā Drupada whose daughter Draupadi was married to the five Pāndavas. Makandī was also the name of another capital of South Pañchāla. South Pañchāla extended from the southern bank of the Ganges to the river Charmanvatī or Chambal (*Mbh*, Ādi P, ch 140), and North Pañchāla extended from the Ganges to the Himalaya. Kanauj was also the capital of Pañchāla at the time of Buddha (Rhys Davids' *Buddhist India*, p 27).

Pañcha-Nada—1. The Panjab,—the country of the five rivers called Śatadru, Vipāsā, Irāvati, Chandrabhāgā and Vitastā (*Agnī P*, ch 109, *Mbh*, Karna, ch 45). The name is especially applied to the region watered by the collected streams of the Ghara (the united stream of the Sutlej and Bias) and the Trīnāb (the united stream of the Ravi, Chenab and Jhelam) from their confluence to Methunkote near which the united water joins the

Indus. It was conquered by Darius Hystaspes (Rawlinson's *Five Great Monarchies*, vol. IV, p. 433). The Greek kings who reigned over the Panjab were Menander, Apollodotus, Zoilus, Dionysius, Stration, Hippostratus, Diomides, Nicias, Telephos, Hermæus. They did not reign in succession, but some of them reigned in one province contemporaneously with others in other provinces. These Greek kings reigned from the beginning of the second century B.C. to 78 A.D. when they were conquered by the Sakas. The Saka kings who reigned in the Panjab were (1) Vononoes, (2) Spalirises, brother of (1), (3) Azas I, (4) Azilises, (5) Azas II, (6) Maues or Moga. According to Dr. R. G. Bhandarkar and Prof. D. R. Bhandarkar, Vonones was the founder of the Saka era and not Kanishka, as stated by Professor Oldenberg. These Indo-Scythian kings reigned from 78 A.D. to 156 A.D. During the reign of Maues, the Panjab was conquered by Gondophares, the first king of the Indo-Parthian dynasty. The Scythian kings governed the Panjab through their governors, while their seat of government was at Sistan (See Śakadvīpa). The capital of the successors of Gondophares according to some authorities was at Balkh. The Indo-Parthian or Pahlava kings who reigned in the Panjab were (1) Gondophares, (2) Abdagases, nephew of (1), (3) Orthagnes, (4) Arsakes, (5) Pakores, (6) Sanabares. The Pahlava kingdom was overthrown by the Kushan king, Kujula-Kadphises, in 198 A.D. The country east of Kirman was named Kushan throughout the Sassanian period (*JRAS.*, XV, p. 233). These Kushan kings reigned from 198 to 376 A.D. Their kingdom was subverted by the Gupta kings. The Guptas were conquered by the Hunas (Dr. R. G. Bhandarkar's *Peep into the Early History of India* and Prof. D. R. Bhandarkar's *Kushan Stone-inscription and the Question about the Origin of the Saka Era* in the *Journal of the Bombay Branch of the Royal Asiatic Society*, vol. XX, part lvi, p. 356 f; *JASB.*, 1903, p. 81). 2. A place of pilgrimage in Kurukshetra (*Mbh.*, Vana, ch. 83, v. 16). 3. The five rivers of Japyeśvara (q.v.) are collectively called Pañchanada: they are Jātodaka, Trisrota, Vṛishadvanī, Svareṇodaka and Jambunadī (*Linga P.*, I, 43). 4. The confluence of five rivers in the Deccan called Dakṣiṇa Pañchanada, they are the Kṛishṇā, Veṇā, Tuṅgā, Bhadrā, Konā (*Viṣṇu Saṃhitā*, ch. 85; *SBE.*, vol. VII, p. 259 note).

Pañchānana—The river Pañchāna which flows by the side of Rajgir in the districts of Patna and Gaya; it is either the old bed of the Sone which according to the *Rāmāyaṇa* flowed by the eastern side of Girivraja or Rajagriha (*Mbh.*, Ādi, ch. 32) or the ancient Sappini

Chhota-Nagpur Division). But the *Bhāgavata* (bk. X, ch. 79) places it in Southern India; the *Chaitanya-charitāmṛta* places it at Gokarna. According to Śrīdharaswāmī, the celebrated commentator, Pañchāpsāra-tīrtha is near Phālguna or Anantapura in the Madras Presidency, fifty-six miles to the south-east of Bellari; it was visited by Arjuna and Balarāma. From the *Mbh.* (Ādi, ch. 217) it appears to be the same as *Pañcha-tīrtha* in the province of Madras.

Pañcha-Tīrtha—1. A collective name given to five pools or basins of water, situated between two hills on the west of Hardwar; their names are Amṛita-kunḍa, Tapta-kunḍa, Sitā-kunḍa, Rāma-kunḍa and Sūrya-kunḍa. 2. A place of pilgrimage in the province of Madras mentioned in the *Mbh.* (Ādi P., ch. 217). It was visited by Arjuna. Same as Pañchāpsāra-tīrtha (*Skanda P.*, Kumārikā Kh., ch. I).

Pañcha-Badārī—The five Badaris are Badrinātha, Briddha-Badārī, Bhavishya-Badārī, Pāṇḍukeśvara and Ādi-Badārī (Gauriprasad Miśra's *Kedarnātha Badārī-Viśāla Yātrā*).

Pañchavaṭī—Nasik, on the Godāvarī, where Rāmachandra dwelt with Lakshmana and Sitā during his exile; it was here that Sitā was abducted by Rāvana, king of Lankā. In the village called Saikhera, at a short distance from Nasik, Rāmachandra is said to have killed Mārīcha who had beguiled him from his hut. Nasik is also one of the Pīthas, where Satī's nose is said to have fallen. Surpanakhā's nose was cut at this place by Lakshmana, the brother of Rāmachandra. These two circumstances have given the name of Nasika to the ancient Pañchavaṭī. The Chaitya cave at Nasik is supposed by Mr. Fergusson to belong to the second and third centuries of the Christian era.

Pañcha-vedī—For the five *vedīs* see Prajāpativedī.

Pāṇḍu—Same as Pāṇḍya (Upham's *Mahāvamsī*, ch. 76).

Pāṇḍupura—Pāṇḍerpur or Pāṇḍharpur on the southern bank of the river Bhīmarathī or Bhīmā in the district of Satara or Sholapur in the province of Bombay. It contains the celebrated temple of Bīṭhobā Deva or Bīṭhālnātha, an image of Krishna (*Bomb. Gaz.*, XX, pp. 417 f; *Chaitanya-charitāmṛta*, Madhya, ch. 9). Pāṇḍupura is evidently a corruption of Puṇḍarikapura; Puṇḍarika, who was celebrated for his filial affection, was visited at this place by Krishna and Rukmiṇī. Same as Puṇḍarika-kshetra, Tapasāsrama, Tapasā, and Paṇḍarika.

Pāṇḍya—The modern districts of Tinnevely and Madura. Its capital at different periods were Urāgapura or Uriyur (modern Trichinopoly), Mathura (modern Madura) and Kolkai or Korkai at the mouth of the river Tāmraparai, now 5 miles inland. Kolkai (q.v.) is mentioned by Ptolemy in the second century A.D., and by Marco Polo as Kael (Yule's *Marco Polo*, II, p. 305). Porus, who is also called Pandion by Strabo, evidently a king of Pāṇḍya, is said to have sent the first embassy to Augustus Caesar at Rome in 26 or 27 B.C. (*JRAS.*, 1860, p. 309; Caldwell's *Drav. Com. Gram.*, p. 11). The second embassy was sent to Rome between 41 and 54 A.D. by Chandra Miska Sewa, king of Ceylon (44-52 A.D.) in the reign of Claudius (*JRAS.*, 1861, pp. 349, 350). Roman intercourse with India was at its height during the reign of Severus (third century A.D.), Commodus and the pseudo-Antonines, when Alexandria and Palmyra were both prosperous and famous for commerce (*JRAS.*, 1862, p. 276). It is said to have been founded in the sixth century B.C., and it was overthrown in the middle of eleventh century A.D., and afterwards restored by the Nāyaks. For the colonisation of Pāṇḍya by the Pāṇḍu tribe of Northern India see Prof. D. R. Bhandarkar's *Lectures on the Ancient History of India*, pp. 10, 11.

Pâniprastha—Pânipat, one of the five villages demanded by Yudhishtîra from Duryodhana (see **Kurukshetra**). The five Prasthas or villages are said to be Pâniprastha, Śonaprastha, Indraprastha, Tilaprastha and Bhâgaprastha, whereas in the *Mahâbharata* (Udyoga, ch. 31) these names are Kuśasthala, Bṛikasthala, Mâkandi, Vâraṇâvata and another, but see *Veṇîsaṃhâra-Nâṭaka*, Act I, and *Mbh.*, Udyoga, ch. 72, where for Kuśasthala, Abisthala is mentioned.

Pâpâ—Pâvâpurî, about seven miles to the south-east of Bihar (town) and two miles to the north of Giriyeke. Mahâvîra, the twenty-fourth Jaina Tîrthâṅkara, died here in B.C. 527 according to the Jainas of Guzerat, and in 569 B.C., according to Mr. Prinsep, at the age of 72 (Jacobi's *Jaina-Sûtras* in *SBE.*, XXII, p. 269), while he was dwelling in the house of the scribe of king Hastipâla (Bühler's *Indian Sect of the Jainas*, p. 27) or according to Stevenson's *Kalpa-sutra* (ch. vi) while he was spending the Paryushana (Pajjusana) at the palace of Shastipâla, king of Pâpâ. There are four beautiful Jaina temples in an enclosure which marks the site of his death. Pâpâ is a corruption of Apâpapurî. Pâpâ or Pâvâ has been wrongly identified by General Cunningham with Padraona which is the modern name of ancient Pâvâ where Buddha ate food at the house of Chunda. Pâvâpurî is the modern name of the ancient Pâpâ or Apâpapurî. See **Apâpapurî** and **Pâvâ**. Mahâvîra obtained the Kevalihood below a Śâla tree at Jṛimbhikagrâma on the river Rîtuvâlikâ (Stevenson's *Kalpa-sûtra*, ch. VI). See **Kundagâma**. The annual festival of Dipâvalî (Divâlî) was started to commemorate Mahâvîra's death (*SBE.*, XXII, p. 266).

Pâpaghni—The southern Pennar which rises in the Nandidoorg mountain (Wilson's *MacKenzie Collection*, p. 137, quoting *Vâyu P.*).

Pâpanâsam—The cataract at Pâpanâsam in Tinnevely is one of the most sacred places in the Carnatic, graphically described by Caunter in the *Oriental Manual* of 1834. It was visited by Chaitanya.

Parâ—Same as **Pârâ** (*Vâyu P.*, Pûrva, ch. 45, v. 98).

Pârâ—The river Pârvatî in Malwa which winding to the north of Narwar, falls into the Sindhu near Bijayanagara (*Brahmâṇḍa P.*, Pûrva, ch. 48; *Mâlâtî-Mâdhava*, Act IX, and *Arch. S. Rep.*, vol. II, p. 308). It is the Eastern Pârvatî, the western Pârvatî being a tributary of the Chambal (Thornton's *Gaz.*, s.v. *Parbutty* and *Sinde*).

Pârada—Parthia or ancient Persia (*Matsya P.*, ch. 121). The Parthians were the Prîthus of the *Rig Veda*. Parthia is mentioned as Pârthva in the Behistun inscription of Darius (Rawlinson's *Herodotus*, vol. II, pp. 590-616). See **Pahlava**. According to Dr. Oppert, the Paradas dwelt in northern Beluchistan (Oppert's *On the Original Inhabitants of Bhârata-varsha or India*, p. 35).

Paralia—See **Purâli**.

Pâralipura—Deoghar in Bengal; it contains the celebrated temple of Baidyanâtha, one of the twelve great Liṅgas of Mahâdeva. Another Pârligâon situated in the Nizam's dominion is pointed out as the ancient Pâralipura, but Paloogâon, another name for Baidyanâth (Deoghar), is perhaps a corruption of Pâralipura (see **Chitâbhumî**).

Paraloka—See **Purâli**.

Pârasamudra—Ceylon. It is the Palæsimundu of the *Periplus* and Simoundou of Ptolemy. See Bhaṭṭa Swâmî's commentary on the word *Pârasamudraka*, a species of agallochum grown in Ceylon mentioned in the *Arthaśâstra* of Kauṭilya (Bk. II). Ceylon was always famous for its *aguru* (agallochum), as it formed one of the articles of gift presented by Bibhîshana to Śahadeva (*Mbh.*, Sabhâ, ch. 36).

Parāsika—Persia (*Raghuvamś*, IV, c 60), the Parāsis were the Parsas of the *Iṣṭa Veda* and Parsani of the Behistun Inscription (*JR IS*, vol XV, pp 101, 103)

Parāskara—Thala Pirkara district in Sindh (*Paṇini*, *Ishtadhyāyī*, IV, 3, 93, VI, 1, 157, see Kuntz's *Vicissitudes of Aryan Civilization*, p 372 and his map)

Parāsurāma-kṣhetra—Kokkara (see *Surpāraka*-*Uṛiṭha*), a large territorial division between Surat and Goa, especially the entire sea coast in the province of Bijāpur Its capital was Elina (*Alberuni's India*, vol I, p 203) Saigamevara, a town on the Sastri river in the Ratnagiri district of the Bombay Presidency containing temples built by Parāsurāma, was, according to the Sahyādri Khanda of the *Skand Purāṇa*, called Ramakṣhetra or Parāsurāma-kṣhetra (It was the headquarters of King Karkā of Kolhāpur in the seventh century (*Revised Lists of the Antiquarian Remains in the Bombay Presidency*, vol VIII, p 201) The name of the town was evidently derived from the Mahādeva Saigamevara who a temple was situated at the junction of the Kṛishṇā and Venā (Dr Cunha's *Hist of Chaul and Bassin*, p 110) Kokkara is bounded on the north by Guzerat, on the east by the Deccan, on the south by North Canara on the west by the Arabian Sea Valullesvara mentioned in the aforesaid *Purāṇa* is the Malabar Hill and Vanballa is Banavali, which is a tank in the southern part of the territory of Goa (*Ind Ant* III, p 215) Parāsurāma-kṣhetra comprised seven divisions, viz., Kerala, Tuluṅga, Gaurāṣṭra, Karahāṭa, Barāḷāṭa, Barhara and Kokkara proper These seven divisions of land correspond to the seven different tribes of Brahmanas who colonised it, and therefore it was called Saptā Konkara (*Skanda P*, Sahyādri Kh, bk II, ch viii, Dr Cunha's *Hist of Chaul and Bassin*, p 121 note) See *Champāvati* Bātyā and Śrī sthānaka.

Parāsurāmapura—Twelve miles south-east of Pattī in the district of Prastāpgar in Oudh It is one of the Pithas where a portion of Sati's body is said to have fallen

Parastusthāna—The country of the Parāsis was mentioned in the *Tajū Purāṇa* (II, ch 37, c 262), the capital of which was Hujan or Opan, a little to the north of Chamlar at the north-east end of the Pamghān range (*Bkal's RHC*, II p 255 note) It is also mentioned by Pāṇini (V, 3, 117)

Parāsyā—Persia (*Vishnu P*, II, ch 3) Its chief town according to Hiuen Tsiang was Saurasthāna Hiuen Tsiang must have visited Persia at the time of the Sasanian Empire, when their capital was Ctesiphon on the Tigris Suleisatangna of Hiuen Tsiang is not perhaps Surasthāna or Saurasthāna, but appears to be a transcription of Satarothman, the capital of Persia, now called Shahrud (see *JASB*, 1911, p 727)

Paripātra—1 The western part of the Vindhya range extending from the source of the Chambal to the Gulf of Cambay (*Isis*, vol VIII, p 335), according to Dr Bhandarkar It is that portion of the Vindhya range from which the rivers Chambal and Betwa take their rise (*History of the Deccan*, sec III, *Varaha P*, ch 85) It comprised the Aravali mountains and the hills of Rājputana including the Pathar range which is perhaps a contraction of Paripātra It appears to have included the countries of Aparānta, Saurāṣṭra, Sudra, Mālapa (Mālava), Malaha and others (*Kurma P*, Purva, ch 17), in short a great portion of the western coast of India According to the *Ramayana*, Paripātra or Pārīyātra (qv) was situated on the western sea (*Kushik K*, ch 12 v 20) 2 The Hindu Kush and the Pamir (see *Nishadha*)

Pārīyātra—Same as *Paripatra* (1) (*Vamana P*, ch 13 *Brahmaṇḍa P*, pt II, ch 10)

Parnāsā—1 The river Banas in Rājputana, a tributary of the Chambal (*Vāyu P*, I, ch 45, Cunningham's *Arch S Rep*, viii, p 15) 2 According to Bhagavanlal Indrapī, another river of the same name rises near Abu in Northern Guzerat (*Bomb Gaz*, I, pt I,

p. 25), and falls into the Gulf of Kachh. Barṇāsā is supposed to be a corruption of Parṇāsā (*Arch. S. Rep.*, vi; *Matsya P.*, ch. 114). The river Parṇāsā is mentioned in the *Mbh.*, Droṇa, ch. 92. 3. The river Tamasā or Tonse, a tributary of the Yamunā, the Prinās of Arrian (McCrindle's *Megasthenes and Arrian*, p. 134). But the *Matsya Purāṇa* (chap. 114) mentions both the rivers Parṇāsā and Tamasā. 4. A river near the Darddura mountain (*Rāmāyaṇa*, Yuddha, 11).

Parthalis—Parthalis, according to Megasthenes (fourth century B.C.) and the *Natural History* of Pliny (Plinius Secundus—trans. by Philemon Holland, London, 1601—ch. xix, p. 126), was the capital of the Gangaridai or the country of Râdha on the Ganges, i.e., the districts of Hughli and Burdwan in Bengal. It is evidently Pûrbasthalî, now a village in the district of Burdwan on the river Ganges.

Parushṇî—The river Ravi (Iravati) in the Panjab (*Rig-Veda*, X, 75). It is also called Purushṇî. The great battle of the ten confederate kings in the early part of the Aryan migration was fought on the banks of this river, and Sudâsa, the king of the Tritsu and head of one of the confederate parties, obtained victory over Kutsa, the king of the Purus, afterwards known as Kurus, and his allies (Ragozin's *Vedic India*, p. 326 f.) 2. A tributary of the Godavari (*Brahma P.*, ch. 144).

Parvata—1. A country in the Panjab to the north-west of Multan between the Ravi and the Sutlej. It is mentioned in the *Ashtadhyâyi* of Pâṇini and also in the *Mudrâ-râkshasa* (Act III). 2. Same as *Śrî-śaila* (Ānanda Giri's *Śaīkaraviṇaya*, ch. 55, p. 180).

Pârvatî—The river Parba in the Kohistan of the Jalandhar Doab; it falls into the river Bias, a couple of miles above Bajoura. Manikaraṇ, a celebrated place of pilgrimage, is situated on the right bank of the river, about 20 miles above the junction. The place is celebrated for its boiling springs which issue from the ground a few feet above the icy stream of the Parba. The springs are numerous (*JASB.*, XVII, p. 290).

Pârvatî-kshetra—Same as Birajā-kshetra.

Paśchimodadhi—The Arabian Sea (*Padma P.*, Svarga).

Pâshâṇa—1. The Peshin valley in Southern Afghanistan (see Pâshâṇa Parvata). 2. See Bâlóksha.

Pâshâṇa Parvata—The Amran mountains on the western boundary of Pishin (Pâshâṇa) valley in southern Afghanistan (*Av. Kalp.*, chs. 59, 56).

Paśupata—See Kârâvan (*Matsya P.*, ch. 22).

Paśupatinâtha—The celebrated temple of Mahâdeva in Mṛigasthala in Nepal (*Devi P.*, ch. 63; *Svayambhū P.*, ch. 8), on the western bank of the Bagmati in the town of Devipâtan which was founded by Asoka's daughter Chârumatî, about three miles north-west of Katmandu. It is associated with the story of the fowler and the god, which is recited on the night of the Śiva Chaturdāśî. It is said that the fowler obtained the boon of salvation from Mahâdeva at this place as the drippings of blood from his bag of game fell upon the head of the latter (*Skanda P.*, Mâhesvara Kh., Kedâra Kh., I, ch. 33). On the eastern bank of the river fronting the temple is a hill covered with lofty trees and jungle, which is called the Mṛigasthali (Wright's *History of Nepal*, pp. 21, 81). But the *Śiva P.* (*Jñāna-lakṣitā*, ch. 74) places the scene of the story in the Arbuda mountain. Paśupatinâtha is also called Paśupati.

Paṭachchara—Paṭachchara appears to have comprised a portion of the district of Allahabad and the district of Banda; its capital was situated not far from the Ganges (compare *Jaimini-Bhâṣya*, ch. 15, and *Mbh.*, Sabhâ, ch. 30). It was conquered by Sahadeva, one of the Pāṇḍavas.

Patala—1 Tatta in Sindh, mentioned in the *Periplus of the Erythrean Sea* and Arrian's *Indika* (JRAS, vol I (1834), p 210, *Mbh*, Udyōga ch 97) Cunningham identifies it with Hyderabad in Sindh (*Anc Geo*, p 279) It is said to have been governed by the Nāga kings, who, according to Ragozin were Dravidians (Ragozin's *Vedic India*, p 308), the serpent (Nāga) being the Dravidian symbol of the Earth Arrian calls the delta of the Indus, Pātālā According to Mr Schöff, its modern name is Minnagar, Min being the Sanskrit name of the Scythians (*Periplus of the Erythrean Sea*, p 166), the Usbegs belong to the Min tribe of the Turks (Vambery's *Travels in Central Asia*) It is said that Egyptian vessels sailed to "Pattala, a sea port of India (David Macpherson's *Annals of Commerce*, I, p 139) Perhaps it is the Pīṭālagrām of the *Ava Kalp* (ch 57) where a stupa was built Near Tatta is the Sahilarāja Tirtha or the Vārunī Tirtha, Sahilarāja being a name for Varuṇa (*Mbh*, Udyōga, ch 97) 2 See Rasātala

Patalapura—The name was originally applied to Asma of the *Rāmāyana* (Uttara, ch 23) Oxyria of the Greeks, modern Aksu in Sogdiana situated on the northern side of the river Oxus, a little to the north east of Balkh Afterwards Balkh was called by the name of Patalapura when the seat of Government was removed to it from Asma (see my *Rasātala or the Underworld* in the *Indian Historical Quarterly* vols I ff)

Paṭalayātī—A branch of the Chambal, mentioned by Bhavabhūti in his *Malatī Mādhava*, (Act IX) It is perhaps the Polaitah of Tod (*Rajasthan* vol I p 4)

Pataliputra—Patna, built in 490 B.C. by Sumidha and Vassakāra the two ministers of Ajātasatru, king of Magadha and contemporary of Buddha, for the purpose of repelling the attacks of the Vajjis or Vrijjis of Vaisālī (*Mahavagga* pt VI, ch 28) The old capital of Magadha was Girivrajapura or Rājgir, but it was subsequently removed to Pātālīputra by Udayasīra who was the grandson of Ajātasatru according to the *Viṣṇu P* (IV, ch 24), but according to the *Sāmaññaphala sūtra*, he was the son of Ajātasatru, but it has been proved that he was the son of Dareaka and grandson of Ajātasatru (*JASB*, 1913, p 259) A very small portion of the modern town of Patna is on the site of the ancient Pātālīputra, the greater portion of which was diluviated by the rivers Ganges and the Sone in 750 A.D. The name of Pātālīputra, however existed even at the time of Alberuni in the tenth or at the commencement of the eleventh century (Alberuni's *India*, vol I, p 200) It was the birth place of Ārya Bhaṭṭa, the celebrated Hindu astronomer, who was born in 476 A.D. Several Hindu sages, as Kātyāyana (or Vararuchi, the author of the *Varṇika* and minister of the last Nanda called Mahāhanda Yogānanda or Dhanananda) and Chānakya flourished at this place It contains the temple of Pātāleśvari or Pātālā Devī, one of the Pīṭhas mentioned in the *Bṛihad nīlā Tantra* A graphic description of the town has been given by Megasthenes, who was sent as an ambassador by Seleucus Nicator to the court of Chandragupta, king of Magadha, who reigned from 321 to 297 B.C. He describes the town as being situated near the confluence of the rivers Ganges and Crannooba (Hiranyavāhu or the Sone), and says that it was eighty stadia (nearly 10 miles) in length and fifteen stadia (nearly 2 miles) in breadth, and it was surrounded by a ditch thirty cubits deep and six hundred cubits broad which received the sewage of the town, and that the walls were adorned with 570 towers and 64 gates According to this account, the circumference of the city would be 190 stadia or 23½ miles When Hsuen Tsang visited it in 637 A.D., the kingdom of Magadha was under the subjection of the kings of Kanauj The old city had been deserted for a long time and was in ruins, and a new city had sprung up close to it Dr Waddell, however, supposes that the site of the ancient Pātālīputra,

still exists. The Sugāṅga palace was situated on the bank of the Ganges (*Mudrārākṣhaśa*, Act II, written about the eleventh century). It also contained the celebrated Vihāra (monastery) called Kukkuṭārāma where Upagupta, the preceptor of Aśoka resided (*Svayambhū Purāṇa*, ch. I). The Kukkuṭa Vihāra was situated in a garden called Upakaṇṭhikārāma on the right bank of the Ganges (*Aśoka Avadāna* in Dr. R. L. Mitra's *Sanskrit Buddhist Literature of Nepal*, pp. 6f.). Dr. Waddell identifies the old palace of Nanda, Chandragupta and Aśoka at Nili with Kumrar, Sandalpur and the Dargah of Shah Arzani, the eastern border of the palace was in a line running from the western border of the Sevai Lake through Dhanuki on the eastern margin of Kumrar to Mahārāj-khaṇḍa (Emperor's moat) at Tulsi Mundi which means the market place of the king. Dr. Waddell has identified the Āgam-kuān (the fiery or bottomless well) with a portion of Aśoka's "hell" with its fiery cauldrons; the brick mound to the east of the lake Gun-sar or Gaṅgā-sāgara, containing a temple of Mahādeva on the top, with the first and greatest of the 84,000 stūpas built by Aśoka to enshrine the relics of Buddha; the Pañchpāhāri with the five Relic-stūpas, which emperor Akbar ascended to reconnoitre the fort and environs of Patna; the Chhota-pāhāri with Upagupta's (identified with Moggaliputta Tissa) Hermitage Hill built by Aśoka; the Bhiknā-pāhāri mound with Mahendra's Hermitage Hill; the mound to the east of Rāṇipura with the Āmalaka Stūpa situated within the Kukkuṭārāma monastery; the Jaina temple at Kamaldih with the residence of the "heretics" of Hiuen Tsiang—the temple was built to the memory of Sthūlabhadra, the seventh patriarch after Mahāvīra in the third century B.C., and former minister of Nanda, who died at this place, Sthūlabhadra became the leader of the Jaina community at the time of the famine during the reign of Chandragupta (Dr. Hoernle's *Uvāsagadasāo*, p. viii, Introduction), for the names of the Jaina patriarchs or Sthaviras after Mahāvīra, (see Dr. Stevenson's *Kalpasūtra*, p. 100); the spot which is less than half a mile to the east of Kamaldih with Pāṭaligrāma where Buddha stopped in a Chaitya, preached and left his foot-print on a stone which was removed by Śaśāṅka and which may now be found at Bulinda Bāgh (Dr. Waddell's *Excavations at Pāṭaliputra and Exact Site of Aśoka's Classic Capital of Pāṭaliputra*, p. 38). P. C. Mukherji has identified Pāṭaligrāma with Pāhāri (Baḍa and Chhoṭa). He has identified Baḍa-Pāhāri with the great stūpa of Aśoka; Chhoṭa-Pāhāri with the stūpa of the four past Buddhas; Kumrār with Nili, containing on its western and southern sides the palace of the Nandas and Chandragupta, where Aśoka was born; the spot on the north of Nanda's palace between Kallu Tālāo and Chaman Tālāo at Kumrār with "Kālāsoka's hell" or Jail; the Dargah of Shah Arzani with Mahendra's Hermitage, on the north of which is a Mahalla called Mahandru; the mounds at Bāhādurpura with Upagupta's Hermitage, Upagupta, according to Mr. Mukherji, was the spiritual guide of Kālāsoka and not of Aśoka. Upagupta was the fourth Buddhist patriarch (for the lives of the 28 Buddhist patriarchs from Mahā-Kāśyapa to Bodhidharma, see Dr. Edkins' *Chinese Buddhism*, ch. VI, p. 435); Sugāṅga palace with the Killā at Sadargali in Patna city. The wooden palisade mentioned by Megasthenes has been traced by him from Lohānipura via Bāhādurpura, Sadalpura and Sevai tank to Mangal Tālāo. He also discovered an oval temple of the Maurya period at Naorattanpur (P. C. Mukherji's *Excavations of the Site of Pāṭaliputra*, pp. 14-18). Aśokārāma, the celebrated monastery, was situated near Pāṭaliputra and not within the town. It was situated on the west of the town, perhaps at Mahārapura, a corruption of Mahā-ārāma-pura. At the time of Fa Hian, Pāṭaliputra was seven miles to the south of the Ganges. The river then flowed considerably north. Kumrār, where the ancient palaces have been discovered, is evidently

a corruption of Kusumpura, where the king and the wealthy people resided (*Mudrārāṭh-shasa*, Acts I and VI). Six hundred years after the Mauryas, that is in the early part of the fourth century of the Christian era, the Guptas became kings of Pataliputra. Samudra Gupta (326 to 375 A.D.) removed his capital to Ayodhyā, though Pataliputra was still regarded as the official capital. The last king of the dynasty Kumāra Gupta II was deposed and he left Ayodhyā and resided at Śrāvastī (530 to 550 A.D.); and Yaśodharman, the general of the Guptas who deposed the monarch, removed the seat of government to Kānyakubja in 530 A.D. and became its king under the name of Vishnuvardhana. According to Dr. Hoernle, he assumed the name of Vikramāditya after defeating the Scythians at Karur at 533 A.D., which gave rise to the Samvat era, but according to Dr. Bhandarkar, Mr. V. A. Smith and General Cunningham, Chandragupta II was the celebrated Vikramāditya of Ujjayini (see Ujjayini). Since that time Pataliputra began to decline and Kānyakubja increased in splendour and became the capital of India. Hsien Tsiang, who visited India in the seventh century, found Pataliputra as an ordinary village. For further particulars see Patna in Part II of this work. The dynasties from Chandragupta which reigned in Pataliputra were (1) the Mauryas from Chandragupta (for whose life see Dr. Rhys Davids' *Buddhist India*, p. 259) to Brihadratha (321 B.C. to 185 B.C.), Asoka (272 B.C. to 232 B.C.), the grandson of Chandragupta, ascended the throne on the death of his father Bindusāra after killing his elder brother Sumana, viceroy of Takshashilā, and was formally anointed king in the fifth year (*Divyāvadāna*, Cowell's ed., chs. 26-28). In the ninth year he became an Upāsaka, in the eleventh year a Bhikṣu, and in the thirteenth year a staunch follower of Buddhism. In the seventeenth year of his reign, the third Buddhist synod was held at the Asokārāma-vihāra in Pataliputra under the presidency of Mudgaliputra Tissa, called also Upagupta. Upagupta, however, was the preceptor and chief adviser of Kālāsoka called Asoka (see Mathurā and Urumunda Parvata). He was asked by Asoka to point out to him the sites remarkable for some acts of Buddha on which he could build the stūpas (*Chinese Buddhism*, p. 69); (2) the Śuṅgas from Pushyamitra or Pushyamitra to Devabhūti (185 B.C. to 76 B.C.); (3) the Kāṇvas from Vasudeva to Suśarman (76 B.C. to 31 B.C.); (4) the Andhra-bhṛityas (Śātakarni or Śāta-vāhanas of the inscriptions) from Sīprā to Gautamiputra (31 B.C. to 312 A.D.), but according to Dr. Bhandarkar the Andhra-bhṛityas reigned from B.C. 50 to 154 A.D.; (5) the Vāsiṣṭhiputras, according to Fergusson (*History of Indian and Eastern Architecture*, p. 718), from Puliman, son of Gautamiputra, to Pulomāchi, reigned from 333 A.D. to 429 A.D., but the Vāsiṣṭhiputras and Gautamiputras were merely metronymics (see V. A. Smith's *Early History of India*, p. 186). For the Gupta kings and the change of capital, see Magadha. Patna is the birth-place of Guru Govind, the tenth Sikh Guru, and the house where he was born still exists; he died at Abjainagar in the Deccan (for a brief account of the Sikh Gurus from Nānak to Guru Govind see *JASB.*, 1845, p. 333, and also the *Vichitra Nāyaka*, a portion of the Sikh Granth, which is an autobiography of Guru Govind, in *JASB.*, (vol. XIX, p. 521; vol. XX, p. 487). The exploration at Kumār in 1913 has disclosed the remains of what is called a "Mauryan Hall" with "8 rows of monolithic, polished columns, with at least 16 columns in each row" evidently adorned with "heavy stone sculptures of something over life-size." Dr. Spooner with remarkable ingenuity has shown that this Mauryan Hall was constructed on the model of the Hall of a Hundred Columns or the Throne-room of Darius Hystaspes at Persepolis (see his *Zoroastrian Period of Indian History* in *JRAS.*, 1914 and 1915,

pp. 3f, 405f; *Arch. S. Rep.*, Eastern Circle, 1913-14). But further evidence is necessary to prove conclusively that the Mauryan Hall was a reproduction of the Achæmenian Hall at Persepolis. The question is whether the Mauryan Hall was a reproduction of the Persepolitan Hall, or the latter of the ancient Hindu Throne-room, of which the Mauryan Hall is an example, assuming that the Mauryan Hall was later in date than the Hall at Persepolis. It is admitted that several of the architectural passages in the *Mahābhārata* are in such close agreement with the description of Chandragupta Maurya's palaces given by Megasthenes, that both the Greek and Sanskrit texts refer to the same class of buildings. But the *Mahābhārata*, at least that portion of it which relates to the construction of the Throne-room of Yudhishtira (Sabhā P., chs. I f), must have been composed at a much earlier date than the Achæmenian period. So long as this portion of the *Mahābhārata* is not shown to be an interpolation of a later date, the inference would be that the Persians had adopted the Hindu style of palaces and throne-room for their model. Then again it has been assumed that the Hall at Pāṭaliputra was of the Mauryan period. Pāṭaliputra was built when Ajātaśatru, the contemporary of Buddha, was reigning at Rājagriha, and the seat of government was removed there by Udāyī, the successor of Ajātaśatru. Darius did not invade India till 30 years after the death of Buddha (Prof. Max Duncker's *Hist. of Antiquity*, trans. by Abbott, p. 38). The Hall at Pāṭaliputra might have belonged to an anterior period when the Śiśunāga and Nanda dynasties reigned over Pāṭaliputra, the Mauryas, if the Hall was constructed by them, might have adopted the architectural style as it prevailed at the time of their predecessors (Havell's *Anc. and Mod. Arch.*, p. 83). Rājgir has not yet been excavated and explored. All these points should be cleared up before any definite conclusion can be arrived at one way or the other. See, however, Dr. J. J. Modi's "Ancient Pāṭaliputra" in *Journal B. B. R. A. Society*, vol. XXIV (1916-17).

Pathayampuri—Biana, ninety miles east of Jaipur in the Bharatpur State, Rajputana; it was the capital of the Yādavas at the time of the Muhammadan conquest. It was also called Śrīpatha.

Pāṭheyya—The western division of India at the time of Buddha, including Kuru, Pañchāla, Avantī, Gāndhāra, Kāmboja, Śūrasena, etc. (*Mahāvagga*, VII, 1, 1—see Dr. Rhys Davids' note in *SBE.*, XVII, p. 146).

Paudanya—Same as **Potana**. It was founded by Āsmaka (*Mbh.*, Ādi, ch. 179, v. 47—P. C. Roy's ed.)

Paundarika—Same as **Pāṇḍupura** (*Padma P.*, Uttara, ch. 95).

Paundra—Same as **Punḍravardhana**. It was also called **Punḍradeśa** after the name of Punḍra, a son of Bālī (see *Sumha*). It was bounded on the east by the river Karatoyā, but according to Mr. Westmacott by the river Brahmaputra (*JASB.*, 1875, p. 3), on the west by the river Kauṣikī (Kosi), on the north by the Hemakūṭa mountain of the Himalaya, on the south by the Ganges. It was the kingdom of Vāsudeva who was jealous of Kṛishṇa (*Harivaṃsa*, chs. 281, 282; *Padma P.*, Uttara Kh., ch. 94; *Brahmaṇḍa P.*, Pūrva, ch. 55). **Punḍradeśa** and **Paundra** were the names of the country and **Paundravardhana** was perhaps its capital. It was also called **Karusha** (*Bhāgavata P.*, X, ch. 66). It has been identified with **Pāṇḍuā** in the district of Malda in Bengal. It was formerly situated on the **Mahānandā** which has now receded four miles to the west. It contains the celebrated Adinah mosque and the Satasgaḍ which is supposed to have been the royal palace. Mr. Pargiter, however, relying upon the *Mahābhārata* (Sabhā P., ch. 51, and *Bhīshma P.*, ch. 9) considers that **Punḍra** and **Paundra** were two different countries, and

according to him, Paundra was on the south side of the Ganges and Pundra on the north side between Anga and Banga, and Paundra must have comprised the modern districts of Santal Parganas and Birbhum and the north portion of the Hazaribagh district (*Ancient Countries in Eastern India in JASB*, 1897, p. 85)

Paundra Vardhana—See **Pundravarddhana** and **Pundra** It was the name of the capital as well as of the country Jayapida Vinayaditya who ascended the throne of Kashmir in the Lauhika or Saptarishu year 3825 (3825—3075=750 A D) visited Paundravarddhana and placed Jayanta, his father in law, on the throne of Gauda by defeating the five chiefs of Pañcha Gauda (Dr Stein's *Rājataranginī*, vol II, p. 163, *Visva Kosha*, s v *Kulīna*).

Paunika—Same as **Punaka** (*Vāyu P*, ch. 45)

Paurava—A country on the eastern bank of the Hydaspes (Jhelam) including the Gujrat district, the original seat of the Purus, the kingdom of Porus who fought with Alexander (*Mbh*, *Sabha P*, 27, *Harshacarita* ch. VI)

Pāvā—1 Identified by Cunningham (*Ind Geo*, p. 434) with Padraona, an ancient city on the Gandak, twelve miles north east of Kusinagara, the last place visited by Buddha before he reached Kusinagara where he died Dr Hoey identified Pāvā with Pappaur, about three miles east of Sowan in the district of Chhapra Pāvā was the capital of the Mallas, Padraona is a dialectic variation of Padarvana At Pava Buddha ate at the house of Chunda, according to Dr Hoey, *sukara* (not hog's flesh) but *sālāra landa* (hog's root) which aggravated the illness that terminated his life (*JASB*, vol LXIX, p. 80) For the meaning of "Sūkara maddava" which was eaten by Buddha, see note at p. 244 of the *Questions of King Milinda* (*SBE*, vol XXXV) by Dr Rhys Davids According to Dharmapāla it means the tender top sprout of the bamboo plant Buddha himself interdicted the use of meat "Let no one, O Bhikkus, knowingly eat meat (of an animal) killed for that purpose whosoever does so, is guilty of a dukkata offence" (*Mahāvagga*, VI, 31, 14) It is not therefore likely that he would have taken meat at Chunda's house Asvaghosha does not mention the nature of the repast offered (see *SBE*, XIX, pp. 285, note, 286) But see *Mahā parinibbāna Sutta*, ch. IV in *SBE*, XI, p. 71, where "boar's flesh" is mentioned 2 Same as **Pāpā** or **Pāvāpuri**, seven miles to the east of Bihar town, where Mahāvīra, the Juna Tirthankara, died (see **Pāpā**)

Pavamāna—The Paghman (or Pamghan) range It appears to be part of **Pāripātra** (q v) and therefore of the Hindu Kush (*Devī-Bhāgavata*, VIII, ch. 7)

Pavani—The river Ghaggar in Kurukshetra (district Ambala), or rather the united stream of the Sarasvati and the Ghaggar, which is called by the name of Sarasvati, the most sacred river in ancient India The Pāvani, which means the 'Purifier,' is said to be one of the eastern streams of the Ganges (*Rāmāyana*, *Ādi*, ch. 43) Bharata crossed the river Sarasvati at its junction with the Ganges (*Ibid*, Ayodh, ch. 71) Whether the Sarasvati ever joined the Ganges or not, it is a fact that to the north of Thanesar there is a celebrated Tirtha on the Sarasvati called *Gangā tirtha*, where Gangā (the Ganges) is said to have bathed in order to get rid of her sins (Cunningham's *Arch S Rep*, 1863, p. 64, *Punjab Gazetteer*, Ambala District, p. 6), and the Ghaggar or Sarasvati is situated to the east of the Hladni which is also one of the three eastern streams of the Ganges (*Rāmāyana*, Ayodh, ch. 71, and *Ādi*, ch. 43) The Ghaggar was a very important river before and the Sarasvati was its affluent instead of being the principal river itself as it is generally supposed (*Punjab Gazetteer*, Ambala District, ch. I, p. 5) 2 Same as *Baidyanātha* or *Chitābhumi* (*Bṛhat Śiva P*, pt II, ch. 3).

Payasvini—1. The river Pâpanâsinî in Travancore (*Chaitanya-charitâmrita : Garuda P.* I, 55; *Journal of the Buddhist Text Society*, vol. V—*Life of Chaitanya*, p. 45). 2. The river Paisunî or Pisâni, a tributary of the Yamunâ between the Ken and the Tonse near Mt. Chitrakûṭa. 3. The river Chandragiri in South Kanara District, Madras Presidency; it rises in the Western Ghats.

Payoshnî—1. The river Pain or Pain-Gaṅgâ, a branch of the Wardha in the Central Provinces (*Bhâgarata P.*, V, xix, 17; *Padma P.*, Uttara, ch. 41; *Matsya P.*, ch. 22, v. 33; *Garrett's Classical Dictionary of India*). 2. The river Purî in Travancore (*Chaitanya-charitâmrita : Journal of the Buddhist Text Society*, vol. V—*Life of Chaitanya*, p. 45). 3. The river Pûrṇâ, a tributary of the Tapti (*Mbh.*, Vana, ch. 119). 4. The river Tapti and its branch the Pûrṇâ (*JRAS.*, 1890, p. 541). But the *Bṛihat Śiva P.* (pt. II, ch. 20) and the *Matsya* (ch. 113) and other Purâṇas mention Payoshnî and Tapti as two distinct rivers in the same verse. The *Padma P.* (Uttara, ch. 41) mentions "Tâpi, Payoshnî and Pûrṇâ" in the same verse.

Perimuda—The island of Salsette near Bombay, the Perimula of the Greeks. McCrindle approves Campbell's identification of Perimula with Simylla (*Ptolemy*, p. 201), (but see his *Ancient India as described by Megasthenes and Arrian*, p. 142 note). But according to Da Cunha, the ancient name of Salsette was Shashṭhi (see *Shashṭhi*). It derived its sanctity from the tooth of Buddha which was enshrined there at the beginning of the fourth century of the Christian era, and which was visited by Buddhist pilgrims. The cave (chaitya) of Kanheri, which is called Kṛishṇagiri in the inscriptions of the island, is supposed by Fergusson to belong to the early part of the fifth century of the Christian era (*Hist. of Indian and Eastern Architecture*, p. 161). The cave temples are scattered over the two sides of a big rocky hill at a many different elevations. The largest and most remarkable of all is a Buddhist temple of great beauty and majesty (Bishop Heber's *Indian Journal*, vol. II, p. 120).

Prabandhachintāmaṇi, pp. 126, 129). 2. Pabhosa, now a small village on the top of a hill, 32 miles south-west of Allahabad and 3 miles to the north-west of Kosam Kherāj (Kausāmbi), visited by Hiuen Tsiang (*Epigraphia Indica*, vol. II, p. 240). There is a rock-cut cave on the top of the hill, which is described by Hiuen Tsiang, as the dwelling of a venomous Nāga and situated on the south-west of Kausāmbi but the hill is to the north-west from the fort of Kosam. 3. A place of pilgrimage in Kurukshetra on the bank of the Sarasvatī near Chamasodbheda where the river reappears (*Mbh.*, Vana, ch. 129). It was at this place that Vasudeva, the father of Kṛishṇa, performed a sacrifice (*Bhāgavata P.*, X, ch. 84), and where the re-union of Śrī Kṛishṇa and Rādhikā, the Gopis and the Gopas took place, which is generally known as *Prabhāsa Milana*. The *Brahma-vaivarta Purāṇa* (Kṛishṇa-janma Kh., ch. 54, vs. 20, 23), however, places the scene of re-union at Siddhāśrama (*q.v.*) (*Ibid.*, ch. 126).

Prabhāsa-Sarasvatī—See **Sarasvatī** (2).

Prāchi-Sarasvatī—See **Sarasvatī** (1).

Prāchya—That portion of Bhāratavarsha (India) which was to the south-east of the river Sarasvatī (*Amarakosha*); the Prasii of the Greeks which included Magadha (McCrindle's *Megasthenes*, p. 68). According to Dr. Oldenberg, the countries of the Kāśis, Kōśalas, Videhas and perhaps Magadha were called Prāchya (*Buddha*, p. 393 note).

Pradyumna-nagara—Pāṇḍuā in the district of Hooghly (*Mahābhārata* as quoted in the *Gāṅgāmāhātmya* of Raghunandan's *Prāyaścitta-tattva*). According to tradition, Pradyumna, son of Kṛishṇa, is said to have killed here Śambarāsura, and hence the name of the place was changed from Rikshavanta to Pradyumnanagara or Mārapura (*Harivaṃsa*, ch. 166). Pāṇḍu Śākya made it his capital when he left the Śākya kingdom for fear of falling into the power of Viruḍhaka, the parricide usurper of the throne of Kōśala, and retired beyond the Ganges. His daughter Bhaddakachchānā married Pāṇḍuvāsudeva, a prince of Simhapura, present Singur in the district of Hughly in Bengal, who afterwards succeeded Vijaya on the throne of Ceylon (Turnour's *Mahavaṃsa*, ch. VIII). It appears that from the name of Pāṇḍu Śākya, who was Buddha's cousin, being the son of Aniruddha, ancient Pradyumna-nagara is called Pāṇḍuā (see my *History of the District of Hughly* in *JASB.*, 1910, p. 610); see **Mārapura**. It appears that Pāṇḍuā was conquered by the Mahomedans at the end of the thirteenth century; Shah Sufi, who was sister's son to the Emperor Firoz Shah II, was oppressed by the Hindu Rājā of Pāṇḍuā who was called Pāṇḍu Rājā; he obtained assistance from his uncle at Delhi and overthrew the Rājā. The old temple was destroyed and the present mosque was built with its materials. The great tower of Pāṇḍuā, 125 feet high, is said to have been built by Shah Sufi in imitation of the Kutub Minar in Old Delhi as a tower of victory, and it served as a Muazzin's minar for a call to prayer. Pāṇḍuā in the district of Hughly should not be confounded with Pāṇḍuā called Firuzabad near Malda which is identified with Puṇḍravarddhana.

Prāgbōdhi Hill—The Mora hill, across the river Phalgu, three miles to the north-west of Buddha-Gayā; from this hill Buddha went to the latter place to perform the penance (*Arch. S. Rep.*, vol. III, p. 105). The hill is washed at its south-western base by the Morā Lake and therefore the hill is called Morā-Tāl-kā-pāhād. The cave reached through the villages Manjhowli and Sahaipura. For a description of the caves see *JASB.*, 1904, pp. 30-35.

Prāgjyotishapura—1. Kāmrupa or Kāmākshyā in Assam (see **Kāmarupa**), Gauhati (*JRAS.*, 1900, p. 25). It was the capital of the kingdom of Kāmarupa. 2. There appears to be another Prāgjyotishapura on the bank of the river Betwā or Betravatī (*Brahma P.*, ch. 28; *Rāmāyaṇa*, Kishk., ch. 42).

Prāgvijaya—Jyntea in Assam.

Prahlādapuri—Multan (see *Mulasthānapura*).

Prajāpativedī—A sacred place in Allahabad where Brahmā performed sacrifices; this is the temple of Alopī, which is considered as one of the Pīṭhas where Sati's back is said to have fallen. The temple contains no image, but only a *Vedī*. There are five *Vedīs* of Brahmā; at Gayā on the east, Birajā (Jāipur) on the south, Pushkara on the west, Samanta-pāñchaka on the north and at Prayāga in the middle (*Bāmāna P.*, ch. 22). With regard to Samanta-pāñchaka as Uttara-vedi of Prajāpati, see *Mbh.*, Śalya, ch. 54.

Pralamba—Madawar or Mundore eight miles north of Bijnor in western Rohilkhand (*Rāmāyana*, Ayodhyā K., ch. 68). See *Matipura*.

Pranahitā—The united stream of the rivers Wardha and the Wainganga is called Pranhit. Same as *Pranītā*.

Pranī—Same as *Pranītā* (*Agni P.*, ch. 219).

Pranītā—Same as *Pranahitā* (*Padma P.*, Uttara Kh., ch. 62). The river Pranhit falls into the Godavari and the confluence is a place of pilgrimage (*Brahma P.*, ch. 161).

Prasravaṇa-giri—The hills of Aurangabad situated on the banks of the Godavari (*Rāmāyana*, Aranya K., ch. 64) graphically described by Bhavabhūti in his *Uttara Rāmcharita* (Act I) who places it in Janasthāna on the banks of the Godavari. In one of the peaks of those hills dwelt the bird Jāṭāyu of the *Rāmāyana*. The *Rāmāyana* (Kishk. K., ch. 27) places another Prasravaṇagiri at Kishkindhā near Anagandi on the banks of the Tuṅga-bhadra; it is called also Mālyavāna-giri (see *Mālyavāna-giri*).

Prasthala—The district between Ferozepur, Patiala and Sirsa (*Mbh.*, Droṇa, ch. 17; Paragiter's *Mārkaṇḍ. P.*, p. 321 note). Pātialā (A. Barooah's *English-Sanskrit Dictionary*, vol. III, Preface, p. 55).

Pratishthā-Nagara—Same as *Pratishthāna*, the Prākṛita form of which is *Paīṭhāna* (*Dvā-triṇśatputtalikā*, 1st story; *Vikramorvasī*, Act II).

Pratishthāna—1. Bithoor, where the remains of a fort, which is said to have been the fort of Rājā Uttānapāda, still exists. The celebrated Dhruva was the son of Uttānapāda, he was born at this place; he practised asceticism in the forests of Mathura. 2. Brahma-puri Pratishthāna, now called Paīṭhān or Pattana or Maṅgila-Pattana or Muṅgi-Pattana (Maṅgi-Paīṭhān), the capital of Aśvaka or Mahārāshtra, in the district of Aurangabad, on the north bank of the Godavari, twenty eight miles to the south of Aurangabad. Paīṭhān is a corruption of Patiṭhāna, the Pāli form of Pratishthāna. It was the birth-place and capital of Raja Śālivāhana who is said to have founded the Śaka era in 78 A.D., (see however *Pañchā-nada*). It is the Paīṭhāna of the *Periplus of the Erythrean Sea* (p. 195) and Potali of the Buddhists (*Jātakas*, Cam. Ed., iii, p. 2) and was a great emporium of commerce in the Andhra country and a capital of Andhra (*Padma P.*, Uttara, ch. 62; *Kathā-sarīt-sāgara*, (Tawney's trans) I, ch. VI, p. 32; *Antiquities of Bidar and Aurangabad*). See *Mahārāshtra*. It was the capital of ancient Āsmaka, called also Alaka or Mulaka (*Sutta Nipāta*, *Pārāyaṇavagga*, I; *History of Bābari* in Spence Hardy's *Manual of Buddhism*). 3. Jhusi, opposite to Allahabad, across the Ganges; it is still called Pratishthāpura (*Kūrma P.*, ch. 37; *Agni P.*, ch. III; *Vikramorvasī*, Act II; *Mbh.*, Vana, ch. 85). It was the capital of Rājā Purūravā and other kings (*Liṅga P.*, pt. I, ch. 65; *Bhaviṣya P.*, *Pratisarga Parva*, pt. 2, ch. 2). See *Prayāga*. It was founded by Rājā Ila (*Rāmāyana*, Uttara, ch. 90). It contains the places of pilgrimage called Haṁsaprapatana on its northern side, and on the bank of the Ganges Urvastī-tīrtha and others. 4. Pathankot, the capital of Audumvara, the present Gurudāspur district (see *Audumvara*).

Pulaha-āsrama—Same as Śalagrāma (*Barīha P.*, ch. 113)

Pulinda-deśa—1. It included the western portion of Bundelkhand and the district of Sagar (*Bāmāna P.*, ch. 76) The *Kathā-sarīt-sāgara* confounds the Savaras with the Pulindas, and Savar is the same as Sagar (*Arch. S. Rep.*, vol. XVII, pp. 113, 139). According to Ptolemy the town of the Phullitoe (Pulindas) was Agara (Sāgara) A branch of this tribe called the Podas lived in Bengal According to the *Tārā Tantra*, Pulinda lies to the east of Silahaṭṭa (Sylhet) and to the north of Kāmarūpa 2 A country to the north-west of Hardwar (*Jibh*, Vana, ch. 139).

Punahpunā—The river Punpun, a tributary of the Ganges in the district of Patna (*Vāyu P.*, ch. 108; *Padma P.*, *Srīṣṭi*, ch. 11)

Punaka—Poona. In the copper plate inscriptions of the 8th century A.D. found at Telgaon, the name of Poona is mentioned as Punaka or Puna, it was then also the headquarters of a district. Same as Paunika

Pundarika-kṣetra—Same as Pāndupura. It is called Pundarikapura in the *Bṛhat-Nāradya P.* (Uttara, ch. 73) where a Linga of Mahādeva was established by Jaimini

Pundariya—The Śatruñjaya mountain in Guzerat, it is one of the five hills sacred to the Jains, see Samet-Śikhara (*Intag-īda-Dasūo*, Dr Barnett's trans. p. 58)

Pundra-deśa—Same as Paundra and Pundra-varḍhana Same as Gauḍa (*Barroch's Dictionary*, vol. III, pp. 109, 110) The name of Pundia first appears in the *Aitareya Brāhmaṇa* According to Mr. Pargiter Pundra and Paundra were two different countries, and the former comprised the district of Malda, portion of Purnea to the east of the river Kosi and part of Dinajpur and Rajshahi, see Paundra (*Ancient Countries in Eastern India* in *JASB.*, 1877, p. 85).

Pundra-varḍhana—1. Pānduā, called Burzabad in later times, six miles north of Malda and twenty miles north-east of Gaud (Sn II Elliot's *History of India*, vol. III, p. 298, *Gatada Purāṇa*, I, ch. 81). It was formerly situated on the river Mahānandā which has now receded four miles to the west. It was the capital of Pundra-deśa, or Paundra (see Paundra). It contained the temple of Pātali Devī (*Padma P.*, Uttara, ch. 51) According to Prof. Wilson (*Vishṇu P.*, II, pp. 134, 170), the ancient kingdom of Pundia-deśa included the districts of Rajshahi, Dinajpur, Rangpur, Malda, Bogra and Tihut According to other authorities the country of Pundia or Pundra-varḍhana was situated between the rivers Mahānandā and the Karatoyā. Mr. Fergusson has shown that the region of Dinajpur, Rangpur and Bogra formed the ancient Pundra-varḍhana, in short, it was North Bengal Mr. Westmacott identifies it with Pañjara and Barddhankuṭī (or Khettal) in Dinajpur (*JASB.*, 1875, p. 188, see also "Notes on the Geography of Old Bengal" in *JASB.*, 1908, p. 267). Cunningham has identified the capital with Mahāsthānagaul on the Karatoyā river in the district of Bogra, twelve miles south of Barddhankuṭī and seven miles to the north of Bogra, and also with Pabna (see Barendra) In the *Sumāgadhd-vadāna* in the *Āta. Kalp.* (ch. 93) Pundra-varḍdhana is said to be 160 yojanas or 640 miles to the east of Śrāvastī. Whatever may have been the extent of the kingdom of Pundra-varḍdhana, there can be no doubt that the district of Malda was included in it. James Taylor in his *Remarks on the Sequel to the Periplus of the Erythrean Sea* (*JASB.*, vol. XV) says that in Keśava Sena Plate, found at Edilpur in the district of Faridpur, Bikrampur is said to have been a part of Paundraka (see a transcription of the plate in *JASB.*, 1838, pp. 45, 50). In the *Aitareya Brāhmaṇa* (VII, 18), the Pundras are mentioned According to the *Rājatarāṅgaṇī* (Book IV) Pundriavarḍdhana was the capital of Gaud in the eighth

century A.D., when it was visited by Jayapīḍa, king of Kasmir, during the reign of Jayanta. Ilyas Shah after a long struggle united Eastern Bengal, the capital of which was Sonâr-gâon (near Dacca) and Western Bengal, the capital of which was Sât-gâon, in 1352, and the provincial capital was fixed at Pânḍuâ to which Firoz gave his own name and Feroza-bad remained the capital till 1446 (Lane Poole's *Medieval India under Mahomedan Rule*, p. 164). 2. Same as **Punḍra-deśa**.

Purālī—Travancore; the Paralia of Ptolemy and the *Periplus of the Erythrean Sea* (see Schoff's *Periplus*, p. 234). It is a corruption of Paraloka, celebrated for its pearl fishery [Bhoja's *Yukti-Kalpataru* (published in Dr. N. Law's *Calcutta Oriental Series*), pp. 111, 112].

Purāṇādhishṭhāna—Pandritan, about four miles to the south-east of Srinagar. It was the ancient capital of Kasmir (*Rājataranginī*, bk. V, v. 266). The capital was removed to Srinagara which was built by Pravarasena who reigned from 432 to 464 A.D.

Purī—Jagannāth in Orissa. It was visited by Vajrasvāmin, the Jaina patriarch after Suhastin. It was then governed by a Buddhist king (*Sthavirāvalī*, XII, 334).

Purikā—1. Perhaps Paura, the capital of Gedrosia (*Mbh.*, Śānti, 111; cf. McCrindle's *Invasion of India by Alexander*, p. 172). 2. A country on the Nerbuda (*Bṛihat Samhitā*, ch. 14; *Mārka. P.*, ch. 57).

Purnā—1. A branch of the Tapti (*Padma P.*, Uttara, ch. 41); but see **Payoshnī**. 2. The river Paira, a branch of the Godavari (*Brahma P.*, ch. 106).

Purnadarba—Kaliñjar (*Vāyu P.*, ch. 45).

Purushapura—Peshawar, the capital of Gāndhāra (*Devi Purāṇa*, ch. 46). See Gāndhāra and Nava-Gāndhāra. It was the capital of Kanishka who built here a relic tower containing a superstructure of carved wood of thirteen storeys, the ruins of which still exist in the mound called Shahji-ki-Dheri outside the Lahore gate of Peshawar (*JRAS.*, 1912, p. 113). A magnificent monastery built by Kanishka stood by its side; it was destroyed during the invasions of Mahmud of Ghazni and his successors (Vincent A. Smith's *Early History of India*, p. 227). For Kanishka's contemporaries see **Tāmasavana**. It was called Purushawar in the eleventh century A.D. (Alberuni's *India*, vol. I, p. 206). The Buddhist monk Asaṅga lived here in the 6th century A.D. It was also the birth-place of Vasubhandu, Asaṅga's youngest brother (*JRAS.*, 1905, p. 37).

Purushnī—Same as **Parushnī**.

Purushottama-kshetra—Purī in Orissa (see Śrīkshetra and **Purī**). Indradyumna, king of Malwa, is said to have caused the image of Jagannāth to be made out of a log of wood which he found floating at Bāṅkimohana, and set it up in a temple built by him. (*Skanda P.*, Viṣṇu Kh., Purushottamakshetra-Māhāt., ch. 1; *Brahma P.*, ch. 51). The image was removed and kept concealed at Sonepur-Gopāli, on the western border of Orissa, when it was attacked by a Yavana named Raktavāhu at the time of Rājā Śiva Deva otherwise called Subhan Deo. The temple was destroyed by an extraordinary flood at the time of Raktavāhu's invasion. The image was recovered several centuries after by Rājā Yayāti Keśarī in the sixth century of the Christian era. But the present temple was built by the minister Paramahansa Bājpai at a cost of one crore of rupees by the order of Anaṅga (Anianka) Bhīma Deva. The image was afterwards burnt by a Hindu convert named Rāju, who was called Kālāpāhād, the general of Suleman Shah, one of the Pathan kings of Bengal (Kailas Chandra Sen's *Dāru Brahma*; Stirling's *Orissa*). Cunningham says in his *Bhilsa Topes* that the image of Jagannāth was made according to the figure of the Buddhist *Tri-ratna*. In fact, the image of Jāgannātha, Balarāma and Subhadra

represent Buddha, Dharma and Saṅgha respectively, and also the *Vija* of the letters Y, R, V, L and S of the ancient Asoka alphabet as signifying the four elements air, fire, water and earth and the Sumeru with the lotus and crescent above it (Cunningham's *Bhilsa Topes*, p. 355 and *Pujā Kāṇḍa* quoted in Hodgson's *Literature and Religion of the Buddhists*, p. 103) Fa Hien and Hsuen Tsiang speak of the drawing of the cars of Buddha, Dharma and Saṅgha. It has, however, not yet been investigated whether the images of Jagannātha, Balarāma and Subhadrā correspond to the images of Krishna, Baladeva and the goddess Ekānāṃsa respectively, mentioned by Varāha-mihira in his *Bṛhat-saṃhitā* (ch. 58, v. 37), for the origin and name of Ekānāṃsa or Sāvitrī, see *Vāyu P.*, ch. 25. Mr Patterson says that the images are the representation of Om (ॐ) (*Asia Res.*, viii, *Jagan nātha*). It is now a settled question that Puri is the ancient Dantapura where Buddha's left canine tooth was kept enshrined (see Dantapura and Śrīkṣetra). Śākṣī-Gopāla, which contains a beautiful image of Krishna, is ten miles by rail from Puri, and Remunā, which contains the image of Kīrchora Gopinātha, is five miles to the west of Balasore.

Parva-ganga—The river Nerbuda

Parva-Koṣala—Same as Kosala (*Mbh.*, Vana, ch. 19)

Parva-Sarasvatī—A branch of the Gomatī (Gumtī) which flows through Naimishāranya (*Devī Bhāgavata*, IV, ch. 8, *Matsya P.*, ch. I, 162)

Parva-sindhu—Same as Dakshina-Sindhu

Parvasthālī—See Parthali

Parva-Videha—See Aparā-Videha (Dr R. L. Mitra's *Lahitā vistāra* ch. 3 and his note at p. 52)

Pushkalavati—Pushkalāvati or Pushkarāvati the old capital of Gāndhāra, is said to have been founded by Bhanata, brother of Rāmachandra, after the name of his son Pushkala who was placed here as king (*Rāmāyana*, Uttara, chs. 101, 114, Lassen in *JASB*, 1840, p. 476). Alexander the Great besieged and took it from Astes (Hasti) and placed Sangoos (Sañjaya) as his successor. It was probably Ashtanagara or Hashtanagara (Charāddah), eighteen miles north of Peshawar, on the Landi (formed by the united streams of Swat and Panjhora) near its junction with the Kabul river in the district of Peshawar. It was the Peukelaotes of the Greeks, situated on the Indus, fifteen miles north eastward beyond the Kabul river. See Gāndhāra. The ancient name of Pushkalāvati or Pushkarāvati is said to have been Utpalavati (in the Uttarāpatha) where Buddha in a former birth as Brahmāprabhā, a hermit, gave his body to a famished tigress who was about to eat her two new born cubs (*Divyāvadāna mālā* in Dr R. Mitter's *Sanskrit Buddhist Literature of Nepal*, p. 316).

Pushkara—The Pushkar Lake, six miles from Ajmir. It is called also Pokhrā. At the time of the *Mahābhārata* the seven tribes of Mlechchhas called Utsabasauketa lived near or about Pushkara (Sabhā Parva, chs. 27, 32), and also in the Himalaya (*Raghuvamśa*, ch. IV, 78).

Pushkara-dvīpa—A portion of Central Asia commencing from the north of the Oxus, including Western Tartary. Perhaps it has derived its name from Bhushkara or Bokhara. It was comprised in Scythia of the Greeks.

Pushkara-sarasvatī—See Sarasvatī (1), (*Mbh.*, Salya, ch. 39)

Pushkarāvati—Same as Pushkalāvati

Pushkarāvati-nagara—Rangoon. It is said to be situated in Ramanya Vāṇḍala. Tapusa and Bhalluka, two brothers who gave honey and other articles of food to Buddha just after

he attained Buddhahood, came from Puskarāvati-nagara, which is also called Okalla by other Buddhist writers. They built a dagoba called the Shaidagon Pagoda upon the hairs given to them by Buddha after their return to their native country (Upham's *Buddhist Tracts in the Sacred Books of Ceylon*, vol. III, p. 110; *JASB.*, 1859, p. 473).

Pushpa-giri—A part of the Malaya range, in which the river Kṛitamālā (Vaiga) has got its source (*Mārkaṇḍeya P.*, ch. 57; cf. *Vishṇu P.*, pt. II, ch. 3).

Pushpapura—Patna. It appears that it was originally the name of a quarter of ancient Pātaliputra and inhabited by the rich and the nobles (*Mudrārākshasa*, Act I); from the name of this quarter the whole town was called Pushpapura or Kusumapura (or Kumrār) where the royal palace was situated. Same as Pātaliputra and Kusumapura.

Pushpavati—The river Pâmbai in Travancore (*Barâha P.*, ch. 85).

Langestara Tantar in the *Hundred names of Śiva* the names of Tara and Siddhi nātha are mentioned and their temples are said to be situated in Rādhā. Hence the celebrated temple of Tārakesvara must have been existing before that book was composed. For the history of Rādhā before the Mahomedan period see my *Notes on the History of the District of Hughly* in *JASB*, 1910, p. 599. It should be stated that Rādhā is a corruption of Rāshṭra, and an abbreviation of Gaṅgā Rāshṭra or Gaṅgā Rāda (the kingdom of Gaṅga, the "district of the Ganges" of the *Periplus* and Gāṅgarīde of Megasthenes). Gaṅgā Rāda was contracted into *Gaṅga* mentioned in the *Kausītaki Upanishad* and in the *Karhad Plate Inscription* of Kṛṣṇa III and also into Rāda which is further corrupted into Lāda and Lāḍa.

Raibhya-Āsrama—Kubjamāra at a short distance to the north of Hardwar, it was the hermitage of Rishi Raibhya.

Raivata—Mount Gurnā near Junagar in Guzerat. It was the birth place of Neminnātha, hence it is one of the five great Tirthas of the Jinas (Tods *Rajasthan*, vol. I, ch. 19, *Ubb. Sabha*, ch. 14), see *Samet-Sikhara*. For the names of the 24 Tirthankaras of the Jinas, see *Srāvastī*. It is the Revayāc hill of the Jinas near Barvar or Dvārakā (Antaga *la Dasia* Dr. Barnett's trans., p. 84).

Raivataka—Same as Raivata (*Jibh. Vāda*, ch. 220).

Rajagriha—1. Rajgir (*Agni P.*, ch. 10) the ancient capital of Magadha (see *Girivrajapura*). The new town of Rajagriha was built by Bimbisara, father of Ajatasatru, at a distance of about a mile to the north of the old town of Rajagriha or Girivrajapura of the *Mahabharata* (Iśvaghoṣha's *Buddha charita* in *SBE* XLIX). 2. Rajagṛha on the north bank of the Beas in the Panjab, the capital of Aśvapati, king of Kelāya and maternal grandfather of Bharata (*Ramāyana* Ayodhya k., ch. 70).

Rajamahendra—The capital of Kalmāra said to have been founded by Mahendra Deva, but see *Rajapura*.

Rajanagara—Ahmedabad in Guzerat (*Ep. Ind.*, vol. II, p. 42). See *Karaāvati*.

Rājapura—The capital of Kalmāra (*Ubb. Sūtra*, ch. 4). Perhaps it was the ancient name of Rājamahendri.

Rajapuri—Rajauri, south of Kasimur and south east of Panach called Puhats by the Kasmiris.

Ramadasapura—Amritsar in the Panjab. Ramdas, the Sikh Guru, built a hut on the margin of a natural pool of water which was the favourite resort of Bābā Nānak. Ramdas obtained a grant of the pool which was considered sacred. It was improved and formed into a tank which was called the tank of nectar (*Punjab Gazetteer—Amritsar*). It was also called Chak.

Ramagad Gauda—Balarampur, twenty eight miles north east of Gondī in Oudh.

Rāmāgiri—Ramtege (Ramtak) 24 miles north of Nagpur in the Central Provinces (Wilson's *Meghaduta*, v. 1 note). Traditionally Ramtek was the place where Śambuka, a Śūdra, performed asceticism for which reason he was killed by Rāmachandra, hence it may also be identified with the Śaibala giri (mountain) of the *Ramāyana*, (Uttara, ch. 88). It contains a temple of Rāmachandra and also a temple dedicated to Nāgārjuna. Kālidāsa places the scene of his story in *Meghaduta* at Ramāgiri. Rāmāgiri has also been identified with Ramgad in Sirgūja, one of the tributary states of Chhota Nagpur. There is a large cavern called Sitā Bai guri, high up in the rocks, forty five feet deep and six feet high at the entrance, containing inscriptions of the time of Ālōka. There is also

a natural fissure in the mountain called Hâtiphor tunnel (cave), through which a small rivulet has worn out a passage. The tunnel is 450 feet long with a diameter ranging from 55 to 16 feet, and height 108 feet. The cave is said to have been noticed in the *Râmâyana* and in the *Raghuvamśa* (*Archæological Survey Reports*, vol. XIII, p. 41; *Lists of Ancient Monuments in the Chhota Nagpur Division*). But the identification of Râmagiri with Râmgad does not appear to be correct. There can be no doubt therefore that the Sitâ Baugira Cave at Râmgad in the Sirgujâ State is the Riksha-vila of the *Râmâyana* (Kishk. k., chs. 51, 52), but there is another Bindhyâchala, see *Bindhyâchala* (2).

Râmagrâma—Rampur Deoriya in the district of Basti in Oudh, which once contained a stûpa over a portion of the remains of Buddha's body, now washed away by the river (*Arch. S. Report*, vol. XVII, p. 4; XXII, pp. 2, 111; Upham's *Mahâvamśi*, ch. 31). It was visited by Fa Hian and Hiuen Tsiang.

Râmahrada—A sacred tank or lake situated on the northern side of Thaneswar; it is 3546 feet in length from east to west and 1900 feet in breadth from north to south. It was called Dvaipâyanahrada on account of an island in the middle of it, which contained a well called Chandra-kûpa. It was also called Śaryanavant or Śaryanâvata in the *Rig-Veda* (I, 84, 14), a small tank situated on the north-eastern side of this tank is still called Sunetsar which is evidently a corruption of Śaryanâvata the two tanks being formerly one. It was also called Brahmasara on account of Brahmâ having performed austerities on the bank of this tank. It was likewise called Râmahrada as Paraśurâma gave oblations with the water of this tank to the manes of his ancestors after destroying the Kshatriyas. It was also called Chakra-tîrtha as on the bank of this tank Kṛishṇa attempted to kill Bhîsma with his discus (*chakra*) in violation of his promise not to use any arms in the Kurukshetra war. It was on the bank of this tank that Kuru performed austerities on account of which the surrounding country was called Kurukshetra (but see *Oghavatî*). On the bank of this tank Purûravâ recovered Urvaśî, and Indra killed Vṛitrâsura by a thunderbolt made of the bone of Dâdhîchi Muni (*Mahâbhârata*, Vana, chs. 83, 100, 101; Cunningham's *Anc. Geo.*, pp. 331-335).

Râmakeli—A village about 18 miles to the south-east of Malda in the district of Rajshahi in Bengal. It contains two tanks called Rûpasâgara and Sanâtanasâgara, said to have been excavated by the two brothers Rûpa and Sanâtana, the celebrated followers of Chaitanya who were formerly ministers of Hossain Shah, king of Gauda. It was visited by Chaitanya (*Chaitanya-Bhâgavata*, Antya Kh., ch. IV). A fair is held here every year in the month of Jyâishṭha to commemorate the conversion of the two brothers into Vaishṇavism.

Râmanîyaka—A pleonastic form of Râmanîya, that is Armenia (*Mahâbhârata*, Âdi, ch. 26; see my *Rasâtala or the Under-world* in the *Indian Historical Quarterly*, vols. I & II).

Ramanya—Pegu and the delta of the Irawadi. It was also called Aramana (Phayrè's *Hist. of Burma*, p. 30).

Râma-tîrtha—Three miles north of Hângal in Dharwar district, Bombay Presidency (*Padma P.*, Swarga (Âdi), ch. 19; *Antiquarian Remains in the Bombay Presidency*, VIII, p. 137).

Râmesvaram—Same as *Setubandha* (*Râmâyana*, Lankâ k., ch. 25). The island of Râmesvara is separated from the mainland of India by the Pumben Passage. It contains the celebrated temple of Râmesvara said to have been established by Râmachandra himself. Râmajharakâ, containing the impression of Râmachandra's feet, is one mile and a half from the Râmesvara temple, from this place Râmachandra is said to have supervised the construction of the Adam's Bridge,

Rāmeśvara-saṅgama—The confluence of the river Banas with the Chambal

Ranikshu—The Rangit, a tributary of the Tistā in the Darjeeling district (*Mārkaṇḍ P*, ch 57)

Rantīpura—Rintambur or Rintipur on the Gomati, a branch of the Chambal. It was the abode of Ranti Deva alluded to by Kālidāsa in his *Meghaduta* (pt I, śl 47). The story of Ranti Deva's sacrifice of cows is related in the *Mahābhārata* (Drona P, ch 67)

Rasa—The river Jaxartes, the Ranha of the Avesta (Macdonnell and Keith's *Vedic Index of Names and Subjects*, vol. II, p 209; *Rig Veda*, X, 75)

Rasātala—Western Tartary, including Turkestan and the northern side of the Caspian Sea, the country of the Huns who were also called *Tc le*, the Sanskrit form of which is *Tala*. Rasātala or Pātāla was the general name of the country as well as the specific name of one of its provinces. The seven "spheres" or provinces of Rasātala derived their names from the different tribes of Huns and Scythians (Sakas) who dwelt there and belonged to the Turanian stock. (1) Atala derived its name from the Atelites, (2) Bitala from the Abtelites, (3) Nitāla from the Nephthalites, (4) Talātala from the Tocharis (or the Takshakas of the *Mahābhārata* and the *Purāṇas*, see Todd's *Rājasthāna*, vol I, ch VI, p 61 note). The *Viṣṇu P* (ii, ch 8) has Gabhastimat instead of Talātala, Gabhastī appears to be the same as the Jaxartes (*ibid*, ch 4), especially the upper portion of it, (5) Mahātala from the Hai talites; (6) Sutala from the Cidarites or Su tribes who lived in the Upper Jaxartes and the Oxus. They were the Surabhis or cows (Chorosmi of the classical writers) and Suparnas or Garudas or birds of the *Mahābhārata* (Udyoga, chs 100 and 101), who lived in the Trans Caspian District. The names of the several tribes of Suparnas commence with Su (*ibid*, ch 100). The Garudas were Sakas, but they followed the Zoroastrian religion; (7) Rasātala is the valley of the Rasa (*qv*) or the Jaxartes. It derived its name from the river Rasa, on the banks of which the Huns and the Scythians (Sakas) resided. They were called Nāgas or serpents. The word *Nāga* is evidently a corruption of Hung nu, the ancient name of the Huns, and according to some authority they believed that the Serpent (Nāga) was the symbol of the earth (Ragozin's *Vedic India*, p 308). Each name of the serpents of Pātāla as mentioned in the *Mahābhārata* (Ādi, ch 35) represents a tribe of Nāgas, as Śesha—the Sses of Sogdiana, Vāsuki—the Usurvis, Takshakas—the Tocharis, Aśvatara—the Asis, Tittiri—the Tatars afterwards called Tartars, etc. For the different names of the Huns, or rather of their tribes, see Dr Modi's *Early History of the Huns* in *JBBRAS*, vol XXIV (1916–17), pp 505, 548. Some of the Scythians also were Hunnic tribes (*ibid*, p 503). Pātāla, though a general name, is evidently derived from the Ephthalitas or the White Huns; they were called white in contradistinction to the black or sun-burnt Huns of the North (*ibid*, p 505). Rasātala or Pātāla was also the abode of the Dānavas (demons) who were also Turanians. [Dr J. J. Modi's *Ancient Pātāliputra* in *JBBRAS*, vol XXIV (1916–17), pp 519, 521]. The classical name of the Caspian Sea was *Mare Caspium* or *Hyrcanum*, which shows that the name was derived from the two parts of the name of Hiranyakaśipu (a *daitya*), the son of Kāśyapa, and the ancient town of Hyrcania near the modern town of Āsterabad to the south east of the Caspian Sea must have been his capital, the ancient Hiranyapura (*Padma P*, *Śpīṣṭī*, ch 6) though tradition places it (*qv*) in India. Bali's palace was situated in Sutala or in the Trans Caspian District (*Harivamśa*, ch 262). Kāśyapa was the progenitor of the aforesaid tribes. The idea of Pātāla being below the surface of the earth, which can be entered through a subterranean passage and the conception that it contains seven spheres one above the other, have arisen out of a hazy memory of a primeval age, and the association

of the region with the Nāgas or serpents living underground has naturally led to the idea that it could be entered by subterranean passages through holes on the surface of the earth. Its association also with the demons, cows and Garuḍa birds that cannot live with the serpents has resulted in its division into several distinct spheres. (For a fuller description, see my *Rasātala or the Under-World* in the *Indian Historical Quarterly*, vols. I and II.)

Râstika—See **Lâta**.

Rathasthâ—The river Rapti in Oudh (*Mbh.*, Âdi., ch. 172 ; R. K. Roy's *Mbh.*, p. 206 note)

Ratnadvîpa—Ceylon.

Ratnâkara-nadî—The Kânâ-nadî on which is situated Khânâkul-Kṛishṇanagara, a town in the district of Hughli in Bengal, which contains the temple of Mahâdeva Ghanṭeśvara (*Mahâlingesvara Tantra*).

Ratnapura—Ratanpura, 15 miles north of Bilaspur in the Central Provinces, was the capital of Dakṣiṇa Kōśala or Gondwana. It was perhaps the capital of Mayuradhvaja and his son Tâmradhvaja who fought with Arjuna and Kṛishṇa for the sacrificial horse (*Jaimini-Bhârata*, ch. 41). Ratanpura became the capital of the Haihaya kings of Chhatis-gaḍ, where they ruled for fifty generations.

Râvanahrada—It is supposed to be the Anava-tapta or Ano-tatta lake of the Buddhist works. It is called by the Tibetans Langak-tso and Rakhas-tal. The lake is fifty miles in length and twenty-five miles in breadth. There is a hill in the middle of the lake. On the bank of the lake in the Gyantang monastery, there is a gigantic image of Râvana, king of Laṅkā. He is said to have bathed every day in this lake, and then worshipped Mahâdeva in the Kailâsa mountain at a place called Homa-kunḍa. The Sutlej is said to have its source in this lake. (For a description of the lake, see Sven Hedin's *Trans-Himalaya*, vol. II, ch. 47).

Remunâ—Six miles to the west of Balasore in Orissa, containing the temple of Kshîrachorâ Gopînâtha, visited by Chaitanya.

Renukâ-tîrtha—About sixteen miles north of Nahan in the Panjab (*Padma P.*, Swarga, Âdi, ch. 11). Renukâ was the mother of Paraśurâma. The *Padma Purâṇa* mentions nine holy places (*usaras*) in Northern India ; Renukâ, Śûkara (Sorun on the Ganges), Kâśî (Benares), Kâlî (Karra on the Ganges), Îśwara, Kâlânjara and Mahâkâla (Ujjain).

Revâ—The river Nerbuda (*Meghadûta*, pt. I, v. 20 ; *Padma P.*, Svarga, ch. 10), but according to some *Purâṇas* the Revâ and the Narmadâ are different rivers (*Bâmaṇḍa P.*, ch. 13, vs 25, 30 ; *Bhâgavata P.*, Bk. V, ch. 19).

Revâpura—Same as **Śivâlaya**. Ghusṛineśa Mahâdeva is said to be in Revâpura (*Padma P.*, Uttara, ch. 62) ; hence Revâpura is identical with Śivâlaya.

Revavanti—Revadaṇḍa (see **Champâvatî**).

Rijupâlikâ—The river Barâkar near Giridih in the district of Hazaribagh, Chutia Nagpur division. From an inscription in a temple about 8 miles from Giridih, containing foot-prints of Mahâvîra, it appears that the name of the river, on which it was originally situated but in a different locality, was Rijupâlikâ, the present temple being erected with the materials of the old ruined temple removed to this place. Hence the original site of the temple must have been Jrimbhikagrâma which was near the Pârâsnath hills (*Kalpasûtra* in *SBE.*, XXII, p. 263 ; Mrs. Sinclair Stevenson's *Heart of Jainism*, p. 38).

Riksha-parvata—The eastern part of the Vindhya range extending from the Bay of Bengal to the source of the Nerbuda and the Sone (*Brahmaṇḍa P.*, ch. 48), including the mountains south of the Sone, namely those of Chutia Nagpur, Ramgar, etc., as well as the mountains

of Gondwana in which the river Mahānadi has got its source (*Mbh*, Śānti, ch 52) and also the mountains where the rivers Nerbuda, Sone, Suktunati, etc. take their rise (*Barāha P*, ch. 85, *Slanda P*, Revā Kh, ch 4)

Riksha-villa—The Sitā-Bangira cave at Rāmgad in the Sirguja State of the Chutia Nagpur division (*Rāmāyana*, Kishk 1, chs 51, 52, *List of Ancient Monuments in the Chota Nagpur Division*). The latter work wrongly identifies Rāmgad including the Sita Bangira cave and the Hātiphor tunnel with Rāmāgiri of the *Meghadūta*. See Rāmāgiri. But this Rikshavila appears to have been situated in the Vindhya-chala of North Mysore (*Rāmāyana*, Kishk, chs 48, 50) and not of Northern India

Rishabha-parvata—The Palni hills in Madura, which form the northern portion of the Malaya mountain (*Mbh*, Vana P, ch 85, *Chaitanya charitāmṛta*, II, *Gaurasundara*, p 214). The *Mahabharata* (Vana P, ch 85) says it is situated in Pāndya. The hills are locally called Barāha Parvata.

Rishikulyā—1 The Rishikulyā river on which Ganjam is situated, it rises in the Mahendra hills (*Brahmāṇḍa P*, Pūrva, ch 48). It is also called Rasikoila (Thornton's *Gazetteer*, Ganjam). 2 The Kiyul, which rises on the Suktimat mountain in Bihar sub division not far from Rajgir (*Arch. S. Rep*, vol VIII p 124)

Rishipattana—Sārṇath near Benares—Isipatana of the Buddhists (*Lalitavistara*, ch 26)

Rishyamāka—A mountain situated eight miles from Anagandi on the bank of the Tuṅga-bhadra. The river Pampā rises in this mountain and falls into the Tuṅgabhadra after flowing westward. It was at this mountain that Ramechandra met Hanumān and Sugriva for the first time (*Rāmāyana*, Kishk, ch IV). Matanga vana, where the female ascetic Savarī resided, was near this mountain on the western side of the river Pampā

Rishyasringa-āsrma—The hermitage of Rishi Rishyasringa of the *Rāmāyana* was situated at Rishi kunda, twenty eight miles to the west of Bhagalpur, and four miles to the south-west of Briarpur, one of the stations of the East India Railway (*Rāmāyana*, Ādik, ch 9). The hermitage was situated in a circular valley formed by the Mana hill which is evidently the Maruk hill of Captain Thuillier (see the *Kharakpur Hills* in *JASB*, 1852, p 204). The valley is open only on the northern side. It contains seven springs issuing from the foot of the western hills, five being of hot water and two of cold at their extremities. The combined water of these springs is collected in a tank or pool called Rishi kunda, the superfluous water of which issues out of the northern side of the valley in the shape of a small stream called the Abhi nadi and falls into the Ganges at a distance of five miles, but it is evident that the Ganges formerly flowed very close to the north of the valley. A small space enclosed with broken stones on the north bank of the tank is pointed out as the place where the Rishi and his father Bibhāndaka used to sit in meditation, and a stone slab near its northern bank is shown as the place where they used to perform ablutions. A fair is held here every third year in honour of the Rishi Rishyasringa. Other places as the Singarika or Rishyasringa Parvata, 8 miles to the south of the Kajra station (*Ind Ant*, vol II, p 140) also claim the honour of being the hermitage of the Rishi (see *Rohinnālā*), but from the proximity of Rishi kunda to the Ganges, which afforded facility to the public women sent by Romapāda, king of Anga to entice away the young hermit from his seclusion, preference should be given to it as the likely place where Rishyasringa and his father Bibhāndaka performed austerities. The Rishi's hermitage is said in the *Mahābhārata* to have been situated not far from the river Kusī (ancient Kausikī) and three yojanas or twenty four miles from Champā, where the houses of the public women were situated (*Mbh*, Vana, chaps 110, 111).

Rishyaśringa-giri—Same as **Śringagiri**.

Roāleśvara—Roālsar, a celebrated lake and famous place of pilgrimage within the territory of the Rājā of Mundi, a hill-state stretching along the middle course of the Bias in the Panjab, about 64 miles to the north-west of Jvālāmukhī. The lake contains seven moving hills, one of which called Gaurī Devī possesses special sanctity. Padmasambhava, the founder of Buddhism in Tibet, is worshipped here not only by the Lamas, but by the Brāhmins as Rishi Lomaśa (*JASB.*, 1902, p. 39). His temple is situated on the side of the lake and is visited by Buddhist pilgrims from China, Japan and Tibet.

Rohana—Adam's Peak in Ceylon; it is also called Sumana-kūṭa (Murāri's *Anargharāghava*, Act vii, 99; *Rājatarāṅgiṇī*, iii, v, 72; Upham's *Rājāvalī*).

Rohi—Afghanistan; it was also called Roha. Same as **Loha**.

Rohiṇi—The rivulet Rohin in the Nepalese Terai which separated Kapilavastu from Koli (P. C. Mukherjee's *Antiquities in the Terai, Nepal*, p. 48). An impending fight for the exclusive right of drawing water for the purposes of irrigation from the river Rohiṇi between the Koliyas and the Sakiyas was averted by Buddha (*Jātaka*, Camb. ed., vol. V, pp. 219–221).

Rohinnālā—Lo-in-ni-lo of Hiuen Tsiang. Vivien St. Martin has identified it with Rohinnālā and General Cunningham with Rajaona which is two miles to the north-west of the Lakhisarai station of the E. I. Railway. General Cunningham also surmises that by Lo-in-ni-lo Hiuen Tsiang meant Kiyul (*Arch. S. Rep.*, vol. III). Rohinnālā of St. Martin is not fictitious as supposed by Cunningham. There is actually a village called Rehuānālā situated on the Ganges; perhaps it also existed at the time when it was visited by the Chinese traveller. Rehuānālā, which is evidently a corruption of Rohit-nālā or Rohinnālā, is five miles to the north-west of Urain in the district of Monghyr. There are many Buddhist and other ancient ruins at Urain (which was formerly called Ujjain) and also at Rehuānālā. Rehuānālā must have been a celebrated place, otherwise there would have been no foundation for the local tradition that "one Rehuānālā was in the dominion of Indradumnya, the last king of Jayanagar, who is supposed by General Cunningham and Buchannan (*Eastern India*, II, p. 26) to have been the last of the Pāla Rājās of Magadha (Bihar), who was defeated by Mukhdum Māulana Bux, one of the chiefs under Bakhtiar Khiliji. Seven miles to the south of Rehuānālā there is a spur of the Vindhya Range called Singhol hill, where according to the local tradition, Rishyaśringa's āśrama was situated; it contains several springs and some temples (see *Rishyaśringa-āśrama*).

Rohita—Rohtas, in the district of Shahabad in Bengal, celebrated for its fort, which is said to have been built (*Harivaṃśa*, ch. 13) by Rohitāśva, son of Rājā Harischandra of the Rāmāyaṇa and *Mārkaṇḍeya Purāṇa* and ancestor of Rāmachandra of Oudh. It was also called Rohitāśva (*JASB.*, viii, p. 698). The buildings in the fort were repaired and renovated by Man Sing in 1597 A.D. after he was appointed Subedar of Bengal and Bihar. The Rhotas hill is a spur of the Kymore range a branch of the Vindhya mountain. For Man Sing's inscription and the genealogy of the kings of Rohtas, see *JASB.*, 1839, pp. 354, 693.

Rohitaka—Rohtak, forty two miles north-west of Delhi in the Panjab. It was conquered by Nakula, one of the Pāṇḍavas (*Mbh.*, Sabhā P., ch. 32). The ancient town called Khokra-kot is at a small distance to the north of the modern town.

Rohitāśva—Same as **Rohita** (*JASB.*, vol. VIII, p. 695).

Roruva—The capital of Sanvira [*Āditta Jātaka* in *Jātaka* (Cam. Ed.), III, p. 280; *Mahā-Govinda Sutta* in *Dīgha Nikāya*, XIX, 36].

Rudra-Gaya—In *Amalaparā* (*Padma P*, Uttara, ch 62)

Rudrakotl—1 In Kurukshetra (*Padma P*, Svarga, ch 11) 2 On the Nerbuda near its source (*Padma P*, Swarga, Ādi, ch 6)

Rudrapada—In Mahālaya or O karanātha, where Mahādeva (Rudra) left his foot mark (*Kurma P*, pt II, ch 36).

Rurumuṇḍa Parvata—Same as Urumuṇḍa Parvata (*Dīvyāvadāna*, Cowell's ed, chs XXVI, p 349, XXVII)

S

Sābhramatī—The river Sābarmatī in Guzerat (*Padma P*, Uttara kh, ch 52) It rises from Nandikunḍa (ch 53) or the modern Dhanbar Lake near Mirpura, twenty miles north of Doongapura, and falls into the Gulf of Kambay

Sadānirā—1. The river Karatoyā which flows through the districts of Rungpur and Dinajpur, the ancient Puṇḍra (*Amarakośha*, Pātāla, V, *Tukhāttha*, p 796) The river is said to have been formed by the perspiration which flowed from the hand of Śiva at the time of his marriage with Durgā 2 A river mentioned in the *Śatapatha Brāhmaṇa* as being situated between Videha (Tirhut) and Kosala (Oudh), the river was the limit of the Aryan colonisation and conquest on the east at the time when the *Śatapatha Brāhmaṇa*, was composed by Yājñavalkya (see *Śatapatha Brāhmaṇa*, IX, 1) It has been identified with the river Gandak (Egeling's *Introduction to the Śatapatha Brāhmaṇa* in the *Sacred Books of the East*, vol XII, p 104), but in the *Mahābhārata* (Sabhā P, ch 20), it has been placed between the Gandak and the Sarayu, and in the list of rivers Sadāmṛā is mentioned as a distinct river from the Karatoyā or the Gandak (see *Mbh*, Bhishma P, ch 9) Mr Pargiter identifies it with the Rapti, a tributary of the Sarayu (see his *Mārkaṇḍeya P*, c 57, p 294)

Sāgala—Same as Sākala, the capital of Mihinda or Menander, king of the Yonakas or Bactrian Greeks (*Mihindā Pañha*, vol XXXV of *SBE*, p 1) The Śāṅkheyya monastery was near Sāgala It was the capital of Mūdra desa (*Jātaka*, vol IV, p 144)

Sāgara-saṅgama—A celebrated place of pilgrimage still called by that name or Gangā sāgara near the mouth of the Ganges, said to have been the hermitage of Rishi Kapila, same as Kapilāsrama. (*Bṛhat-Dharma Purāṇa*, Purva khanda, ch 6, *Mbh* Vana, ch 114) The temple in honour of Kapila Muni in Sāgar Island was erected in 430 A D, but it was washed away by the sea in 1842 It once contained a population of 200,000 (*JASB*, 1850, p 538, note)

Sāhañjana—Same as Sanjān (*Harivaṃśa*, ch 33)

Sāhasarāma—Sāsaram in the district of Shahabad Asoka's inscription is on Chandan Pur's hill situated on the east of the modern town It is ninety miles to the south west of Patna Within the town is situated the tomb of Sher Shah in an artificial tank For Pratāpa Dhavala's inscription of 1173 A D and Asoka's inscription on Chandan Sāhid hill, see *JASB*, 1839, p 354

Sahyādri—The northern parts of the Western Ghats north of the river Kāveri, the portion south of the river Kāveri was called Malaya giri (see *Mahāvīra charita*, Act V, v 3)

Sahyādrija—The river Kaveri (*Śiva P*, *Vidyēśvarasamhitā*, ch X)

Saibala—Same as Śivālaya (*Bṛhat-Śiva P*, II, ch 4)

Saibala-giri—Rāmagiri or Rāmték mountain, 24 miles to the north of Nagpur in the Central Provinces At the foot of this mountain a Sudra, performed asceticism, on account of which he was killed by Rāmachandra (*Rāmāyana*, Uttara k, ch 88). See Rāmagiri and Sambūka-āśrama It was situated on the southern side of the Vindhya range (*Ibid*)

Sailodâ—The river Jaxartes which flows through the northern extremity of Sogdiana (*Matsya P.*, ch. 120 and *JASB.*, vol. LXXI, p. 156). But the Jaxartes has been identified with the river Sitâ (see *Sitâ*). The identification of *Śailodâ* with the Jaxartes does not appear to be correct (see *Brahmāṇḍa P.*, ch. 51). The river is said to be situated between the Meru and Mandāra mountains (*Mbh.*, Sabhâ, ch. 51) and near Uttara-kuru (*Rāmāyaṇa*, Kishk., ch. 43).

Sairindhra—Sirhind (see *Bṛihat-saṃhitā*, XIV, ch. 29).

Sairishaka—Sirsa in the Panjab (*Mbh.*, Sabhâ, ch. 32).

Saitabâhinî—Same as **Bâhudâ** (*Amarakosha*).

Śākadvīpa—Tartary including Turkestan in Central Asia, the country of the Śakas (*JASB.*, vol. LXXI, p. 154). Scythia and Sog-dia-na are corruptions of Śāka-dvīpa. According to the Greek geographers the Śakas lived to the east of Sogdiana, now called the Pamir, the country between Bokharā and Samarkhand. According to Strabo the country lying to the east of the Caspian Sea was called Scythia (see also Ragozin's *Assyria*, ch. 12). In 160 B.C. the Śakas or Sse were expelled from Sogdiana by the Yushtis or Yuehchis, a tribe of the Tatars. The Śakas, after fighting their way, through the Greek kingdoms, which were ceded to Chandragupta by Seleukos and which became independent after the death of Aśoka, invaded India through Sindh and established themselves at Mathurā, Ujjayinī and Girinagara as Kshatrapas or viceroys under their king at Seistan which means "the land of the Sse", or Śakas. Meanwhile the five tribes of the Yushtis or Yuehchis being pressed from behind conquered Baktria in 126 B.C. (see **Bâlhika** and **Śākala** and **Pañchanada**). About a century afterwards the Kushanas one of the branches became predominant. The Kushanas after defeating the Śaka suzerain in Seistan pushed forward and conquered the Panjab and ousted the Śaka satrap from Mathurā, and they made Takshaśilā their capital of the kingdom extending from Baktria to the Doab of the Ganges, and Mathurā remained their subordinate capital. Kanishka, belonging to the Kushan tribe of the Tartars, became the king of the Kushan kingdom in the first or second century A.D. The resemblance of the following names of the countries, rivers and mountains in Śākadvīpa as given in the ancient Hindu works to those mentioned by Ptolemy in his geography is striking:—

Mahābhārata, Bhīshma Parva, ch. 11—*Ptolemy* (McCrindle's translation pp. 283—297.

Śākadvīpa.

Skythia.

Countries (Varshas).

Kumuda	Inhabited by the Komedai (a mountain district called Komedorum Montes by the Greeks) between the source of the Oxus and the Jaxartes. Komedorum Montes is the Tsung-hing mountain of Hiuen Tsiang; see Kiu-mi-to in Beal's <i>RWC.</i> , vol. I, p. 41.
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Sukumāra	Komaroi.
Jalada	Golaktophagoi.
Jalandhara	Salateroi (p. 268) or the Zaratoi (p. 288).

Countries (Janapada).

Mṛiga	..	..	..	..	Margine or Margiana, present Merv (Bretschneider's <i>Medieval Researches</i> , vol. II, p. 103).
Masaka	..	..	..	..	Massagetai.
Mandaga	..	..	..	..	Makhaitegoi.

Rivers.

Sitū	..	..	..	..	The Syr-daria or the Jaxartes (<i>daria</i> means river).
Chakshuvarddhana	..	..	..	..	The Oxos or the Oxus
Kumâri	..	..	.		The Rha or the Volga

Mountains.

Meru	..	..	.	..	Mt Imaus.
Malaya	..	..	.	..	Alana mountain
Syâma-giri	..	.		..	Kaukasos Mount (including the Beloortag and the Mustag mountain which means the Black mountain. It is identical with Mount Syâmaka of the <i>Avesta</i> (Yast XIX, 3, <i>SBE</i> , vol XXIII, p 288)

Vishnu Purâna, pt. II, ch 4—*Ptolemy* (McCrindle's translation, pp 283—297)

Countries.

Kusumodî	Inhabited by the Khorasmai (p 282)
Maudâdî		Inhabited by the Mardjanoi (p 281)

River

Ikshu	The Oxos
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Mountain

Asta-giri		Aska-tangka (<i>tangka</i> means mountain, p. 285)
Durga Sâhî	The El Burz mountain, as both the words <i>Durga</i> and <i>Burz</i> mean a fort (see my <i>Rasûlala or the Under-World</i> in the <i>Indian Historical Quarterly</i> , vols I ff)

Town.

Mârkandî	Samarkand (p 274), the capital of Sogdo or Sogdiana, called Maracanda (Bretschneider's <i>Medieval Researches</i> , II, p 58, McCrindle's <i>Invasion of India by Alexander the Great</i> , p 40)
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It should be noted that in *Sâkadvîpa*, the river Hiranvatî (the river of gold) mentioned in the *Mahâbhârata* (VI, ch 8), forming the boundary of the country of the Suparnas or Garudas, is evidently Zarafshan, the (distributor of gold) It is the river Hâṭakî Nadi of Rasâtala of the *Bhâgavata* (V, ch 24) It rises in the Fan tau mountains and falls into Kara kul lake

śākala—The capital of Madradeśa (*Mahâbhârata*, Sabhâ, ch. 32) It has been identified by Cunningham with Sanglawala-Tiba on the Apagâ river west of the Ravi in the district of Jhang in the Panjab But this identification has been proved to be erroneous, it has been identified with Chumot or Shakkot in the Jhang district. But Dr Fleet has identified

Śākala with Sialkote in the Lahore division, Panjab (Smith's *Early History of India*, 3rd ed., p. 75; Rapson's *Ancient India*, p. 130), and this identification is confirmed by the local tradition that the town was founded by Rājā Sāl (i.e., Śālya), uncle of the Pāṇḍavas. It became the capital of the Greek king Demetrius after his expulsion from Bactria and of his successors down to Dionysius who ascended the throne after Menander,—Milinda of the Buddhists (140—110 B.C.), (see *Bāhika* and *Śākadvīpa*). The *Vāyu Purāṇa* (ch. 99) also mentions that eight Yavana kings reigned at this place for 82 years. Śākala was called Euthydemia by the Greeks (see McCrindle's *Ptolemy*, p. 121) and Sāgala by the Buddhists (*Kalinga-Bodhi Jātaka* in *Jātaka*, Cam. ed., IV, 144). It is the birth-place of Sāvitrī, the wife of Satyavāna (*Matsya Purāṇa*, ch. 206). Śālya, the brother of Mādrī, was king of Madra at the time of the *Mahābhārata*. Mihirakula made Śākala his capital in 510 A.D. after the death of his father Toramāna who had established himself at Malwa with the white Huns, but according to some authorities Mihirakula's grandfather Lakhan Udayāditya established his capital at Śākala (see *Magadhā*).

Śākambharī—1. Sambhāra in Western Rajputana (*Mbh.*, Ādi P., ch. 78; *Ind. Ant.*, VIII, 159; X, 161; *JRAS.*, vol. XVII, p. 29), where a well called Deolānī is pointed out as the identical well in which Devayānī, who afterwards became the queen of Rājā Yayāti, was thrown by the princess Śarmishthā. Śākambharī was the capital of Sapādalaksha country (*Ep. Ind.*, vol. II, p. 422). See *Sapādalaksha*. 2. The celebrated temple of Śākambharī is situated in Kumaun on the road from Hardwar to Kedārnāth. The temple of Śākambharī Devī is situated on Mount Sur-Kot on the north-western part of the Sewalik (Calcutta Review, vol. LVIII (1874), pp. 201 f.; *Devī-Bhāgavata*, VII, ch. 28).

Sakaspura—Same as *Saṅkāśya* (Hardy's *M.B.*, p. 310).

Śakasthāna—Sistan, where the Śakas first settled themselves, though they afterwards spread to other parts of Central Asia (Mathura Lion Pillar Inscription; Cunningham's *Bhilsa Topes*, p. 128). It was called Drangiana before it bore name of Śakasthāna, afterwards it was called Sijistan and its modern name is Sistan (Rapson's *Anc. Ind.*, p. 137).

Śāketa—Ayodhyā or Oudh (*Hemakosha*). Its capital was Sujanakot or Sanchankot, the Shachi of Fa Hian, thirty-four miles north-west of Unao in Oudh (Dr. Rhys Davids' *Buddhist India*, p. 39) on the river Sai in the Unao district. It appears from the *Mahāvagga* (VII, 1, 1 in the *Sacred Books of the East*, vol. XVII) that the town of Śāketa was six leagues from Śrāvastī. McCrindle identifies it with Ayodhyā, the Sageda of Ptolemy.

Śakra-kumārikā—Near Renukā-tīrtha, about sixteen miles to the north of Nahan in the district of Sirmur in the Punjab. The name of Śakra-kumārikā was used by way of contradistinction to Kanyā-kumārikā (*Mahābhārata*, Vana, ch. 82, v. 81).

Śālagrāma—A place situated near the source of the Gaṇḍak, where Bharata and Rishi Pulaha performed asceticism (*Padma P.*, Pātala kh., ch. 78; *Bhāgavata*, sk. V, ch. 7). It was the birth-place of Mārkaṇḍa (*Bṛihat-Nāradya P.*, ch. 5). Jaḍa-Bharata's hermitage was situated on the Kākaveni river on the north of Redigrāma, and that of Pulaha in the latter village (*Archāvātara-sthala-vaibhava-darpanam*). For the description of Śālagrāma and the holy stones called Śālagrāma (see Oppert's *On the Original Inhabitants of Bhārata-varsha or India*, pp. 337-359; Wilford's *Ancient Geography of India in Asia. Res.*, XIV, p. 414; *Brahma-vaivarta P.*, ii, ch. 13). See *Muktinātha*.

Śālagrāmī—The river Gaṇḍak, especially that portion of it which is within half a mile of Muktinātha, the bed of which abounds with sacred stones called Śālagrāma see; *Muktinātha* (*Barāha P.*, ch. 144). It is also called Kālī.

Sālātura—The birth-place of Pāṇini, the celebrated grammarian (Huen Tsang in Beal's *RIVC*, vol. I, p 114 note, but see Rām Dās Sen's *Pāṇini* in the *Ātikhāsika Rahashya*, and Weber's *History of Indian Literature*, p 218) It has been identified by Cunningham (*Anc. Geo*, p 57) with the village of Lahor (Lahul of G Bühler's *Brahma Alphabet*, p 23) to the north-west of Ohind in the Panjab It was situated within the ancient country of Gandhāra Pāṇini flourished between the eighth and ninth centuries before the Christian era (Rajanikānta Gupta's *Pāṇini*) According to Dr Bhandarkar also, Pāṇini flourished in the beginning of the seventh century before the Christian era, if not earlier But in the *Indian Antiquary* (vol I, p 302), it is said that Pāṇini lived at the time of Pushyamitra, king of Magadha (178 to 142 B C) Professor Max Müller supposes that Pāṇini lived in the middle of the fourth century B C (*History of Ancient Sanskrit Literature*, pp 245, 301), but Professor Goldstucker refutes this view in his *Pāṇini*, and has proved that Kātyāyana, the author of the *Vārtikas*, lived later than Pāṇini, and Patañjali, the author of the *Mahabhāṣya*, lived later than Kātyāyana Pāṇini must have preceded Vjādi by at least two generations, the latter was the author of the grammatical work called *Sangraha* Pāṇini was also called Dakṣhāyana, his mother's name being Dakṣi (Goldstucker's *Pāṇini*)

Sāllarāja-tīrtha—The place where the Indus falls into the ocean (*Mahābhārata*, Vana, ch 82, *Padma P*, Svarga, ch XI) Sāllarāja is another name for Baruna (*Mbh*, Udyoga, ch 97)

Sāllvāhanapura—Pattana (see *Pratishthāna*)

Sālmali-dvīpa—Chaldia Chal-dia appears to be a corruption of Sālmali dvīpa Perhaps the rivers Nivritti and Bitrisnā are the Euphrates and Tigris respectively (*Brahmaṇḍa P*, ch 53) Mesopotamia or Assyria

Salva—It was also called *Martikāvata* It was near Kurukshetra (*Mbh*, Virāṭa, ch 1) It was the kingdom of the father of Satjavāna, the husband of the celebrated Sāvitrī (*Mbh*, Vana P, ch 282) Its king was Śalva who attacked Dvārāvati It comprised portions of the territories of Jodhpur, Jaipur and Alwar See *Martikāvata* and *Śalvapura*

Salvapura—Alwar (Cunningham, *Arch S Rep*, vol XX, p 120, *Matsya Purana*, ch 113, *Harivamsa*, Vishnu, ch 54) It was also called Saubhanagara, the capital of Rājā Śalva, who was king of the country called Martikāvata, he was killed by Kṛṣṇa (*Mbh*, Vana P, ch 14) See *Mrtikāvati*. The Bhahungis of Pāṇini, the Bolingai of Ptolemy, were a branch of the Śālvas They lived on the western slope of the Aravali mountain (McCrindle's *Ptolemy*, p 163)

Samādhi-giri—Same as Samīda-giri.

Sāmalanātha—Same as *Syāmalanātha* (*Matsya P*, ch 22)

Samangaḍ—Same as Samugaḍ.

Sāmanta-koṭa—Adam's Peak in Ceylon (*Upham's Rājatali*, pt 1)

Samanta-pañchaka—Same as Kurukshetra.

Samatata—East Bengal (*Bṛihat samhita*, ch xiv) Lower Bengal (Dr Bloch's *Arch S Rep*, 1902, in the *Supplement to the Calc Gaz*, Sept 17, 1902, p 1303 *Devī Purāna*, ch 46) The Delta of the Ganges and the Brahmaputra (Smith's *Early History of India*, p 249, Cunningham's *Anc Geo*, p 501) It was situated to the east of the Bhāgrathī and south of Pundra Epigraphical evidence, however, shows that Samatata comprised the districts of Comilla, Noakhali and Sylhet (*JASB*, 1915, pp 17, 18) It was conquered by Samudra Gupta (see Allahabad Stone Pillar Inscription of Samudra Gupta in *Corp Ins Ind*, III, p 1) Its capital was Karmamānta, modern Kamta, near Comilla in the district of Tipārā, Bengal (*JASB*, 1914, p 87).

Sambalaka—See Semulapura.

Śāmbapura—Multan on the river Chandrabhāgā (Chinab) (*Bhaviṣṭya P.*, Brahma Parva, pt. I, ch. 140, v. 3; and *Arch. S. Rep.*, v, pp. 114 ff.). It was founded by Śāmba, son of Kṛishṇa.

Sambhalagrāma—A village near Moradabad in the district of Rohilkhand, eighty miles to the east of Delhi, where Viṣṇu would incarnate as Kalki, the ninth Avatāra (*Bhāgavata P.*, XII, ch. 2, v. 18; *Kalki P.*, ch. 2; and *Archavatara-sthala-vaibhava-darpaṇam*). It is the Sambalaka of Ptolemy (McCrindle's *Ptolemy*, p. 133). According to Col. Yule, Sambhal is Northern Rohilkhand (*Ind. Ant.*, III, p. 115).

Sambheda—A place of pilgrimage at the mouth of the river Sindhu or Indus (*Amarakosha*, Pātāla-varga).

Śambūka-āśrama—Ramtek, north of Nagpur in the Central Provinces, where Śambūka, a Śūdra, performed asceticism, for which reason he was killed by Rāmachandra. Hence it may be identified with the Śaibala-giri, a mountain mentioned in the *Rāmāyaṇa* (Uttara, ch. 75). At the time of Kālidāsa, the author of the *Meghadūta*, it was known by the name of Rāmāgiri (*Meghadūta*, pt. I, v. 1). See Śaibala-giri and Rāmāgiri.

Samet-Śikhara—The Pārasnāth hill in the district of Hazaribagh in the Behar province, two miles from the Isri station in the Grand Chord Line of the E. I. Railway, the holiness of which is held in great estimation by the Jainas. It is the eastern country of Jaina worship as Mount Abu is the western one. Pārasvanātha, the twenty-third Tīrthaṅkara of the Jainas, died here at the age of one hundred years. Pārasvanātha was the son of Aśvasena, king of Benares, by his Queen Bāma. He was born 250 years before Mahāvīra at Bhelupurā in Benares. His followers were called the Śvetambaras as the followers of Mahāvīra, the twenty-fourth and last Tīrthaṅkara, were called Digambaras (Prof. Jacobi's *Kalpa-sūtra* in *SBE.*, vol. XXII, p. 271). The hill was the scene of nirvāṇa of no less than nineteen of the twenty-four Tīrthaṅkaras. Same as Samida-giri and Malla-parvata. For the names of the 24 Tīrthaṅkaras of the Jainas, see Śrāvastī. The five holy places of the Jainas are Śatruñjaya, Gīrṇar, Abu, Aṣṭāpada (see Prabhāsa) and Sametaśikhara, but the *Indian Antiquary* (vol. II, 1872, p. 354) has Chandragiri in the Himalaya instead of Aṣṭāpada.

Samida-giri—Same as Samet-Śikhara. Perhaps Samidagiri or Sammidagiri is a variation of Samādhi-giri (or Śikhara) as 19 Tīrthaṅkaras obtained Nirvāṇa on this hill.

Samugaḍ—Fatehabad, nineteen miles east of Agra (Bernier's *Travels*, p. 43), where Aurangzeb defeated Dara. Samugaḍ is a corruption of Samanagara.

Sāñchi—Same as Śānti.

Sandhyā—The river in Sindh in Malwa, a tributary of the Yamunā (R. K. Roy's *Mbh.*, Sabhā, ch. 9, p. 282 n.).

Sāṇḍilya-āśrama—1. Chitai-mandārpur in the district of Faizabad in Oudh was the hermitage of Rishi Sāṇḍilya, the celebrated author of the *Sāṇḍilya-sūtras*. 2. Śārādā (see Śārādā).

Saṅgala (of the Greeks)—Same as Śākala (Cunningham's *Anc. Geo.*, p. 180). Dr. Bhandarkar (*Ind. Ant.*, I, 22) and McCrindle (*Invasion of India by Alexander the Great*, p. 348), however, identify it with Śāṅkala of Pāṇini (*Sūtra*, IV, 2, 75) and place the country between the Hydraotes and Hypasis, probably in the district of Amritsar and towards the hill. Mr. V. A. Smith is also of opinion that the identification of Saṅgala with Śākala is erroneous; he supposes Saṅgala was in the Gurudāspur district (*Early History of India*, p. 65 note).

Saṅgama-tirtha—Same as Rāmeśvara. See *Setubandha*.

Saṅgameśvara—1 A town in Konkāna, about 20 miles north-east of Ratnagiri. It was the capital of a Chalukya prince Somadeva (see *Parasurāma-kṣetra*). 2 It is a Lingayēt place of pilgrimage on the confluence of the Malaprabhā and the Kṛṣṇā (*Bomb Gaz*, vol XXIV, p 119). Basava, the founder of the Lingayēt or Jangama sect, died at this place (Wilson's *Mack Col*, pp 310, 311). 3 A shrine of Śiva at the confluence of the Ganges and Barunā in Benares (*Linga P*, I, ch 92).

Sañjān—An old village called also Sañjaya in the Thana district, Bombay Presidency. It is the *Sindan* of the Arab writers. It was also called Shahpur. Shahcīar was the first priest of the Parsis to settle there in 716 A D. See *Devabandara*. It is evidently the Sañjayantinagari of the *Mbh* (*Sabha* ch 31) conquered by Sahadeva.

Sañjayanti-Nagari—Same as Sañjān.

Sānkala—See *Sangala* (Pāṇini's *Aṣṭādhyayī*).

Sāṅkarāchārya—The name of a mountain, at present called Takht-i-Suleiman, near Śrinagar in Kasmir. On the top of the hill Asoka's son Kunāla (or Jaloka) built a monastery, now converted into a mosque, where the celebrated reformer Sāṅkarāchārya established Śiva worship. See *Gopādri*. The old Hindu name of the hill was Sandhimāna-parvata. The temple of the Mahādeva Jyeshtha Rudra (or Jyeshthesvara) was on the top of the mountain (*Rājataranginī*, bk I, v 124).

Sāṅkara-Tirtha—In Nepal, immediately below the town of Patan at the confluence of the Bāgmati and the Manimati (Manirohini). Śiva is said to have performed asceticism at this place for obtaining Durgā (*Śvayambhu P*, ch 4, p 293).

Sāṅkāśya—Sankisa or Sankisa Basantapura, situated on the north bank of the river Ikshumati, now called the Kālī nadi, between Atranji and Kanouj, and twenty-three miles west of Fategarh in the district of Etah and forty-five miles north-west of Kanouj. In Patañjali's *Mahabhāṣya*, Sāṅkāśya is said to be four *yojanas* from Gabidhumat which has been identified with Kudarkot in the Etwa district of the United Provinces (*Ep Ind*, vol I, pp 179, 183). It was the capital of Rājā Kusadhvaja, brother of Śradhvaja Janaka, the father of Sitā of the *Rāmāyana* (*Ādi K*, ch 70). It was a famous place of Buddhist pilgrimage, as it was here that Buddha descended from the Trayastriṃśa heaven by the ladder of gold, accompanied by the gods Indra and Brahmā. Cunningham supposes that the temple of Bisārī Devi occupies the site of the three staircases (*Arch. S Rep*, vol I, pp 271 f). There is also a stūpa of Asoka at this place. It was visited by Fa Hian in 415 A D and by Huen Tsiang in 636 A D. See *Kapiltha*.

Sāṅkha—1. The river Sank, a tributary of the Brāhmanī in the Chutia Nagpur division (*Mbh*, Vana, ch 83), it is called also Sankhiṇī. 2 A place of pilgrimage on the north bank of the Sarasvatī in Kurukṣetra near Dvaitavana (*Mbh*, Salya, ch 38).

Sankhiṇī—See *Sankha* (1).

Sāṅkhoddhāra—The island of Baṭī (Beyt), belonging to the province of Guzerat, situated at the south-western extremity of the gulf of Cutch. Viṣṇu is said to have destroyed a demon named Sāṅkhāsura at this place and to have delivered the Vedas (*Padma P*, ch 71, Hamilton's *East-India Gazetteer*, s v Bata Isle).

Sāṅkukarpa—The southern portion of Benares (*Bṛhat-Nāradya P*, pt II, ch 48, v 20).

Santa-tirtha—At Gugeśvari ghāt in Nepal, where the river Maradārikā joins the Bāchmati or Bāgmati. Pārvatī is said to have performed asceticism at this place (*Śvayambhu P*, ch 5, p 259).

Śānti—Śāñchi, about six miles to the south-west of Bhilsa and twenty miles north-east of Bhupal (Cunningham's *Bhilsa Topes*, p. 181). It is celebrated for ancient Buddhist topes, constructed according to different authorities in the 5th, 3rd, or 1st century B.C. The great tope was built about 188 B.C. by a king of the Sunga dynasty (Sir Monier Williams' *Modern India*, p. 130). One of the topes contained the ashes of Śāriputra and Moggallāna, two of the principal disciples of Buddha (see *Nālandā* and *Śrāvastī*). The railing was constructed in 250 B.C., and the gate in the 1st century A.D. - Dr. Fleet, however, considers that the ancient name of Śāñchi is Kākanāda (*Corp. Ins. Ind.*, vol. III, p. 31). For a description of the Śāñchi topes, see Cunningham's *Bhilsa Topes*, p. 183. See *Kākanāda*.

Sapādalaksha—1. Same as Śākambharī, modern Sambhar in Eastern Rajputana (Tawney, *Prabandhachintāmaṇi*, p. 120; *Ep. Ind.*, II, p. 422). 2. There is also a temple of Śākambharī in Kumaun. Sapādalaksha is the Sanskrit form of the modern Sewalik (*Bom. Gaz.*, vol. I, pt. I, p. 157). The corruption of Sapādalaksha appears to be Sawālākh (Upham's *Rājāvali*, p. 50), and Sewalikh is the corruption of Sawālākh.

Sappinī—See *Giriyek* (*SBE.*, XIII, p. 254 n.; Gooneratne's *Anguttara Nikāya*, p. 210).

Sapta-dvīpa—The seven dvīpas or insular continents mentioned in the Purāṇas are Jambu, Plaksha, Śālmali, Kuśa, Krauñcha, Śaka and Pushkara (*Padma P.*, Kṛiyāyoga-sāra, ch. I).

Sapta-Gaṇḍakī—The seven rivers which unite and form the river Gaṇḍak are the Barigar, the Śālagrāmī or the Nārāyaṇī, the Śvetī-Gaṇḍakī, the Marsiangdī, the Daramdī, the Gaṇḍī and the Trisūla (*JASB.*, XVIII, p. 762 map).

Sapta-Gaṅgā—Gaṅgā, Godāvarī, Kāverī, Tāmraparṇī, Sindhu, Sarayu and Narmadā are called Śapta-Gaṅgā (*Śiva P.*, bk. 2, ch. 13).

Sapta-Godāvarī—A place of pilgrimage mentioned in the Purāṇas situated at Solangipur, sixteen miles from Piṭhāpura (Piṣṭapura of Samudra Gupta's inscription), one of the stations of the East Coast Railway, not far from Rājamahendri in the Godāvari district (*Mbh.*, Vana P., ch. 85; *Padma P.*, Svarga, ch. 19). According to some writers the seven mouths of the Godāvarī were called by this name (*Rājataranginī*, bk. viii, s. 34449—Dr. Stein's trans., vol. ii, p. 271 note).

Saptagrāma—Sātgaon, an ancient town of Bengal near Magrā in the district of Hughly; it is now an insignificant village consisting of a few huts. It was a great emporium of commerce and the capital and port of Rāḍha at the time of the Romans, who knew it by the name of *Ganges Regia*. It was also the capital of Western Bengal at the time of the Mahomedans (Lane Poole's *Medieval India under Mahomedan Rule*, p. 164). It was situated on the Ganges. The recession of the Ganges in 1630 A.D. and the rise of Hughly into a royal port caused its ruin (see my *Notes on the History of the District of Hughly or the Ancient Rāḍha* in *JASB.*, 1910). Formerly Saptagrāma implied seven villages Bānsberia, Kṛiṣṭapura, Bāsudevapura, Nityānandapura, Śibpur, Sambachorā and Baladghāṭi. For the life of Zaffer Khan, the conqueror of Saptagrāma, see *JASB.*, XV (1847), p. 393. Ptolemy says that Gange was the capital of the Gangaridai. The Ganga-ridai were evidently the Gaṅgā-Rāḍhis or the inhabitants of Rāḍha, who lived on the west bank of the Ganges, the eastern boundary of Rāḍha being the Ganges and hence Gange is evidently Saptagrāma; it is the "Port of Ganges" of the *Periplus of the Erythraean Sea*, the sea being then closer to Saptagrāma than it is at present, hence Saptagrāma was the capital of Rāḍha in the 1st or 2nd century of the Christian era (see *JASB.*, for 1810). Saptagrāma was visited

by Ibn Batuta in 1346 A.D. He calls it by the name of Sudhāwān which he describes as a large place 'on the shore of the great sea,' but says it was close to the junction of the Ganges and the Yamunā (evidently at Triveni). According to him, Satgāon was not only a port, but the residence of Fakruddin, the then Sultan of Bengal (*Ind. Ant.*, III, p. 210). Merchants from various parts of India as Kāñga, Trailarga, Gujerat etc. used to come to Saptagrāma for trade (*K. Ch.*, pp. 196, 229, Schoff's *Periplus* p. 26, McCrindle's *Ptolemy*).

Sapta-Kauśikā—See Mahākauśikā.

Sapta-Konkaṇa—The following territories in the Malabar coast were called the seven Konkanas: Kerala, Tulu, Govarāshetra, Konkana proper, Karahātaka, Baralātā and Barbara (Wilson, *As. Res.* XV p. 47, Dr. Stein's *Rajataranginī*, vol. I p. 136). See Parasurāma-kshetra.

Sapta-Kulachala—The seven principal mountains, which are Mahendra, Malaya, Sahya, Suktimāna, Gandhamādana, Bindhya and Pāripātra. For the Gandhamādana, the *Matsya P.* (ch. 114) has Rikshayāna and the *Agni P.* (ch. 118) has Hema parvata.

Sapta-Mokṣhadāpurī—The seven holy towns are Ayodhyā, Mathurā, Māyā, Kāśī, Kāñchi, Avanti and Dvāravātī (*Bṛhat Dharmma Purāna* Madhya kh., ch. 24).

Sapta-Pātāla—See Rasātala.

Saptārsha—Satara in Mahārāshtra (*Viṣṇu Saṃhitā* ch. 85).

Sapta-sāgara—The seven seas are (1) *Latana* (salt) or the Indian Ocean surrounding Jambu dvīpa or India (*Padma P.*, *Kṛtyāyogasara*, ch. 1) (2) *Kṣhira* (milk) it is a corruption of Shirwan Sea as the Caspian Sea was called (Yule's *Marco Polo*, vol. I, p. 59 note), and it formed the northern boundary of Śāka dvīpa (*Barāha P.* ch. 86), (3) *Surā* (wine), it is a corruption of the Sea of Sarain which is another name for the Caspian Sea (Yule's *Marco Polo*, vol. II p. 494) and it formed the southern or the eastern boundary of Kuṣa dvīpa (*Brahmānda P.*, ch. 51, the *Barāha P.*, ch. 87, has Kohra Sagara instead of Surā), (4) *Ghṛita* (clarified butter), it is a corruption of the Erythraean Sea or the Persian Gulf, and it formed the boundary of Śālmāla dvīpa or Chal dia, that is Assyria (*Barāha P.*, ch. 89), (5) *Ikṣhu* (sugarcane juice), Ikṣhu is another name for the Oxus (*Viṣṇu P.*, pt. II, ch. 1), here the river is taken as a sea. It formed the southern boundary of Pushkara dvīpa (*Barāha P.*, ch. 89), Pushkara being evidently a variant of Bhushkara or Bokhara, (6) *Dadhī* (curd) or the sea of Aral, Dadhi is the Sanskritised form of Dahi (Dahæ) the name of a Scythic tribe which lived in the Upper Jaxartes (*JBBRAS*, vol. XXIV, p. 548) and evidently on the shores of this lake, it formed the boundary of Krauñcha dvīpa (*Barāha P.*, ch. 88), (7) *Svādu* juice (sweet water), it is perhaps a corruption of Tehadun, a river in Mongolia, it formed the boundary of or rather flowed through Plaksha dvīpa. See my *Rasātala or the Under world* in the *IHO*, vols. I & II.

Sapta-salla—Yelu mala, a cluster of hills 16 miles north of Cannanore in the Malabar Coast, the first Indian land seen by Vasco da Gama in 1498 (Yule's *Marco Polo*, vol. II, p. 321).

Sapta-Sarasvatī—1 The collective name of seven rivers: Kāñchanākṣī in Namishā ranya, Bisālā in Gaya, Manaurama in Kosala, Oghavatī in Kurukshetra, Surenu in Haridvāra, Bimalodā in the Himalaya and Suprabhā in Pushkara (*Mbh.*, Śāṭya P. ch. 39). 2 A place of pilgrimage in Kurukshetra (*Mbh.*, Vana, ch. 83).

Sapta-Sindhu—The Panjab, where the early Aryans, who were afterwards called the Hindus, first settled themselves after their migration to India. The seven Sindhus (rivers) are the Irāvātī, Chandrabhāgā, Bitasta, Bipāsā, Śatadru, Sindhu and Sarasvatī or the Kabul. The word Sapta Sindhu of the *Rig Veda* (VIII, 24, 27) is the Hapta Hendu of the *Vendidad*.

(I, 73) (*Bhavishya P.*, Pratisarga Parva, pt. I, ch. 5 and Max Müller's *Chips from a German Workshop*, vol. I, p. 83). The ancient Aryans who lived in the Panjab at the time of the *Rig-Veda* were divided into five tribes called the Purus (or Bharatas, afterwards called Kurus) who lived on the north of the Rāvī; the Tritsus (called Pañchālas) who lived on the north and south of the Sutlej; Anus; Yadus and Turvasus (Ragozin's *Vedic India*, p. 323).

Sarabhā—Same as Sarayu (*Vinaya-piṭaka*, Chullavagga, 9, 1, 3 and 4 in *SBE.*, XX, p. 301, XXXV, p. 171; *Milindā-pañha*, 4, 1, 35). It is the Saraboo of Ptolemy.

Śāradā—Sardi, on the right bank of the Kissen-Gaṅgā near its junction with the Madhumatī near Kamraj in Kasmir; it is one of the Pīṭhas where Satī's head is said to have fallen (Gladwin's *Ayeen Akbery*, pt. I, p. 396; Dr. Stein's *Rājatarāṅgiṇī*, vol. II, p. 279; *Skanda P.*, Nagara Kh., ch. 157). Śāṇḍilya Muni performed austerities here. For a description of the temple, see Dr. Stein's *Rājatarāṅgiṇī*, vol. II, p. 279. Lalitāditya Muktāpīḍa, king of Kasmir, having treacherously killed a king of Gauḍa, the Bengalees entered Kasmir on the pretext of visiting the temple of Śāradā, destroyed the image of Rāmasvāmin (Vishṇu), mistaking it for that of Parihāsa-keśava left as surety for safety of the king of Gauḍa (Dr. Stein's *Rājatarāṅgiṇī*, vol. I, p. 152). It is called Sarvajña Pīṭha in the *Śaṅkaraviṇaya* (ch. 16). Śaṅkarāchārya was not allowed to enter the temple till he answered the questions put to him by learned men belonging to various sects.

Śāradā-Maṭha—One of the four Maṭhas or monasteries established by Śaṅkarāchārya at Dvārikā in Guzerat (see *Śrīṅagiri*).

Śāraṅganātha—Its contraction is Sārṇāth; same as *Mṛigadāva* (see *Mṛigadāva*). It was at this place that Buddha after the attainment of Buddhahood, preached his first sermon or what is called "turned the wheel of law" (*Dharmachakra*). The Dhamek stupa, according to General Cunningham, was originally built by Aśoka (*Arch. S. Rep.*, vol. 1, p. 112) on the spot where Buddha first preached his doctrine to Kaundinya and four other Brāhmans or as it is called "turned the wheel of law". On the north of the Dhamek stupa there are the ruins of a stūpa where Buddha predicted about the future Buddha Maitreya; but according to Hiuen Tsiang the site where he first proclaimed the truths is marked by Asoka's pillar recently discovered, and the Dhamek stūpa marks the place where Buddha prophesied about the future Buddhahood of Maitreya. At a spot near the mouth of the river Asī, Buddha converted Yasa and his four friends, Purna, Bimala, Gavampati and Subāhu.

Sārasvata—1. The Pushkara Lake near Ajmira (*Varāha P.*, ch. III). 2. Sārasvata or Sārasvatapura was situated on the north-west of Hastināpura (*Hemakosha*). It was the capital of Bīravarmma of the *Jaiminibhārata* (ch. 47).

Sārasvatapura—Same as Sārasvata.

Sarasvatī—1. The river Sarasvatī rises in the hills of Sirmur in the Himalayan range called the Sewalik and emerges into the plains at Ād-Badri in Ambala, and is deemed as one of the most sacred rivers by the Hindus. The fountain from which the river takes its rise was situated at the foot of a *plaksha* tree, and hence it was called Plakshāvatarāṇa or Plaksha-prasravāṇa and frequented as a place of pilgrimage (*Mbh.*, Ādi P., ch. 172 and *Padma P.*, Svarga, ch. 14; *Rig-Veda*, X, 75). It disappears for a time in the sand near the village of Chalaṇur and reappears at Bhavānipura. At Bālchhappar it again disappears but appears again at Bara Khera; at Urnai, near Pehoa, it is joined by the Mārkaṇḍa and the united stream bearing still the name of Sarasvatī ultimately joins the Ghaggar (Gharghar) which was evidently the lower part of the Sarasvatī (*Panjab Gazetteer*, Ambala District, ch. 1).

The Ghaggar or Gaggar is believed to have been the ancient Sarasvatī though it is not known how it has lost that name (*JRAS*, 1893, p. 51), see Pāvanī. The *Mahābhārata* also says that after disappearing, the river appears again at three places, namely at Chamasodbheda, Śīrodbheda and Nāgodbheda (*Vana Parva*, ch. 82). The Sarasvatī is described in the *Rig Veda* as a flowing river, Manu and the *Mahābhārata* speak about its disappearance in the sand at Bināsana-tīrtha near Sirsa (*JRAS*, 1893, p. 51). In the Vedic period the Sarasvatī was a very large river and it flowed into the sea (Max Müller's *Rig-Veda Samhitā*, p. 46 commentary). The *Rig-Veda* does not even hint about its subterranean course in the Trivenī at Allahabad. The Kurukshetra Sarasvatī is called the Prācī or Eastern Sarasvatī (*Padma P*, Uttara Kh., ch. 67). The name, however, is specially applied to the Pushkara Sarasvatī, that is the Sarasvatī which with the Looni issues out of the Pushkara Lake (*Padma P*, Śrīṣṭi Kh., ch. 18). It falls into the Gulf of Kutch. 2. A river near Somnāth in Guzerat now called Raunākshī (see *Prabhāsa*). It is a small river which rising in Mount Abu runs westward towards the Runn of Kutch from the celebrated shrine of Kōtesvara Mahādeva in the marble hills of Arasoor (Forbes, *Rāsamālā*). It is called Prabhāsa Sarasvatī, and is supposed to be identical with the Prācī Sarasvatī (*Skanda P*, *Prabhāsa Kh*, *Prabhāsa mātāt*, chs. 35, 36). On the bank of this river below an aspen tree near Somnath, Kṛṣṇa breathed his last. 3. Arachosia or Eastern Afghanistan (the district of Kandahar), Sarasvatī being written as Harakhaiti in the Zendavesta. It is mentioned as Haraupatish in the Behistun Inscription (Rawlinson's *Herodotus*, II, p. 591). It was also called Saukuta, of which the capital is plausibly identified with Ghazni. Dr. Bhandarkar doubtfully derives the name of Arachosia from that of the mountain Rikshoda mentioned by Pāṇini's commentators (*Ind. Ant.*, I, 22). 4. The river Helmand in Afghanistan, the Avestan name of which is also Harakhaiti. Hence the three *Sarasvatīs* of the *Atharva-Veda* are the Helmand, the Indus anciently called Sarasvatī and the Sarasvatī of Kurukshetra (*Ragozin's Vedic India*). 5. The Arghandav in Arachosia according to Hillebrandt (Macdonnell and Keith's *Vedic Index of Names and Subjects*, vol. II, p. 437). 6. A tributary of the Alakānandā (Gangā) in Garwal (*Agni P*, ch. 109, v. 17).

Sarasvatī-nagara—Perhaps Sirsa on the Sarasvatī in Kurukshetra, Panjab (*Albh*, Maushala, ch. 7).

Saravana—1. The birth place of Gosāla Mankhaliputra near Śrāvastī. He was the head (or founder) of the Ājīvakas (Hoernle's *Uvāsagadasāo*, Intro, p. xiv, Appendix, pp. 1, 4). 2. Retakunda the birth-place of Kārttika, near Kedarānātha temple in Garwal.

Sarāvastī—1. Wilford identifies Śrāvastī with the river Bāngangā which passes through the district of Budaon in Rohilkhand (*Asiatic Researches*, vol. XIV, p. 409; *Padma P*, Svarga (Ād), ch. 3). 2. Fyzabad in Oudh (R. L. Mitra's *Lalitavistara*, p. 9), but Śrāvastī appears to be the corruption of Śrāvastī (modern Sahet-Mahet) on the Rāptī (Comp. *Rāmāyaṇa*, Uttara, ch. 121 with the *Raghuvamśa*, canto XV, v. 97). 3. The river Rāptī on which Śrāvastī is situated (*Raghuvamśa*, canto XV). It is the Solomatis of Arrian (McCrindle's *Indika of Arrian*, p. 186). 4. The *Divyāvadāna* (Cowell's ed., ch. 1) places Śrāvastī, both the town and the river, to the south-east of Puṇḍravarddhana. The river Śrāvastī was the boundary between the countries called Prācīya and Udīcīya, the former being on its south-eastern side and the latter on its north-western side (*Amarakośha*, Bhūmi-varga).

Sarayu—The Ghagra or Gogra in Oudh. The town of Ayodhyā is situated on this river (*Rāmāyaṇa*, Bāla K., ch. 24). See *Kāma-āśrama* and *Śoṇa*. It is evidently the Sarabhu

of the *Milinda-pañha*, (4, 1, 35). The river rises in the mountains of Kumaun and after its junction with the Kālī-nadī it is called the Sarayu, the Ghāgra or the Dewā. According to the *Mbh.* (*Anuśāsana*, ch. 155) it issues from the Mānasa-sarovara.

Śārikā—One of the fifty-two Pīṭhas where Sati's throat is said to have fallen. The temple of Śārikā Devī is situated on the Hari Mountain, three miles from Śrīnagar in Kasmir. It was the hermitage of Rishi Kāśyapa (see *Kāśyapapura*).

Sarkarāvarttā—It is perhaps the river Sakri in Bihar which has been incorrectly identified by Mr. Beglar with the Śuktimatī (*Arch. S. Rep.*, vol. VIII, p. 124; *Bhāgavata*, V, ch. 19). Sarkarā and Varttā appear to be two distinct rivers (*Devī-Bhāgavata*, VIII, ch. ii).

Sarovara—1. See Nārāyaṇasara. 2. The twelve Sarovaras are:—Manda, Achchhoda, Lohita, Mānasa, Śailoda, Bindusara, Sāyana, Vishuṇupada, Chandraprabhā, Payoda, Uttara-Mānasa, and Rudrakāntā (*Brahmāṇḍa P.*, ch. 51).

Sarpaushadhi-vihāra—Adinzai valley in Buner near the fort Chakdarra on the north of the Swat river, visited by Hiuen Tsiang (*Dr. Stein's Archaeological Tour with the Buner Force*, p. 31).

Sarpikā—A tributary of the Gomatī. According to Lassen it is the same as *Syāndika* (*Ind. Alt.*, Map). See *Syāndikā*.

Śarvaṇa-āśrama—Dohthi or the junction of the two streams Marha and Biswa in the subdivision of Akhbarpura, district Fyzabad in Oudh, where according to tradition, Daśaratha, king of Ayodhyā, killed Rishi-Śarvaṇa or Sindhu, the son of a blind Rishi, mistaking him for an elephant while the latter was filling a pot with water. The hermitage of the Rishi was near the confluence. But the *Rāmāyaṇa* (Ayodh. K., ch. 63) places the scene near the Sarayū.

Śaryapāvant—Same as Rāmahrada (*Rig-Veda*, VII, 2, 5; *Dr. Wilson's Indian Castes*, vol. I, p. 86). It is also written Śaryyapāvata.

Śasasthali—Antraveda, the Doab between the Ganges and the Yamunā.

Satadru—1. The river Sutlej; it is also called the Ghaggar or the Ghara, which is the united streams of the Sutlej and the Bias from their junction at Endreesa to the confluence with the Chenab. The Ghara is known to the inhabitants by the name of Nai (*JASB.*, VI, p. 179). According to some authorities the Sutlej was not one of the rivers forming the Pañchanad, but its old bed was the Sotra or Hakra (Ghaggar), which dried up owing to its diversion into the Bias valley. According to Mr. G. Campbell, the Ghaggar is the principal tributary of the Sarasvatī (*Ethnology of India*, p. 64; *Drs. Macdonell and Keith's Vedic Index of Names and Subjects*, II, p. 435). See *Sarasvatī*. 2. Sirhind in the Panjab (*Mārkand. P.*, ch. 57; *Beal's RWC.*, I, p. 178).

Satiyaputra—The Tulu country including Mangalore (Asoka's Girnar Inscriptions and

Saubhanagara—Same as Śālvapura

Śaukara-kshetra—Same as Śaukara-kshetra

Saundatti—Same as Sugandhavatī

Saurashtra—The Peninsula of Guzerat or Kathiawar, the Syastrene of Ptolemy. The name was also applied to the country from Sindh or the Indus to Baroch, that is, Guzerat, Cutch and Kathiawar (*Ramayana*, Ādi, ch 13). Saurāṣṭra was a synonym of Saurāshṭra (*JāṭSB*, 1873, p 105). Its capital was Balabhi (*Dasakumaracharita*, ch 6). It was governed by the Satraps under Asoka and the Maurya Kings, then by the Satraps from the first century B.C. to the third century A.D., and after them by the Senapatis under the Guptas of Kanauj. Under the Gupta emperors its capital was Bāmanasthali, modern Banthali, before Balabhi became its capital. According to local tradition Mādhavapura in Kathiawar was the place where Krishna was married to Rukmini. Krishna met his death at Prabhāsa Patan near Veraval.

Sauripura—The name given by the Jains to the town of Mathurā (*Uttaradhyayana* in *SBE*, XLV, p 112). The Jaina Tirthankara Arishṭancmi or Nemnatha was born at this place and he died on the Summit of Mount Girnar (*halpa Sutra* in the *Sacred Books of the East*, vol. XXII, p 276). But according to the *Dhulasagara*, a Jaina work, Sauripura and Mathurā are two different towns. Sauri, who succeeded his father Śāra, king of Mathura, removed his capital to a newly built city named Sauripuri, while his younger brother Savira remained at Mathurā.

Saurypura—Same as Sauripura

Sauvira—It has been identified by Cunningham with Eder, a district in the provinces of Guzerat which was Badari of the Buddhist period at the head of the Gulf of Kambay (*Anc Geo*, p 497). Sauvira was the Sophir or Ophir (qv) of the Bible (but see *Surpāraka*) and Sovira of the *Milinda Pañha* (*SBE*, vol. XXVI, p 269) where it is described as a seaport. According to another writer, Sauvira was situated between the Indus and the Jhelum, hence it was called Sindhu Sauvira (*Mbh*, Bhishma, ch 9, *Ramayana*, Ādi, ch 13). The *Satruñjaya Māhatmya* places it in Sindhu or Sindh. It appears from the *Agni Purāṇa* (ch 200) that the river Devikā and from *Bhāgavata P* (v 10) the river Ikshumatī flowed through Sauvira. Dr Rhys Davids places Sauvira in his Map to the north of Kathiawar and along the Gulf of Cutch (*Buddhist India*, Map facing p 320, and *Bhāgavata*, V, ch 10 I, ch 10, v 36). Alberuni identifies it with Multan and Jahrawar (*Alberuni's India*, vol I, pp 300, 302, see also *SBE*, XIV, p 148 note). See Devikā. Roruka or Rorua was the capital of Sauvira (*Jātala*, Cam Ed, vol III, p 280—*Idatta Jātala*). But these identifications are doubtful. In the *Mārkaṇḍ P* (ch 57) Sindhu and Sauvira have been placed in the northern part of India, and mentioned along with Gāndhāra, Madra, etc. Rapson says that the two parts of the compound word Sindhu Sauvira are often used separately as names having nearly the same meaning, and he identifies it with the modern provinces of Sindh (*Ancient India*, p 168). Dr Bhagavanlal Indraji says that Sindhu Sauvira like Akarāvanti are usually found together, Sindhu is the modern Sindh and Sauvira may have been part of Upper Sindh, the capital of which was Dāttāmitrī (*Early Hist of Gujarat* p 36) perhaps from Dāttāmitra (Demetrius) king of Sauvira (*Mbh*, Ādi ch 141). The identification of Sauvira by Alberuni with Multan and Jahrawar seems to be correct.

Seka—The country of Jhappur south east of Ajmir (McCrindle's *Ancient India as described by Megasthenes and Arrian*, p 138 note). But the *Mahabhārata* (Sabhā, ch 31) places it to the south of the Charmanvatī (Chambal) and north of Avanti (Ujjain) it can therefore be

identified with North Malwa. It was conquered by Sahadeva, one of the Pāṇḍavas, with Aparā Śek., which was evidently on the south of Śeka.

Semulapura—1. Semah, near Sambhalpur (Tavernier's *Travels*, Ball's ed., II, ch. 13).

2. Sambalaka of Ptolemy, on the river Koil, in the District of Palamu in the Chota-Nagpur division in Bihar, celebrated for its diamond mines. It is the Soumelpour of Tavernier.

Semulla—Chaul (Bhandarkar's *Hist. of the Dekkan*, sec. viii).

Senakhaṇḍasela—Kandy (Bishop Copleston's *Buddhism in Magadha and Ceylon*, p. 235).

For the transfer of the tooth-relic from Anurādhāpura, see Mutu Coomara Swamy's *Dāthāvamsa*, Intro., XIX.

Serendvīpa—Ceylon.

Śeshādri—See Trimāla and Tripadi. It is also called *Śeshāchala*.

Setavyā—To-wai of Fa Hian. It has been identified by Prof. Rhys Davids with Satiabia (*Indian Buddhism*, p. 72; Spence Hardy's *Manual of Buddhism*, pp. 88, 347). Mr. Vost identifies it with Basedilā, 17 miles from Sahet-Mahet and six miles from Balarampur (*JRAS.*, 1903, p. 513). It was the birthplace of Kaśyapa Buddha.

Setikā—Ayodhyā (Oudh). Setikā is evidently a corruption of Sāketa.

Setubandha—Adam's Bridge between India and Ceylon, said to have been built by Rāma with the assistance of Sugrīva for crossing over to Laṅkā. The island of Rāmeśvaran is the first link in the chain of islets forming the Adam's Bridge. The island contains the celebrated temple of Rāmeśvaranātha, one of the twelve great Liṅgas of Mahādeva, said to have been established by Rāmachandra on his way to Laṅkā (*Śiva Purāṇa*, I, ch. 38, and *Rāmāyaṇa*, Laṅkā, ch. 22). Rāmeśvara is also called Saṅgamatīrtha (*Ep. Ind.*, vol. I, p. 368).

Seunadesa—The name of the region extending from Nasik to Devagiri in the Deccan. Its capital was Devagiri or Daulatabad (Dr. Bhandarkar's *Early History of the Dekkan*, sec. xiv). The town of Seunapura was founded by Seunachandra I of the Yādava dynasty.

Shaḍarāṇya—Nandī was cursed by Śiva to become a stone; he accordingly became a mountain called Nandī-durga or Nandīdroog (Garrett's *Class. Dic.*, s.v. *Nandī*). Viṣṇu interceded on his behalf and Śiva ordered Gaṅgā who was within his matted hair to fall on the mountain and to wash away the fault of Nandī (the river Pālār rises in Nandīdroog). Gaṅgā replied that if she would descend on earth, she wished that Śiva and Viṣṇu should have their shrines on the banks of the river, so that she might run between them to the sea. The request was granted. Śiva came to Kañchipura, where he was established by six Ṛishis. There is a temple of Viṣṇu at Vellore on the opposite bank of the river Pālār. The waste country in which these six Ṛishis dwelt was called Shaḍarāṇya or "six wildernesses," which in Tamil was called *Aru-cadu*, which in popular language is called Arcot. But *Arcadu* is a Tamil compound of *Al* or *Ar*, the banyan tree, and *Cadu* a forest (see Wilson's *Mackenzie Collection*, p. 50). See Japyesvara.

Shashthī—The island Salsette, about 10 miles to the north of Bombay. It was originally a stronghold of Buddhism and subsequently of Śaivism as evidenced by the five groups of caves Kanheri, etc. contained therein (Da Cunha's *Hist. of Chaul and Bassein*, p. 189). See Perimuda. It is Shaṭshashthī of the inscription (*Bomb. Gaz.*, pt. II, p. 25).

Śiālī—Tribikramapura, in the district of Tanjore, Madras Presidency, twelve miles south of Chidambara mentioned in the *Chaitanya-Charitāmṛita* (*Archavatāra-sthala-vaibhava-darpanam*). It is a corruption of "Śrīkālī; same as Siyālī."

SĪar—Nāthadwār on the Banas, twenty-two miles north-east of Udayapur in Mewar, where the ancient image of Keśava Deva was removed from Mathurā by Rānā Rāj Singh in anticipation of Aurangzeb's raid (Tod's *Rājasthān*, vol. I, ch. 19, p. 544; Grose's *Mathura*, ch. 6).

Siddhapura—1. Siddhaur, sixteen miles west of Bara Banki in Oudh. 2. Sitpur (Sidpur) in the Ahmedabad district in Guzerat, the hermitage of Rishi Karddama and birth-place of Kapila, about sixty-four miles from Ahmedabad (*Dev-Bhāgarata*, IX, 21). Same as Bīndu-sara (2).

Siddhārama—1. Buxar in the district of Shahabad. Vishnu is said to have incarnated as Vāmana (dwarf) at this place. On the bank of a small stream called Thorā, near its junction with the Ganges, on the western side of Buxar, is a small mound of earth, which is worshipped as the birth-place of Vāmana Deva (*Rāmāyaṇa*, Bālakāṇḍa, ch. 29). A fair is held here every year in the month of Bhādra in honour of Vāmana Deva. A fair is also held in honour of Vāmana Deva at Fatwa, situated at the confluence of the Ganges and the Punpun, in the district of Patna, where a large number of people bathe on a festival called *Vārunt Dōlāit*. 2. The hermitage on the bank of the Achchhoda-sarovara in Kashmir (see Achchhoda-sarovara). 3. A sacred place near Dwārakā or in Anartta or Gujerat, where, according to the *Brahmaruivartta Purāṇa*, the reunion of Kṛishṇa and Riddhikā took place (*Dvārakā-māhātmya*, VIII, ch. 8). See Prabhāsa. 4. A hermitage said to be situated in the Himalaya between Kanchanjanga and Dhavalagiri, on the bank of a river called Mandakini, 14 miles from Namar Bazar (*Rāmāyaṇa*, Kish. K., ch. 43).

SĪlā—1. The river Gayāṅk (Wright's *History of Nepal*, p. 130, note 33). 2. A river in the Rudra Himalaya near the source of the Ganges in Garwal (*Archāratāra-sthala-raibhavadarpanam*). 3. The river Jaxartes called Siltas or Sīlā by Megasthenes in his work (see McCrindle's *Megasthenes and Arrian*, p. 35; Beal's *Record of the Western Countries*, vol. I, p. 13 note). See SĪlā.

SĪlabhadra-Monastery—It was situated on an isolated hill now called Kāwā-dol in the district of Gaya near the Railway station Bela; the monastery was visited by Hiuen Tsiang (*Arch. S. Rep.*, vol. VIII, p. 48 and vol. XVI, p. 47). For a description of the hill, see *JASB.*, 1847, p. 402. SĪlabhadra was the head of the Nālandā monastery when it was visited by Hiuen Tsiang in 637 A.D., and the latter studied the *Yoga-Śāstra* under SĪlabhadra for fifteen months. See *Khalaṅka Parvata*.

SĪlā-dhāpa—Same as Mahāsthāna (*List of Ancient Monuments in Bengal*).

SĪlabhāṣa—Same as Śrībhāṣa (*Tārā Tantra*).

SĪlā-Saṅgama—SĪlā Saṅgama is a corruption and abbreviation of Bikramasīlā Saighā-rāma, the celebrated monastery founded by Dharmapāla, king of Magadha, about the middle of the eighth century A.D. It was the ancient name of Pātharghātā, six miles to the north of Kahalgāon (Colgong) in the district of Bhagalpur, containing the temple of Mahādeva Bāṇṣvaranātha and rock-cut excavations. Two miles and a half to the south-east of Pātharghātā was the capital of Rājā Gandha Mardan called Indrāsan where he built a fort in 88 A.D. (Major Franklin's *Site of Ancient Palibothra*; he quotes *Chaura Pañchāśikā* by Chaura Kavi as his authority). See Bikramasīlā Vihāra.

SĪphala—Ceylon. The *Dipavansa* relates the conquest of the island by Vijaya, who came from Lāla which has been identified with Rāḍha in 477 B.C. Fergusson identifies Lāla with Lāṭa or Guzerat, but Upham says that Vijaya came to Ceylon from the province of

"Lade Desay" in the kingdom of Baiga, which he identifies with Râdha Deśa (Upham's *Râjaratnâkari*, ch. II, and *Râjâvali*, pt. I.), and this identification is correct (see *JASB.*, 1910, p. 599). Mahendra, son of Asoka, and his sister Saṅgha-mitrâ came to Ceylon during the reign of Devânâmpiya-Tissa and converted the inhabitants of the island to Buddhism (Upham's *Râjaratnâkari*, ch. II). See Laṅkā. For the Ceylon coins, see *JASB.*, 1837, p. 298, plate 20.

Simhapura—1. It has been identified by Cunningham with Kaṭās or Kaṭāksha, which is sixteen miles from Pindi Dadan Khan on the north side of the Salt range in the district of Jhelam in the Panjab (*Arch. S. Rep.*, vol. II, p. 191). According to Hiuen Tsiang the country of Simhapura bordered on the Indus on its western side; it was a dependency of Kasmir in the seventh century. It was conquered by Arjuna (*Mbh.*, Sabhâ, ch. 27). It contains a sacred fountain said to have been formed by the tears of Śiva on the death of his wife Satī, to which pilgrims resort every year for the purposes of purification (*JASB.*, XVIII, p. 131). There are remains of ancient temples in Potowar in the neighbourhood of Kaṭās. Traditionally Simhapura is the place where Viṣṇu is said to have incarnated as Nṛsiṃha and killed Hiranyakaśipu (but see *Mûlasthânapura*). 2. Siṅgur, in the district of Hughly in Bengal; it was founded by Siṃhabâhu, the father of Vijaya who conquered and colonised Laṅkā. It is situated in Râdha, the Lâṭa or Lâla of the Buddhists and Lâḍa of the Jainas,—the ancient Sumha (see my "Notes on the History of the District of Hughly" in *JASB.*, 1910, p. 599).

Sindhu—1. The river Indus. Above its junction with the Chinab, the Indus was called Sindh (Sindhu); from this point to Aror, it was called Pañchanad; and from Aror to its mouth it was called Mihran (Alberuni's *India*, I, p. 260; *Cal. Rev.*, vol. CXVII, p. 15). For a description of its source see Sven Hedin's *Trans Himâlaya*, vol. II, p. 213. It is the Hidhu of the Behistun inscription, Hoddu of the Bible, and Hendu of the Vendidad. 2. The country of Sindh. According to Ptolemy the Âbhiras dwelt in the southern portion of Sindh, and the Mushikas resided in the northern portion. It was the Âbhiras who took away by force the ladies of Kṛishṇa's household from Arjuna while he was bringing them through the Panjab after Kṛishṇa's death (*Brahma Purâṇa*, ch. 212). After the death of Menander (Milinda of the *Milinda Pañho*) who reigned over the Panjab, Sindh, and Kabul from 140 to 110 B.C., Mauas the Scythian conquered Sindh and expelled the Greeks from the Panjab. Mauas was succeeded by his son Azas who extended his dominion beyond Jellalabad, and Azilesas, son of Azas, conquered Kabul (Cunningham's *Arch. S. Rep.*, II, p. 54). For the Muhammadan conquest of Sindh and its history and for the downfall of Alor and Brahmanabad (see *JASB.*, 1838, p. 93 and also p. 297; *Ibid.*, 1841, p. 267; *Ibid.*, 1845, pp. 75, 155). 3. The river Kâli-Sindh in Malwa called Dakṣhiṇa-Sindhu in the *Mahâbhârata* (Vana P., ch. 82) and Sindhu in the *Meghadûta* (pt. I, v. 30; *Matsya P.*, ch. 113.) The name of India (Intu of Hiuen Tsiang) is a corruption of Sindhu. For other Chinese names of India see Bretschneider's *Medieval Researches*, II, p. 25. According to Mr. Rapson "India" originally meant the country of the Indus (*Ancient India*, p. 185). 4. A river in Malwa, which rising near Sironj falls into the Yamunâ (*Mâlâtî-Mâdhava*, Acts IV, IX). It is the Pûrva-Sindhu of the *Devî P.*, ch. 39. 5. Sindhu-deśa was the country of the Upper Indus (Anandaram Baruya's *Dictionary*, vol. III, Preface, pp. 20-25).

Sindhuparṇa—Same as *Dakṣhiṇa-Sindhu* (*Barâha P.*, ch. 85). Perhaps it is an erroneous combination of the words *Sindhu* and *Parṇâśâ* (see *Matsya P.*, ch. 113, v. 23).

Sindhu-Sauvîra—See *Sauvîra* (*Matsya P.*, ch. 114).

Sindimana—Sehwan on the Indus in Sindh, the Sivisthâna of the Arabs (Cunningham's *Ancient Geography of India*, p. 264).

Sipra—A river in Malwa on which Ujjain is situated

Sirindhra—Sirhind (*Brahmāṇḍa P.*, Pūrva, ch 50) It is the Sirindhra of the *Barāha Samhitā* (ch 14) See Śatadru

Śirovana—Tālkād, the capital of the ancient Chela or Chera, forty miles to the east of Srīngapatam in Mysore, now buried in the sands of the Kāveri (*Archaiatara sthala sambhava-darpanam* of Madhura Kavi Sarmā) See Talakāda.

Śitā—1 According to Mr Csoma, the Śitā is the modern Jaxartes (*JASB*, 1838, p 282) It rises in the plateau south of Issyk kul lake in the Thjan shan (McCrimble's *Ptolemy*, p 280) Jaxartes is also called Sir Daria, and Sir is evidently a corruption of Śitā and Daria means a river (*Matsya P.*, ch 120) Śitā is also identified with the river Yarkand or Zarafshan on which the town of Yarkand is situated From the names of the places as mentioned in the *Brahmāṇḍa Purāṇa* (ch 51) through which the Śitā flows, its identification with the Jaxartes appears to be correct, and the *Mahābhārata* (Bhishma Parva, ch II) also says that it passes through Śāka dvīpa See Śitā 2 The river Chandrabhāgā (Chinab), see Lohita sarovara (*Kaṇḍa P.*, chs 22, 82) 3 The river Alakānandā, on which Badarikāśrama is situated (*Mbh*, Vana, ch 145, v 49)

Śitadra—The river Sutlej

Śitāmbara—Chidambara in the Province of Madras

Śitāprastha—The river Dhabālā or Buḍha Rāptī Same as Bāhūdā.

Śitodā-sarovara—The Sarik kul lake in the Pamir See Chakshu (*Markand. P.*, ch 56)

Śivālaya—1 Ellora, Ellur or Berulen, forty miles from Nandgaon, one of the stations of the G I P Railway and seven miles from Daulatabad It contains the temple of Ghurinesa or Ghrishnesa or Ghumesa, one of the twelve great Lingas of Mahādeva mentioned in the *Śiva Purāṇa* (I, chaps 38, 58) See Amaresvara The *Padma Purāṇa* and the *Śiva Purāṇa* (I, ch 58) place the temple of Ghurinesa at Devagiri (Deogiri or Daulatabad) The village Ellora is about three quarters of a mile to the west of the celebrated caves of Ellora (see Ilbalapura and Elapura) A sacred Kunda called Śivālaya, round which the image of the god is carried in procession at the *Śivaratri* festival, has given its name to the place Ahajyābāi widow of Khande Rao, the only son of Malhar Rao Holkar, constructed a temple and a wall round the Kunda (*Antiquities of Bidar and Aurangabad Districts* by Burgess) The Brahmanical Cave temple at Ellora called Rāvan kā Khaṇ contains the figures of the Seven Mātṛkās (divine mothers) with their Vāhanas namely, Chāmūṇḍā with the owl Indrāṇī with the elephant, Varāhī with the boar, Vaiṣṇavī or Lakṣmī with Garuda, Kaumārī with the peacock, Mahesvarī with the bull and Brāhmī or Sarasvatī with the goose

Śiva-paura—The country of the Siaposh (Śiva pausa), perhaps the letter 'ra' in *paura* is a mistake for 'sa' See Ujjānaka (*Matsya P.*, ch 120)

Sivi—According to the *Vessantara Jātaka* (*Jātaka*, Cam Ed, VI, p 246), the capital of Sivi was Jetuttara which has been identified by General Cunningham with Nāgarī, 11 miles north of Chitore in Rajputana, where many coins were found bearing the name of 'Sivi Janapada' (*Arch Surv Rep*, VI, p 196, *JASB*, 1887, p 74) Hence Sivi may be identified with Mowar (see Jetuttara), it is the Sivikā of the *Bykat Samhitā* (ch 14) But see Madhyamika. According to the *Śivi Jātaka* and *Mahā Ummagga Jātaka* (*Jāt*, IV, p 259, VI, p 215 respectively) the capital of Sivi was Ariṣṭhapura which perhaps was also called Dvārāvātī (*Jāt*, VI, p 214) The story of Usinara, king of Sivi, who gave the flesh of his own body to save the life of a dove is related in the *Mahābhārata* (Vana, chs 130, 131) Both Fa Hien and Hsien Tsiang place the scene of this story in Udyāna now called the Swat valley. But according to the *Mahā Ummagga Jātaka* the country of Sivi was between the kingdoms of Bideha and Pañchala According to the *Mahābhārata* (Anuśās, ch. 32) Sivi

was king of Kāśī. It is also mentioned in the *Daśakumāra-charita* (Madhya, ch. vi). It was conquered by Nakula (*Mbh.*, Sabhā, 32). See *Ariṣṭhapura*. Jetuttara is called by Spence Hardy as Jayatura (*Manual of Buddhism*, p. 118). The recent discovery of a steatite relief (now in the British Museum) which represents in a most artistic way the celebrated story of Uśīnara, king of Śīvi, as given in the *Mahābhārata* (Vana, ch. 131) makes it highly probable that the present Swat valley was the ancient kingdom of Śīvi. See also the account of Śīvika Rājā by Sung Yun (Beal's *Records of Buddhist Countries*, p. 206). It appears, however, that there were two countries by the name of Śīvi, one was situated in the Swat valley, the capital of which was Ariṣṭhapura, and the other is the same as Śīvikā of Barāhamihira (*Bṛihat-saṃhitā*, ch. XIV, v. 12) which he places among the countries of the south, Śīvikā being a pleonastic form of Śīvi, the capital of which was Jetuttara, and Jetuttara is evidently mentioned by Alberuni as Jattaraur (*India*, I, p. 302) which, according to him, was the capital of Mairwar or Mewar.

Sivika—See Sivi.

Sivisthāna—Sewan on the right bank of the Indus.

Siyālī—See Sialī.

Skanda-kshetra—Same as Kumārasvāmi (*Chaitanya-Charitāmṛita*, pt. II, ch. 9).

Śleshmātaka—Uttara (North) Gokarṇa, two miles to the north-east of Paśupatinātha (*q.v.*) in Nepal on the Bāgmati (*Śiva P.*, bk. III, ch. 15; *Barāha P.*, chs. 213—216; Wright's *History of Nepal*, pp. 82, 90 note). North Gokarṇa is used in contradistinction to Dakṣiṇa (South) Gokarṇa called *Gokarṇa* (*q.v.*) (*Barāha P.*, ch. 216). The *Linga P.* (pt. I, ch. 92, vs. 134, 135) also mentions two Gokarṇas (see also *Svayambhū P.*, ch. 4).

Sobhāvātī-nagara—The birth-place of Buddha or Kanakamuni (*Svayambhū P.*, ch. 6; *Buddhavaṃsa* in *JASB.*, 1838, p. 794). It has been identified by P. C. Mukerjee with Araura in the Nepalese Terai (see *Kapilavastu*).

Solomatis—See Sarāvātī (McCrindle's *Megasthenes and Arrian*, p. 186).

Somanātha—Same as Prabhāsa (*Agni P.*, ch. 109). It was also called Someśvaranātha (Merutuṅga's *Prabandhachintāmaṇi*, ch. I).

Soma-parvata—1. The Amarakantaka mountain, in which the river Nerbuda has got its source (Amara-kosha). 2. The southern part of the Hala range along the lower valley of the Indus (*Rāmāyaṇa*, Kishk., ch. 42).

Soma-tīrtha—1. Prabhāsa (see Prabhāsa). 2. A place of pilgrimage in Kurukshetra where Tārakāsura was killed by Kārttikēya, the general of the gods (*Mbh.*, Śālya P., chs. 44, 52; *Śakuntalā*, Act I).

Somesvara—See Somanātha (*Kūrma P.*, ii, ch. 34).

Somesvara-giri—The mount in which the river Bān-Gaṅgā has got its source.

Soṇa—The river Sone, which has got its source in the Amarakantaka mountain in Gondwana. It was the western boundary of Magadha. It formerly joined the Ganges at Maner a little above Bankipore, the Western suburb of Patna, from which its embouchure is now sixteen miles distant and higher up the Ganges (Martin's *East. Ind.*, I, p. 11; McCrindle's *Megasthenes and Arrian*, p. 187 note; *JASB.*, 1843—*Ravenshaw's Ancient Bed of the Sone*). The Sone and the Sarayu now join the Ganges at Siūghi or rather between Siūghi and Harji-Chupra, two villages on the two sides of the Ganges, about two miles to the east of Chirand and eight miles to the east of Chapra. At the time of the *Rāmāyaṇa* (Ādi, ch. 32) the Sone flowed by the eastern side of Rājagriha, then called Cīrivraja or Basumatī from its founder Rājā Basu, down the bed of the river Punpun, joining the Ganges at Fatwa. At the time of the *Mahābhārata* it appears to have flowed by the present bed of the Banas which is immediately west of Arrah (*Arch. S. Rep.*, vol. VIII, p. 15).

Śonaprasṭha—Sonepat (see Kurukshetra). It is 25 miles north of Delhi. See Pāṇiprasṭha.

Sonitapura—The ancient Śonitapura is still called by that name, and is situated in Kumaun on the bank of the river Kedār Gangā or Mandākinī about six miles from Ushāmāṭha and at a short distance from Gupta Kāśī (*Harivamsa*, ch 174) Ushāmāṭha is on the north of Rudra-Prayāga, and is on the road from Hardwar to Kedārinātha. Gupta Kāśī is said to have been founded by Bāna Rājā within Śonitapura. A dilapidated fort still exists at Śonitapura on the top of a mountain and is called the fort of Rājā Bāna. Śonitapura was the capital of Bāna Rājā, whose daughter Ushā was abducted by Anuruddha, the grandson of Krishna (*Harivamsa*, ch 175). It was also called Umāvāna (*Hemakośha* and *Trīkāṇḍasheśha*). Major Madden says that Kotalgad or Fort Hastings of the survey maps situated at Lohool in Kumaun on a conical peak is pointed out as the stronghold of Bānāsura, and the pandits of Kumaun affirm that Sool on the Jhoom mountain is the Śonitapura of the Purāṇas (*JASB*, XVII, p 582). The *Matsya Purāṇa* (ch 116) says that the capital of Bāna Rājā was Tripura (Teor on the Nerbuda). A ruined fort situated at Damdamā on the bank of the river Punarbhavā, fourteen miles to the south of Dinajpur, is called "Bāna Rājā's Gad," and it is said to have been the abode of Bāna Rājā, whence they say Ushā was abducted by Anuruddha, and various arguments are brought in to prove this assertion. But the route of Krishna from Dwārakā to Śonitapura as given in the *Harivamsa* (ch 179) and the description of the place as being situated on a mountain near Sumera do not support the theory that Damdamā was the ancient Śonitapura. An inscription found in the fort proves that it was built by a king of Gaud of the Kamboja dynasty. Bāna Rājā's fort in the district of Dinajpur is as much a myth as the *Uttaragogrha* (northern cowshed) of Rājā Vṛāta at Kāntanagar in the same district. The Assamese also claim Tejpur as the ancient Sonitapura. Devikote on the Kāveri in the province of Madras and also Biana, 50 miles south west of Agra, claim the honour of being the site of the ancient Śonitapura. Wilford identifies it with the Mañjupattana (*Asiatic Researches*, vol IX, p 199).

Sopatma—See Surabhipattana (*Periplus*, p 46).

Soreyya—Not far from Takshasā (Kern's *Manual of Ind Buddhism*, p 104, *SBE*, XX, p 11). Revata lived here, he presided at the Vaisālī Council.

Sotthivati—Same as Suktimatī, the capital of Chedi (the Cheti of the Buddhists).

Sovira—See Sauvira.

Śrāvāna-belgoḷa—Śrāvāna Belgola, a town in the Hassan district, Mysore, an ancient seat of Jaina learning, between the hills Chandrabetta and Indrabetta which contain Jaina inscriptions of the fourth and fifth centuries B C. On the top of the former is a colossal statue of the Jaina god Gomātesvara. See also *Vindhyā-pāda Parvata*. Bhadrabāhu, the great Jaina patriarch who had migrated to the South with his followers in order to escape the twelve years famine which took place during the reign of Maurya Chandragupta, went to Śrāvāna Belgola from Ujjayinī, where he died in 357 B C. Hence it is a very sacred place to the Jainas (*Ind Ant*, II, pp 265, 322, III, p 153, Rice's *Mysore Inscriptions*, Intro, p lxxxvi). See *Kundapura*. Maurya Chandragupta became a Jaina ascetic in the latter part of his life, and he is said to have died at this place (Rice's *Mysore Gazetteer*, I, p 287).

Śrāvastī—Sahet-Mahet, on the bank of the river Rāptī (ancient Aravati or Achiravati) in the district of Gonda in Oudh. It was the capital of Uttara Kosala, ten miles from Balarāmpur, 58 miles north of Ayodhyā and 720 miles from Rājgir (*Rāmāyana*, Uttara, ch 121). The town was founded by Śrāvasta, a king of the Solar race (*Vishnu Purāṇa*, IV, ch 2, v 13). Rāmchandra, king of Oudh, when dividing his kingdom, gave Śrāvastī to his son Lava (*Vāyu P*, Uttara, ch 26). Śrāvastī is the Śāvatthī or Śāvatthipura of the Buddhists and Chandrapura or Chandrikāpurī of the Jainas. At the time of Buddha, Prasenāditya or Prasenjit was king of Uttara-Kosala and his capital was at Śrāvastī, he visited Buddha while the latter was residing at Rājagṛha (see *Kundagama*). Buddha

converted him to his own religion by preaching to him the *Kumâra-dr̥ishtânta-Sûtra*. Prasenajit had two sons Jeta and Virudhaka by two wives. Sudatta, called also Anâthapiṇḍika or Anâthapiṇḍada on account of his liberality, was a rich merchant of Śrāvastī and treasurer to the king; he became a convert to Buddhism while Buddha was residing at Sītāvana in Rājgir, where he had gone to visit him. On his return to Śrāvastī he purchased a garden, one mile to the south of the town, from prince Jeta, to whom he paid as its price gold coins (*masurans*) sufficient to cover the area he wanted (see *Jetavana-vihāra*), and built in it a *Vihāra*, the construction of which was superintended by Sāriputra (see *Nālandā*). Buddha accepted the gift of the *Vihāra*, to which additions were made by Jeta who became a convert to Buddhism, hence it was called *Jetavana Anâthapiṇḍikārāma* or simply *Jetavana-Vihāra*. The *Vihāra* contained two monasteries called Gandha-kuṭī and Kośamba-kuṭī which have been identified by General Cunningham. The alms-bowl and begging pot and the ashes of Sāriputra who died at *Nālandā* (see *Nālandā*) were brought to Śrāvastī and a stupa was built upon them near the eastern gate. Viśākhā, the celebrated female disciple of Buddha, built here a *Vihāra* called *Pūrvārāma* which has been identified by General Cunningham with the mound called *Orā Jhār*, about a mile to the east of *Jetavana* (see *Bhaddiya*). Buddha resided for 25 years at *Jetavana-Vihāra* in the *Punyaśālā* erected by Prasenajit (Cunningham's *Stupa of Bharhut*, p. 90; *Arch. S. Rep.*, I, p. 330; *Anc. Geo.*, p. 407). 416 *Jātakas* (birth-stories) out of 498 were told by Buddha at this place. Devadatta, Buddha's cousin and brother of his wife Yaśodharā, who had several times attempted to take away the life of Buddha, died at this place during an attempt he again made on his life (see *Girivrajapura*). Chīñchā, a young woman, was set up here by the Tīrthikas to slander Buddha. The sixteenth Buddhist patriarch, Rahulatā (see *Tāmasavana*) died at *Jetavana-vihāra* in the second century B.C. Prasenajit was a friend of Buddha, but his son Virudhaka or Viḍudabha who usurped the throne, became a persecutor of the Buddhists. He murdered Jeta, his brother, and he slew 500 youths and 500 maidens of Kapilavastu whom he had taken prisoners, though his mother Vāsabha Khattiyā or Mallikā was the daughter of a Śākya chief by a slave girl Mahānandā (Spence Hardy's *Manual of Buddhism*, 2nd ed., p. 292, and *Avadāna Kalpalatā*, ch. 11). He was burnt to death within a week as predicted by Buddha. Traditionally Śrāvastī, or as it was called Chandrikāpurī or Chandrapurī, was the birth-place of the third Tīrthaṅkara Sambhavanātha and the eighth Tīrthaṅkara Chandraprabhānātha of the Jainas. There is still a Jaina temple here dedicated to Śobhānāth which is evidently a corruption of the name of Sambhavanātha. The names of the 24 Tīrthaṅkaras of the Jainas with their distinctive signs are as follows; 1. Rishabha Deva or Ādinatha (bull). 2. Ajitanātha (elephant). 3. Sambhavanātha (horse). 4. Abhinandana (monkey). 5. Sumatinātha (Krauncha or curlew). 6. Padamprabhā (lotus). 7. Supārśva (Svastika). 8. Chandraprabhānātha (moon). 9. Subidhinātha or Pushpadanta (crocodile). 10. Śīṭalanātha (*Śrīvatsa* or white curl of hair). 11. Śreyāṃśanātha (rhinoceros). 12. Bāsupūjya (buffalo). 13. Bimalanātha (boar). 14. Anantanātha (falcon). 15. Dharmanātha (thunderbolt). 16. Śāntinātha (deer). 17. Kunthunātha (goat). 18. Aranātha (Nandyāvartta). 19. Mallinātha (pitcher). 20. Munisuvrata (tortoise). 21. Naminātha (blue water-lily). 22. Neminātha (conch). 23. Pārśvanātha (hooded serpent). 24. Mahāvīra (lion). The name of Sahet-Mahet is said to have been derived from "Mahāsetṭhi" by which name Sudatta was called, and people still call the ruins of *Jetavana* as "Set" (*Imperial Gazetteer of India*, vol. XII, p. 127). The inscription of Govindachandra of Kanauj, dated 1128 A.D., sets at rest the question of identity of Śrāvastī with Sahet-mahet, the site of Sahet represents the *Jetavana*, and that of Mahet the city of Śrāvastī (Dr. Vogel, *Arch. S. Rep.*, 1907-9, pp. 131, 227).

Suvarnagrāma—Sonārgāon, which is now a collection of insignificant villages, such as Magrā-pārā, Painam, Goāldi and Āminpur in Bikramapura in the Narainganja sub division of the district of Dacca, is situated on the opposite side of Munshiganja, on the river Dhalā-āvari, about 13 miles to the south-east of Dacca. It is the Souanagoura of Ptolemy. It was the capital of Eastern Bengal before Bakhtiar Khilji's invasion in 1203, it was famous for its fine muslins (Dr Wise. *JASB*, 1874, p 83, Ānanda Bhāṭṭa's *Bālāda charitam*, ch 1, Taylor's *Dacca*, p 106, Rennell's *Memoir*, 1785, p 19). It flourished at the time of Sanaka a Vaiśya (merchant) who migrated to Bengal from Rāmgad, forty-five miles to the north-west of Jaipur, in the time of Ādisura, king of Bengal, who conferred on him the title of Suvarna Banik. According to Mr Bradley-Birt, the descendants of Lakshmaṇa Sena, after Bakhtiyar Khilji's easy victory over him in Nadia, fled to Sonārgāon on account of its secure position and lived there till the time of Danuj Roy, the grandson of Lakshmaṇa Sena, who submitted to Emperor Balin, when the latter went to chastise his rebel viceroy Tughril Khan. Since that date for three or four centuries up to the time of Isha Khan, who lived in the reign of Akbar and who had married Sonā Bibi, the widowed daughter of Chānd Roy, zemindar of Bikrampur, Sonārgāon was the headquarters of Mahomedan rule in Eastern Bengal (For the history of Sonārgāon, see Mr Bradley-Birt's *Romance of an Eastern Capital*, ch III). On the fall of Sonārgāon, Dacca became the capital of Bengal, during the administration of Islam Khan, Governor of Bengal under Jehangir. In 1704 the capital was removed from Dacca to Murshidabad.

Suvarṇamānasa—The river Sonā kosi (*Kālikā P.*, ch 77, *Viśvakosha*, s v *Kāmarūpa*); see *Mahākauśika*.

Suvarṇamukharī—The river Suvarṇamukhī or Suvarṇamukharī on which Kālahastī is situated (see *Kālahastī*). The name is mentioned in the *Śiva P.*, II, ch 10.

Suvarṇarekhā—1 The river Palāsini which flows by the side of the Gurnar hill (see *Girinagara*). 2 A river in Orissa, which is still called by that name (see *Kapila*).

Suvasṭu—1 The Swat river now called by the name of Sirona Nadi (*Mahābhārata*, *Bhishma*, ch IX), the Suvastōs of Arrian. It is the Subhavastu of Hiuen Tsiang (see *JASB*, 1839, p 307, 1840, p 474). The united stream of the Panjkoora and the Swat rivers falls into the Kabul river. Pushkarāvati or Pushkalāvati, the capital of Gandhāra or Gandharva desa, stood on this river near its junction with the Kabul river (see *Pushkalāvati*). The Swat river has its source in the fountain called Nāga-Āpalāla. 2 Swat (*Pāṇini's Aṣṭādhyāyī*). Buddhist writers included Swat in the country of Udyāna. The country of Swat is now inhabited by the Yusufzais. It was at Swat that Raja Śivi, or properly speaking, Uśinara of the *Mahābhārata* and the *Śivi Jātaka*, gave his own flesh to the hawk to save the dove. The capital of Śivi of the *Śivi Jātaka* was Arisṭhapura or Arisṭhapura (*Jātaka*, Cam Ed, IV, p 250). Charbag is the present capital of Swat (*JASB*, 1839, p 311). See Śibi. But according to the *Mahā Ummagga Jātaka* (*Jātaka*, VI, p 215, Cam Ed), Śivi was between Bideha and Pañchāla.

Svāmi-tīrtha—1 See Kumāra-svāmi (*Kārma P.*, Upari, ch 36, vs 19, 20). 2 In Tirupati in Madras.

Svatī—Same as Svetī.

Svayambhunātha—Simbhunātha, a celebrated place of pilgrimage in Nepal, at the distance of about a mile and a half to the west of Katmandu. It contains a Buddhist Chaitya (typified by a pair of eyes on the crown of edifice), dedicated to Svayambhunātha, a Mānasi or Mortal Buddha. It is associated with Mañjuśrī Bodhisattva who came from Mahā China to Nepal (Wright's *History of Nepal*, pp 23, 78). The Chaitya is situated on the Gopuchchhā

mountain, which in the three former Yugas was called Padma-giri, Bajrakûṭa, and Gośṛīṅga respectively. It contained a sacred lake called Kālīhrada, which was desecrated by Mañjuśrī. The *Svayambhū Purāṇa*, a Buddhist work of the ninth century, gives an account of the origin of the Svayambhūnātha Chaitya, and extols its sanctity over all places of Buddhist pilgrimage. According to Dr. Rājendralāl Mitra its author Mañjuśrī lived in the early part of the tenth century (R. L. Mitra's *Sanskrit Buddhist Literature of Nepal*, p. 249), Prachandadeva, king of Gauḍa, became a Buddhist Bhikṣu under the name of Śāntikara, and caused the Svayambhūnātha Chaitya to be built (*Svayambhū Purāṇa*, ch. VII; *Varāha P.*, ch. 215, v. 38).

Śveta—See **Śveti**. (*Śiva P.*, II, ch. 10). See **Kāshṭhamandapa**, **Mañjupātan** and **Nepāla**.
Śveta-giri—The portion of the Himalaya to the east of Tibet (*Mbh.*, *Sabhā*, 27; *Matsya P.*, ch. 112, v. 38).

Śvetī—The river Swat in the Panjab (*Rig.-Veda*, X, 75; *Śiva P.*, ch. 10). It was also called **Svetā**, the Suvastu (*q.v.*) of the *Mahābhārata*.

Śyāmalaṇātha—Sāmālji in Mahi Kānthā, Bombay Presidency. The temple of Sāmālji is said to have been built in the fifteenth century in an old city (*Padma P.*, *Śrīṣṭi*, ch. 11; *Antiquarian Remains in the Bombay Presidency*, VIII, p. 237). See **Sāmalaṇātha**.

Syāndikā—The river Sai, seven miles south of Jaunpur and twenty-five miles north of Benares (P. N. Ghose's *Travels and Rāmāyaṇa*, *Ayodhyā-kāṇḍa*, ch. 49).

Śyenī—The river Kane or Ken in Bundelkhand (*Matsya P.*, ch. 113, v. 25). See **Karṇāvatī**. It is very unlikely that the name of Ken, which is a great river should not be mentioned though it has its source in the same river shed as the Tonse, Paisunī, etc. Under phonetic rules Śyenī would become Keni or Ken. But see **Śuktimatī**.

T.

Tagara—See **Dharagara**. Dr. Fleet has identified it with Ter (Thair), 95 miles south-east of Paithāna, in the Waldrug district of Hyderabad. Tagara is mentioned in the inscriptions found at Tanna (Thana) and Satara (Conder's *Modern Traveller*, vol. X, p. 286). Dr. Bhagavanlal Indraji identifies it with Junnari in the Poona district (*Early History of Gujarat*); and Rev. A. K. Nairne and Sir R. G. Bhandarkar (*Early History of the Dekkan*, sec. viii, p. 32) with Darur or Dharur in the Nizam's Dominions (*Bom. Gaz.*, vol. I, pt. II, p. 16, note 3). Wilford identifies it with Devagiri or Daulatabad, Dr. Burgess with Roza near Devagiri and Yule with Kulbarga. It has also been identified with Trikūṭa (see **Trikūṭa**).

Tailaṅga—Same as **Teliṅga**.

Tailaparnī—The river Pennair in the province of Madras on which Nellore is situated.

Taittirī—Tartary (*Bhaviṣya Purāṇa*, *Pratisarga Parva*, pt. iii, ch. 2, p. 35).

Tājika—Persia, celebrated for its fine breed of horses (Nakula's *Aśvachikitsam*, ch. 2).

Takka-desa—Between the Bipāsā and the Sindhu rivers. The Panjab. It was the country of the Vāhikas (*Rājatarāṅginī*, V, v. 150; *Mbh.*, *Karṇa*, ch. 44). Same as **Mada-desa** (Hemchandra's *Abhidhānachintāmaṇi*), and **Āraṭṭa**.

Takshasīlā—Taxila, in the district of Rawalpindi in the Panjab. General Cunningham places the site of the city near Shahdheri, one mile north-east of Kālā-kā-serai between Attock and Rawalpindi, where he found the ruins of a fortified city (see Delmerick's *Notes on Archaeological Remains at Shah-ki-Dheri and the Site of Taxila* in *JASB.*, 1870, p. 89; *Arch. S. Rep.*, vol. II, p. 125). St. Martin places it at Hasan Abdul, eight miles north-west of Shah-dheri. Takshasīlā is said to have been founded by Bharata, brother of Rāmachandra, after the name of his son Taksha, who was placed here as king (*Rāmāyaṇa*, *Uttara*, chs. 114, 201). In the *Divyāvadāna* (Dr. R. Mitra's *Sanskrit Buddhist Literature of Nepal*, p. 310), however, it is mentioned that Buddha in a former birth was king of Bhadrāsīlā and was known by the name of

Chandraprabhā, he allowed himself to be decapitated by a Brahmin beggar, and since then the town is called Takshasīlā. The *Kathasaritsāgara* (bk. VI, ch. 27, and Tawney's trans., vol. I, p. 235) placed it on the bank of the *Bitistā* (Jhelum). Omphī (Ambhi), king of Taxila, submitted to Alexander when he invaded it. Asoka resided at Takshasīlā when he was viceroy of the Panjab during the lifetime of his father (*Asoka avadana*, in Dr R. L. Mitra's *Sanskrit Buddhist Literature of Nepal*, pp. 6 f.). Asoka's elder brother Sumana was the viceroy of this place when Bindusāra died. He lost his life in a battle with Asoka, and the latter became king of Magadha. It was at one time the capital of Gandhāra (*Vandīvisīlā Jātaka* in Dr Rhys Davids' *Buddhist Birth stories*, vol. I, p. 266, *Sarambha Jātaka* in *Jdt.*, Cam. Ed., vol. I, p. 217) and a celebrated place of Buddhist pilgrimage. Takshasīlā contained the celebrated university of Northern India (*Rājorada-Jātaka*) up to the first century A.D. like Balabhi of Western, Nalanda of Eastern, Kāñchipura of Southern and Dhānagīrī of Central India. It was at Takshasīlā that Panini, the celebrated grammarian, (Dr Satya Chandra Vidyabhūṣana's *Buddhadeva*, p. 220, Havell's *Incident and Medical Architecture of India*, p. 140), and Jīvaka, the celebrated physician in the court of Bimbisāra (*Mahavagga*, VIII, 1, 7), received their education. Jīvaka was the son of Abhaya by a prostitute named Śūlāvatī and grandson of Bimbisāra, king of Magadha. While yet an infant, he left Rājagṛha to study the art of medicine at Takshasīlā, where he was taught by Atreya. Most probably Chānakya was also educated here (Turnour's *Mahavamsa*, Intro. and Hemachandra's *Sikharadūṣaṇṭa*, VIII, p. 231, Jacobi's ed.). The teachers charged as fees one thousand pieces of money from each pupil after completing his education (*Jātaka*, Cam. Ed., I, pp. 137, 115). The Vedas, all the arts and sciences including archery, were taught in the university, and people from very distant parts of India came here (*Ibid.*, V, p. 216, II, p. 60). Takshasīlā and Buner (*Ibid.* IV, p. 149) only possessed Brahmanical universities (for the other universities see Nālandā). The ruins of this famous city are situated at a distance of 26 miles to the north west of Rawalpindi and two miles from Kālā hā Serai Railway station. The site of this city is now occupied by the villages Shādhari, Sirkap, Sirkukh and Kacchakot (*Arch. Surv. Rep.*, vol. V, p. 63, II, pp. 112, 125, *Panjab Gazetteer*, Rawalpindi district, *Ep. Ind.*, vol. IV). Sirkap is the place where Buddha in a former birth cut off his head (Beal's *RWC*, vol. I, p. 133). One and a half miles to the east of Sirkap at a village called Karmāl are the ruins of a stūpa where the eyes of Kunda, Asoka's son by his queen Padmāvatī, were destroyed by the machination of his step-mother Tishyarakshita (*Kunda-vadāna* in *Avadāna Kulpalatā*, ch. 59, *Dīpavāṇā*, ch. XXVII). Karmāl is a corruption of Kunda. At Hasan Abdul, which is 8 miles to the west of Kālā hā Serai at the foot of a hill, is the tank of Llapātra Nāga, now called the tank of Biba Wali or Panjā Sāhib, surrounded by temples (Cunningham's *Arch. S. Rep.*, II, p. 135). Four miles from Sirkap are the ruins of a large building in the form of a quadrangle, surrounded by cells marking the spot on which stood the famous university of Takshasīlā, where Jīvaka studied the science of medicine. The Mināliya stupas are situated at a distance of 14 miles to the south of Rawalpindi. In the first century B.C., Takshasīlā became the capital of the Kushans after their expulsion from Bāktira (see *Sākadvīpa*). Sir John Marshall has discovered an Aramaic inscription carved on a marble column at Taxila. Perhaps the inscription is an evidence of Persian rule on the borders of India under Darius, whose general Soylax made some conquest in 510 B.C. as recorded by Herodotus, or 515 B.C. according to others (Duncker's *Hist. of Antiquity*, p. 38), that is 30 years after Buddha's death. Taxila was conquered by Alexander 326 B.C., four years later it became part of the Magadha empire under Chandragupta. In 190 B.C. after

the death of. Aśoka, it was conquered by Demetrius and brought under the sway of the Bactrian kings, and it became the capital of a line of Greek princes. Then the Śaka and Palhava kings Maues, Azes, etc., reigned here till about 60 A.D. They were succeeded by the Kushan emperors. The Bir Mound was the oldest settlement, then Sir-kap became the capital of the Greek princes and the Śaka and Palhava kings, and at the time of the Kushans the capital was removed to Sir-Sukh (*Arch. Sur. Rep.*, 1912-13).

Talakāḍa—Talkāḍa, the capital of Chela or Chera on the Kāveri, thirty miles to the east by the south of Mysore, now buried in the sands of the Kāveri. Same as **Sirovana**. According to Mr. Rice, the ancient name of Talkāḍ was Tālvana-pura (*Ep. Ind.*, vol. III, p. 165). It was the capital of the kings of the Gaṅga dynasty in the 3rd century, and their kingdom extending beyond the southern Mysore country came to be known as Gaṅgavāḍi Ninety-six thousand. The Gaṅga power was overthrown at the beginning of the 11th century by the Cholas from the Tamil country. The remaining part of the Mysore country was the Hoysala-rājya, the capital of which was Dorasāmudra (*JRAS.*, 1911, p. 815).

Talavanapura—See **Talakāḍa**.

Tālikāṣa—Same as **Talakāḍa** (*Brahmāṇḍa P.*, ch. 49).

Tamālika—Tamluk, which evidently is a corruption of Tamalikā, and Tamalikā again is a corruption of Tāmraliptika. Same as **Tāmralipti**.

Tamālini—Tamlik. Same as **Tāmralipti**.

Tāmalipta—Same as **Tāmralipti**. Tāmalipta is a corruption of *Tāmralipta*.

Tāmralipti—Same as **Tāmralipti**. Tāmralipti is evidently a corruption of *Tāmralipti*.

Tamasā—1. The river Tonse, a branch of the Sarayu in Oudh, which flowing through Azamgarh falls into the Ganges near Bhulia. It flows twelve miles to the west of the Sarayu. The bank of this river is associated with the early life of Vālmīki (*Rāmāyaṇa*, Bāla, ch. 2). The name of Tamasā is properly applied to the united stream of the Madhu and the Biswi from their confluence at Dhoti. 2. The river Tonse in Rewa in the Central Provinces (*Matsya P.*, ch. 114; *Rāmāyaṇa*, Ayodhyā K., ch. 46). 3. The Tonse, a river in Garwal and Dehra Dun (*Cal. Rev.*, LVIII (1874), p. 193). The junction of the Tamasā with the Yamunā near the Sirmur frontier was a sacred place where Ekavīra called also Haihaya, the progenitor of the Haihaya race and grandfather of Kārttavīryārjuna, was born (*Devī Bhāgavata*, VI, chs. 18-23).

Tāmasavana—It has been identified by Cunningham with Sultanpur in the Panjab. Sultanpur is the capital of Kulu, situated at the confluence of the Bias and the Serbari; it is also called Raghunāthpur from a temple dedicated to Raghunātha (*JASB.*, vol. XVII, pp. 206, 207; vol. XVIII, p. 391). According to General Cunningham, the whole of the western Doab-i-Jalandharapīṭha was covered with a thick jungle, from which the monastery took its name of Tāmasavana (*JASB.*, XVII, p. 479). It was at the Tāmasavana convent that the fourth Buddhist synod was convened by Kanishka under the presidency of Vasumitra (Beal's *Introduction to Fa Hian*). According to Hiuen Tsiang and other authorities, the fourth council was convened at Kundalavana monastery in Kashmir, near the capital of that country (Smith's *Early Hist. of India*, 3rd ed., p. 268). Vasumitra was one of the Buddhist patriarchs (for the lives of the 28 Buddhist patriarchs from Mahā-Kāśyapa to Bodhidharma, see Edkins' *Chinese Buddhism*, ch. V, and Index, p. 435): their names are Mahā-Kāśyapa, Ānanda, Sangnavasu, Upagupta, Dṛikāṣa, Michaka, Vasumitra, Buddhanandi, Buddhamitra, Pārśva, Punayadja, Āśvaghosha, Kapimara, Nāgārjuna, Kamadeva, Rāhulatā, Saṅghanandi, Saṅkayaseta, Kumārada, Jayata, Vasubandhu, Manura (Manoratha), Baklena, Singhla-putra, Basiasita Putnomita, Pradjñātara and Bodhidharma. For the *Theraparamparā* from

Upāli, see *Dīpaṃsa* in *JASB*, 1838, p. 928. The date of this convention (78 A.D.) at Tāmasavāna is said to have given rise to the Śaka era, though Kanishka belonged to the Kushan tribe of the Yuctis or Yucchi (see Śākadvīpa). According to some authorities the Śaka era was founded by Vonones (see *Pañchanada*). Avaghosha wrote his *Buddha-charita kavya* in the court of Kanishka. Nāgārjuna and his disciples Āryadeva, Pārśva Charaka and Chandrakīrti were the contemporaries of Kanishka (see *General Introduction to the Records of the Buddhist Religion* by Takakusu, p. lix).

Tamolipta—Same as Tāmralipti.

Tāmra—The Tāmor (see Mahā-kauśika).

Tāmrachuḍa-kroṇa—It is perhaps the full name of Korura, the capital of Chera or Kerala (Daṇḍi's *Mallikā maruta*, Act I) see Korura.

Tāmralipta—Same as Tāmralipti.

Tāmralipti—Tamluk which was formerly on the mouth of the Ganges is now situated on the western bank of the Rupnārāyaṇa, formed by the united stream of the Silai (Śilvati) and Dakṣiṇ (Dvārikavari) in the district of Midnapur in Bengal. It was the capital of the ancient kingdom of Sumha (see Sumha) in the sixth century of the Christian era, and formed a part of the Magadha kingdom under the Mauryas (Smith's *Asoka* p. 69). A greater portion of the ancient town has now been diluviated by the river. The town is mentioned in the *Mahābhārata* (Bhishma, ch. 9, Sahya ch. 29) the *Purāṇas* and the Buddhist works. It was celebrated as a maritime port (*Kaṭhāsarit-sāgara* Lambaka XII, ch. 14), and an emporium of commerce from the fourth to the twelfth century of the Christian era, the sea having now receded south to a distance of sixty miles. It was from this port that Vijaya is said to have sailed to Ceylon. The only building of any archaeological interest that now exists in the town is the temple of Barga Bhīmā, mentioned in the *Brahma P.* (*Tamolupta Māhāt* and the *K. Ch.* p. 33), which was evidently an ancient *Vihāra*, perhaps one of those referred to by Hiuen Tsiang transformed not earlier than the fourteenth century, into a dome topped Hindu temple of the Orissa style by an outward coating of bricks and plaster after the expulsion of Buddhism. The image of the goddess appears to be old and is formed of a single block of stone with the hands and feet in mezzo relievo. Daṇḍi, the author of the *Dasakumaracharita*, who flourished in the sixth century A.D. mentions that a temple of Bindubāsinī was situated at Tāmralipta (ch. 96). In the seventh century, I tsing resided at Tāmralipta in a celebrated monastery called Barāṇa monastery. The present temple of Hara or Jishnu Nārāyaṇa is said to have been built some 500 years after the destruction of the ancient temple by the action of a river. The ancient temple was situated on the east of that of Barga Bhīmā. The newly built shrine contains two images of Arjuna and Kṛishṇa. Traditionally, Tamluk was the capital of Mayūrādhvaja and his son Tāmradhvaja who fought with Arjuna and Kṛishṇa, and hence Tamluk has been identified with Ratnapur of the *Jaimini Bhārata*, but the situation of Mayūrādhvaja's capital on or near the Nerbuda, as mentioned in that work, makes that identification impossible. Comparison of several manuscripts of the *Brahma Purāṇa* shows that the *Tamolupta mihulmya* inserted in some of them is an interpolation.

Tāmraparni—1 Ceylon of the Buddhists. It is mentioned in the Girnar inscription of Asoka (*JASB*, VII, p. 150). 2 The river Tāmraparni, locally called Tāmbaravari or the united stream of the Tāmbaravari and the Chittar in Tinnevely which rise in the Agastī kūṭa Mountain (*Bhāgavata P.*, X, ch. 70, *Raghuvamśa*, IV, v. 50, Sowell's *Arch. Surv. of S. India*, I, p. 303, Thornton's *Gazetteer of Tinnevely*). It is celebrated for its pearl fishery. Rishi Agastya is said to have resided on this mountain (see Malaya-girl). The port of Kolkai which was at the mouth of this river, now 5 miles inland, is mentioned by Ptolemy (see Pāndya and Kārā), it gave its name to the Kolkho Gulf or Gulf of Manar.

Tāmravarṇā—The river Tāmbaravari; see **Tāmraparṇī** (2), (*Brahmāṇḍa P.*, ch. 49).

Tāṅgana—The country stretching from the Rāmgaṅgā river to the upper Sarayū (*Brahmāṇḍa P.*, ch. 49; McCrindle's *Ptolemy*, p. 210). It has been identified with Hataka or Ladak (Barooah's *Dictionary*, vol. III, preface, p. 50).

Tanusrī—Tenasserim, the southern division of the province of Lower Burma.

Tapani—The river Tāpti.

Tāpasa—Same as **Tāpasāśrama** (*Vāyu P.*, ch. 45, v. 129; *Brahmāṇḍa P.*, ch. 49).

Tāpasāśrama—Pandharpur in the Bombay Presidency (Barāhamihira's *Bṛihat-saṃhitā*, XIV. v. 15; *Bom. Gaz.*, vol. I, pt. I, p. 511). It is the Tabasoi of Ptolemy. Same as **Pāṇḍupura**.

Tāpī—The river Tāpti (*Bhāgavata P.*, V, ch. 19). It rises in the Vindhyāpāda mountain (now called the Satpura range) at the portion called Gonana-giri, and falls into the Arabian Sea. Surat stands on this river.

Tāptī—Same as **Tāpī** (*Bṛihat-Śiva P.*, II, ch. 20).

Tārāpura—Tārāpīṭha, a Siddha Pīṭha, near Nalhati in Birbhum, Bengal (*Tārā-rahasya*).

Teliṅgana—The country between the Godāvarī and the Kṛishṇā. McCrindle supposes that Teliṅgana is a contraction of Tri-Kaliṅgana or Tri-Kaliṅga (see **Andhra** and **Trikaliṅga**). It is the Satiyaputra of the Asoka inscriptions (*The Buddhist Stūpa of Amarāvati*, p. 3 by Burgess). It is also called Tiliṅga (*Saura Purāṇa*; Tawney's *Prabandhachintāmaṇi*, p. 45). In the *Mackenzie Manuscripts*, (in *JASB.*, 1838), the capital of Tiliṅga-deśa is said to be Kolocondai or Golconda (*JASB.*, VII, p. 128). Its variant forms are Teliṅga, Telugu and Triliṅga.

Tibbat—Same as **Bhoṭāṅga** and **Himavanta**. There can be no doubt that Tibet, including Bhutan, carried on trade with Bengal in gold, musk, etc., at least from the 12th century, if not from the 7th to the 16th century A.D. (*JASB.*, 1875, p. 282; Tavernier's *Travels*, bk. III, ch. 15).

Tilaprasṭha—Tilpat, six miles to the south-east of Toghkakabad and ten miles to the south-east of the Kutb Minar (Col. Yule's *Ibn Batuta's Travels in India*; *Ind. Ant.*, III, p. 116). It was included within Indraprasṭha, the capital of Yudhiṣṭhira. Shaikh Farid Bukhari built Faridabad near Delhi on the greater part of the old parganah of Tilpat (Elliot's *Glossary*, Beames' ed., II, p. 123). It was one of the five villages demanded by Kṛishṇa on behalf of Yudhiṣṭhira from Duryodhana. See **Pāṇiprasṭha**.

Tilodaka—Tilārā, a village on the east bank of the Phalgu, visited by Hiuen Tsiang, thirty-three miles to the south of Patna. It is the site of a famous Buddhist monastery.

Tilogrammon—Identified by Col. Yule with Jessore (McCrindle's *Ptolemy*, p. 75). It is a transcription of Tiragrāma (see my "Early Course of the Ganges" in the *Ind. Ant.*).

Timiṅgila—From its position among the countries of Southern India conquered by Sahadeva (*Mbh.*, Sabhā, ch. 30; *Bṛihat-Saṃhitā*, XIV, v. 16) and from the resemblance of its name, it may be inferred that Timiṅgila was the ancient name of Dindigala valley, in the district of Madura, Madras Presidency. It is the Tangala and Taga of Ptolemy.

Tirabhukti—Tirhut (*Devī Purāṇa*, ch. 64); see **Videha**. Tirhut is a corruption of Tirabhukti.

Tirisirapalli—Trichinopoly (Dr. Caldwell's *Drav. Comp. Gram.*) See **Trisirapalli**.

Tirthapurī—A sacred spot on the west of Mount Kailas in Western Tibet, twenty-one miles from Darchin or Gangri, and half-a-day's journey to the north-west of Dulju in the Himalaya, on the bank of the Sutlej. It contains a very hot sulphur spring. Bhashmāsura or Brikāsura is said to have been killed at this place; a heap of ashes is pointed out as the remains of that Asura (*JASB.*, 1848, p. 156; Sherring's *Western Tibet*, p. 284; see also *Bhāgavata*, X, ch. 88). The place of Bhashmāsura's death is also pointed out in a cave called Gupteśvarnātha Mahādeva's temple, situated in a hill near Sasiram in the district of Shahabad. Bhashmāsura obtained a boon from Mahādeva to the effect that whoever should be touched by him upon the head would at once be consumed to ashes. He wanted to try

the efficacy of the boon by touching the head of Mahādeva himself, the giver of the boon Mahādeva fled, pursued by Bhashmāsura and took the protection of Vishnu, who advised the Asura to make the experiment by placing the hand upon his own head instead of upon that of another. He followed the advice, and was at once consumed to ashes. But the story is differently stated in Sherring's *Western Tibet* p 285

Tomara—The Tomaras inhabited the Garo Hills in the south western corner of Assam (*Matsya P*, ch 120, *McCrindle's Ptolemy*, p 235)

Tonda-mandala—The portion of Drāvida of which the capital was Kāñchīpura (*Mackenzie Manuscripts* in *JASB*, 1838, p 128) It is the same as Fundir mandala of the *Māhātma-māruta* (Act I)

Tosali—Tosali of the Dhauhi inscription of Asoka. It has been identified by Wilford with the Tosala Kosalaka of the *Brahmāṇḍa Purāṇa* (ch 51), and simply Kosalaka or Kosala of the *Bṛhat saṃhitā* (*JASB*, 1838, p 449) It appertained to Dakshina Kosala or Gondwana at the time of Asoka (see *Kosala-Dakshina*). Tosali is the Tosale of Ptolemy. The Kosala gang or Kosala Ganga of Kittoe, which is the name of a tank near the Dhauhi hill, confirms the statement that Tosali was the ancient Kośala (*Ibid* p 435)

Trapura—Same as Tripuri.

Trigarṭta—1 The kingdom of Jālandhara, a part of the district of Lahore. Wilford identifies the place with Tahora. Tahora or Tihora is situated on the river Sutlej, a few miles from Ludhiana, where interesting ruins were observed by Captain Wade (*JASB*, vol VI) Kangara, which is also situated in Jalandhara between the mountains of Champā (Chambā) and the upper course of the Bias, is identified by General Cunningham with the ancient Trigarṭta (*Bṛhat Saṃhitā*, ch 14, and Dr Stein's *Rajataranginī*, vol I, p 81) The *Hemakosha* identifies Trigarṭta with Jalandhara, Trigarṭta means the land watered by the three rivers which are the Rāvi, the Bias and the Sutlej (*Arch S Rep*, vol V, p 148, Pargiter's *Mārkandeya P*, 321, 347 note, *JASB*, 1880, p 10) From the inscriptions it appears that modern Jālandhara was the ancient Trigarṭta (*Ep Ind*, I, pp 102, 116) 2 North Kanara see *Gokarna* (*Bhāgavata P*, X, ch 79)]

Trikakud—See *Trikūṭa* (*Atharva veda*, IV, 9, 8, Dr Macdonell's *Hist of Sanskrit Literature*, p 144)

Trikalinga—Same as Telingana. Trikalunga is mentioned in the Kumbhī Copper plate inscription in *JASB* (1839, p 481), which gives the genealogy of the Kalachuri dynasty. But Trikalunga, according to Pliny, comprised the regions inhabited by the Kalīngæ, Macco Kalīngæ and the Gangarides Kalīngæ (Cunningham's *Ancient Geography of India*, p 519, *JASB*, 1837, p 286) The Kalīngæ were the inhabitants of Kalunga proper, the Macco Kalīngæ were the inhabitants of Madhya Kalīnga or Orissa and the Gangarides Kalīngæ were the Gāṅga Rādhis or the people of Rādha who lived on the banks of the Ganges, their capital being Gāṅge or Saptagrama (see *Saptagrama*, *Sumha* and *Rādha*) It appears that the kings of South Kosala or the Central Provinces were called kings of Tri kalunga which evidently included Dakshina Kosala, including the Patna state of the Central Provinces (*Ep Ind*, vol III, pp 323, 359, *JASB*, 1905 p 1) According to General Cunningham Tri kalunga or the three Kalūgas were the three kingdoms of Dhanakāṭaka or Amarāvati on the Krishnā, Andhra or Warangal, and Kalūga or Rājamahendri (*McCrindle's Ptolemy*, p 233)

Trikūṭa—1 A mountain in the south east corner of Ceylon (see *Lankā*). 2 Trikoṭa, a lofty mountain to the north of the Panjab and south of Kashmir, containing a holy spring, it is the Trikakud of the *Atharva Veda* (Thornton's *Gazetteer*) 3 Trikoṭa was conquered by Raghu (*Raghuvamśa*, IV, v 59) Trikoṭa has been identified with Junnar; it is the Tagira of Ptolemy, which in Sanskrit is Trigiri or Trikoṭa (*Indian Antiquary*, vol

- VI, p. 75 ; vol. VII, p. 103 ; Bhagavanlal Indraji's *Early History of Gujarat*, p. 57). 4. The Yamunotri mountain (Annandale's *Popular Encyclopedia*, s.v. *Himalaya*).
- Trilinga**—Same as **Telingana**. Vidyādhara Malla, king of Trilinga, is the hero of the *Biddhaśālabhañjikā* by Rājasekhara who flourished in the 11th or 12th century.
- Trilokanātha**—A celebrated place of pilgrimage situated in Lahul in the Kullu sub-division on the left bank of the Chandrabhāgā river, about 32 miles below the junction of the Chandra and Bhāgā. It is said to be an image of Mahādeva established by the Pāṇḍavas, but in fact it is an image of Avalokiteśvara (*JASB.*, 1902, p. 35). See **Kuṭa**.
- Trimalla**—Tirumala, six miles west of Tirupati or Tripati, in the district of North Arcot. The celebrated temple of Bālāji is situated on a mountain called Śeshāchala. The Pāpanāsinī-Gaṅgā rises in this mountain. It was visited by Chaitanya (*Chaitanya-Charitāmṛita*, ii, ch. 9 ; *Gaurasundara*, p. 212).
- Trinetresvara**—Thân, a sacred place of pilgrimage in the Jhālāwar sub-division of Kathiawad (Guzerat), on the bank of the river Uben, where the temple of Mahādeva Trinetresvara, now called Tarnetar, is situated (*Skanda Purāṇa*, Prabhāsa Kh., Arbuda, ch. 8). It is near the lake or kuṇḍ called Bhadrakarna.
- Tripadī**—Tirupati or Tripati in the district of North Arcot, 72 miles north-west of Madras and at a short distance from the Renigunta railway station ; it is a place of pilgrimage (*Chaitanya-charitāmṛita*). Same as **Veṅkaṭa-giri**. On the top of the Śeshāchala or Veṅkaṭagiri mountain, which is reached after crossing six hills (six miles to the east of Tripadī), is the celebrated image of Nārāyaṇa called Veṅkaṭeśvara or Bālāji Viśvanātha established by Rāmānuja, and at the foot of the mountain are the images of Rāmachandra, Lakshmaṇa and Sītā, who are said to have halted at this place for one night while they were returning home from Laṅkā.
- Tripurā**—1. Tipārā. It was included in Kāmarūpa (*Tārā Tantra*). It was also called *Kirāta-deśa*. 2. Same as **Tripurī** (*Mbh.*, Bana, ch. 252).
- Tripurī**—1. Teor, on the river Nerbuda, seven miles to the west of Jabbalpur, where Mahādeva is said to have killed Tripurāsura (*Padma P.*, Swarga, ch. 7, and Rapson's *Indian Coins*, pp. 14, 33). The town is said to have been built by the three sons of Tārakāsura. The story of the destruction of Tripura is an allegorical description of the expulsion of the Buddhists by the Śaivas (see *Linga Purāṇa*, Pt. 1, ch. 71). It was also called Tripura. It was the capital of Raja Kokalladeva and the Kulachuri Rajas of Chedi in the ninth century of the Christian era. It was also called Chedinagara. According to the *Matsya Purāṇa* (ch. 116), Tripura was the capital of Bāna Rājā, whose daughter Ushā was abducted by Aniruddha, the grandson of Kṛishṇa, hence according to this Purāṇa, Tripura was the ancient Śonitapura. 2. Chedi (*Hemakosha*). The Kalachuri or Chedi Samvat was founded by the Kulachuri Rajas of Chedi in 248 A.D.
- Tri-rishi**—The lake called Nynsee Tal (Naini Tal) in the United Provinces. The name of 'Tri-Rishi' is mentioned in the *Skanda Purāṇa*, quoted in *JASB.*, XVII, p. 358. The temple of Nayanā Devī is situated on the bank of the lake.
- Trishṇā**—1. The river Tistā (Martin's *East. Ind.*, iii, p. 369 ; R. K. Roy's *Mbh.*, p. 283 note). 2. The river Tigris in Sālmala-dvīpa (Chal-dia).
- Trishṇapalli**—Trichinopoli, in the Province of Madras. Same as *Trisīrapalli*. The Rākshasa Trisīra, a general of Rāvaṇa, dwelt at this place (Wilson's *Mackenzie Collection*, pp. 49, 192).
- Trisīrapalli**—See **Trishṇapalli** and **Tirisīrapalli**.
- Trisrotā**—1. The river Tistā, in the district of Rungpur (*Mbh.*, Sabhā P., ch. 9 ; *Arch. S. Rep.*, XV, pp. 127, 131 ; Martin's *Eastern India*, iii, p. 369 ; *Kalikā P.*, ch. 77). 2. The river Ganges (*Amarakosha*).

Triśūla-Gaṇḍakī—See **Triśūla-Gaṅgā**.

Triśūla-Gaṅgā—That portion of the river Gaṇḍak or Kālī-Gaṅgā, which passes through the valley of Nākoṭ in Nepal after its junction with the river Triśūla, is known by the name of Triśūla-Gaṅgā (*Barāha P.*, ch. 145). It is also called Triśūla-Gaṇḍakī.

Tṛiṭyā—The river Tistā. But this identification is doubtful (see *Śiva Purāṇa*, Sanat-kumāra-saṃhitā, ch. 14). It is a river in Gayā, evidently the Tiliyā (*Agni P.*, ch. 116).

Trivenī—1. Same as Muktavenī (*Bṛihad-dharmma Purāṇa*, Pūrva kh., ch. 6). It has been alluded to in the *Pavānadūta* (v. 33). 2. The junction of the Gaṇḍakī, Devikā and Brahmaputrī (*Barāha P.*, ch. 144). 3. The junction of the Ganges, Yamunā and Sarasvatī at Allahabad (*Barāha P.*, ch. 144). 4. The junction of the three rivers Tāmra, Aruṇ and Sunkośī; it is immediately above Barāha-Kshetra (*JASB.*, 1848, p. 644).

Tropina (of the Greeks)—Tripooray, the ancient capital of the king of Cochin in Southern India. But Tropina of Pliny (A.D. 23-79) has been identified with Tripontari or Tirupanatara opposite Cochin (*Bom. Gaz.*, vol. I, pt. I, 533).

Tryambaka—Twenty miles from Nasik, a celebrated place of pilgrimage (see *Godāvarī*). It was visited by Chaitanya (*Chaitanya-charitāmṛita*).

Tukhāra—Balkh; Bactria of the Greeks and Tokharistan of the Arab geographers (*Mahābhārata*, Sabhā P., ch. 51; *Bṛihat-Saṃhitā*, ch. 16). According to Legge, it has been identified by Eitel with Yuchshe, the country of the Indo-Scythians of the Greek, and Tartars of the Chinese writers, who destroyed the Bactrian kingdom in 126 B.C. and finally conquered the Panjab and other parts of India. Kanishka was originally king of Yuchshe (Legge's *Fa Hien*, p. 34). According to Dr. Stein, the upper Oxus valley, including Balkh and Badakshan (Dr. Stein's *Rājatarāṅgīnī*, vol. 1, p. 136; Layard's *Nineveh*, vol. 1) was called Tukhārā. It was inhabited by the Tocharis of classical writers. Tushāra (or Tukhārā) was celebrated for its fine breed of horses (Nakula's *Aivachikitsitam*, ch. 2). Same as Tushāra.

Tuljābhavānī—Tuljāpur, four miles from the Khandwa station of the G. I. P. Railway in the district of Nimar (now in the district of Naldurg) in the Nizam's territory (*Bom. Gaz.*, vol. IX, pt. I, p. 549). It is one of the 52 Pithas (Gladwin's *Ayeen Akbery*, p. 396). It is the Bhavāninagara or Tulā-Bhavāninagara of the *Śaṅkaravijaya* (ch. 19), and Tuljāpura of the *Devī-Bhāgavata P.* (VII, 38). It was visited by Śaṅkarāchārya. Durgā is said to have killed Mahīśāsura at this place (*Devī-Bhāgavata*, VII, 38 and Burgess' *Antiquities of Bidar and Aurangabad*, p. 1). The name of the goddess is Mahāsarasvatī or Tukai.

Tuljābhavāninagara—Same as Tuljābhavānī.

Tuljāpura—See Tuljābhavānī.

Tuluṅga—South Canara.

Tuluva—South Canara (*Skanda P.*, Sahyādri Kh.), lying between the Western Ghats and the sea and between the Kalyānapur and the Chandragiri rivers, where Madhvāchārya called also Pūrṇaprajñā and Madhyamandira, the founder of the Madhvāchāri or Chatuhsana sect of the Vaishṇavas, was born (see *Uḍḍiṭṭa*). According to Dr. Hultzsch, Tulu is northern Malayalam (*Ep. Ind.*, vol. I, p. 302).

Tumbura—A country situated within the Vindhya range (*Vāyu P.*, ch. 45).

Tuṇḍra-maṇḍala—Same as **Tonḍa-maṇḍala**.

Tuṇḍabhadrā—A tributary of the Kṛishṇā, on which Kishkindhyā is situated. It is formed by the junction of the two rivers Tuṅga and Bhadrā, both of which rise near the south-west frontier of Mysore. The source is called Gaṅgā-Māla (*Ind. Ant.*, I, p. 212).

Tuṅgaventī—The river Tuṅgabhadrā (*Mbh.*, Bhishma, ch. 9).

Turushka—Eastern Turkestan (*Garuḍa P.*, I, ch. 53).

Tushāra—Same as Tukhārā (*Matsya P.*, ch. 121).

U.

Uchcha-Nagara—Bulandsahar; see Barana. (*Ep. Ind.*, vol. 1, p. 379).

Udabhāṇḍa—Same as Udakhaṇḍa.

Udakhaṇḍa—Chind or Uṇḍ, on the southern bank of the Indus in the Peshawar division of the Panjab (Cunningham's *Anc. Geo.*, p. 52). It is fifteen miles north-east of Attock. It was the capital of Gandhāra and of the Shahiya kings (Dr. Stein's *Rājataranginī*, II, p. 337).

Udaṇḍapura—The town of Bihar in the district of Patna. It was also called Daṇḍapura and Odantapurī or Udantapura. The name of Bihāra (town) occurs in the *Dvāviṃśa Avadāna* (Dr. R. Mitra's *Sanskrit Buddhist Literature of Nepal*, p. 88). It was for some time the capital of the Pāla Rājās of Bengal (*Arch. S. Rep.*, vol. VIII, p. 75). Here still exist the ruins of a fort called the Gaḍ, the palace of the Pāla Rājās, while the building called the Nowrattan was the abode of the Muḥammadan Āmil. Gopāla, the founder of the Pāla dynasty (according to Mr. V. A. Smith, 815-60 A.D.), built a great Buddhist monastery in Udaṇḍapura, his capital, Pāṭaliputra being then in ruins. The celebrated Vikramaśīlā-vihāra was constructed by king Dharmapāla, son of Gopāla, in the province of Bihar on the top of a hill situated on the right bank of the Ganges in the middle of the eighth century A.D. (see my *Vikramaśīlā Monastery* in *JASB.*, 1909, p. 1). On the solitary hill immediately to the north-west of the town of Bihar was situated a celebrated vihāra with a sandal-wood figure of Bodhisattva Avalokiteśvara, which was visited by Hiuen Tsiang in the seventh century. According to the Aśvarika or Theistic sect of Northern Buddhism, Ādi Buddha is the supreme god; he created by means of *dhyāna* or meditation the five Dhyāni-Buddhas, viz., Vairocana (of white colour), Akshobhya (blue), Ratnasambhava (yellow), Amitābha (red) and Amoghasiddha (green). Each of the five Buddhas created a divine son called Bodhisattva. Amitābha Buddha created, by means of *dhyāna*, Avalokiteśvara Bodhisattva or Simha-nātha-Lokeśvara (whose figure may be mistaken for the figure of Mahādeva), also called Padmapāṇi. He was entrusted with the creation and he created Brahmā, Viṣṇu, Maheśvara and delegated to them the power of creation, preservation and destruction (Hodgson's *Literature and Religion of the Buddhists*, pp. 60, 61). See Nepāla and Uraivilva. Titaraḥa, seven miles to the south-east of Bihar, also contained a Buddhist monastery, the ruins of which may still be observed. Bihar remained the seat of local government till 1541 A.D., when Sher Shah removed the seat of government to Patna, in consequence of which Bihar became deserted and fell into ruins (Elliot's *History of India*, vol. IV, p. 477). The Id-dargā and the tomb of Makhḍum Shāh also called Sheriff-uddin Ahmedi Phia, who died in 1380, were constructed in the town of Bihar in 1569 A.D., as it appears from an inscription (*JASB.*, 1839, p. 350).

Uḍantapura—See Udaṇḍapura (Ānanda Bhaṭṭa's *Ballāla-charitam*, ch. 2).

Udayagiri—A mountain which is five miles east of Bhuvaneśvara in Orissa. It is a spur of the Assia range (ancient Chatuṣpīṭha) containing many Buddhist sculptures of a very ancient date (*JASB.*, vol. XXXIX). It is separated from the Khaṇḍagiri hill by a narrow gorge. The oldest caves are on Udayagiri hill, ranging from 500 B.C. to 500 A.D. The celebrated caves are the Tiger cave and the Elephant cave, and among the excavations the Rīṇi-nur, which is a two-storied monastery with fine sculptures, is the most celebrated, the Rīṇi being the wife of Rājā Lalāṭa Indra Keśarī (Stirling's *Orissa in Asiatic Researches*, vol. XV). Perhaps the mountain contained the Pushpagiri Saṅghā-rāma mentioned by Hiuen Tsiang.

Uḍyanta—Same as Ujjayanta (*Skanda P.*, Prabhāsa Kh., Vastrāpatha-Kṣhetra-Māhāt., ch. I, v. 16).

Uddayana—Same as Udyāna.

Uḍḍiyāna—Perhaps its corruption is Urain (*Davi P.*, ch. 42); see Ujjayinī (2).

Udichya—The country on the north western side of the river Sarāvati (*Amarakosha*, Bhūmi, V)

Udipa—In South Canara in the Karwar district, on the river Pāpanāsinī, where a Math was established by Madhvāchārya called also Pūrnāprajā, the author of many of the commentaries on the Vedas (see Tuluva) The image of Kṛṣṇa, which is called Udupa Kṛṣṇa in the *Chaitanya-charitāmṛta* (II, 9) and which was visited by Chaitanya, was established there by Madhvāchārya who recovered it from a vessel which had foundered near the coast of Tuluva Madhvāchārya wrote many of his works while residing at this town (A K Dutt's *Religious Sects of the Hindus*, *Chaitanya-charitāmṛta*) He was born in 1199 A D and was educated at Anantesvara (*Literary Remains of Goldstucker*, vol I, p 248) Udipa is evidently a corruption of Udupa (*Bhavishya P*, Pratisarga P, pt. III, ch 3, p 35)

Uḍra—Orissa

Udumvara—Same as Audumvara, Ordavari of Ptolemy

Udumvaravati—Mentioned in Patañjali's *Mahābhāṣya*, see Audumvara

Udupa—Same as Udipa

Udyāna—Udyāna was situated to the north of Peshawar on the Swat river, but it is probable that it designated the whole hill region south of the Hindu Kush from Chitral to the Indus including Dardistan and portions of Swat and the Eusofzai country, now called the Swat-valley, in short, it is the country about Ghazni to the north west of Kashmir (see Henry Yule's *Marco Polo*, vol 1, p 155) Mangala was the capital of Udyāna it is the Meng hō li of the Chinese travellers Udyāna appertained to the ancient country of Gandhāra or Gandharva deśa See Ujjanaka

Udyanta-Parvata—It appears to be the Brahmayoni hill at Gaya (*Mahabhārata* Bana P ch 84)

Ugra—1 Kerala (*Devī P*, ch 93, Hemachandra) 2 Same as Mahāsthāna (*Padma P* I, ch 42)

Ujalikanagara—Jais, twenty miles east of Rai Bareilly

Ujanī—The ancient town of Ujānī (Ujjayinī of the *Bṛhad-dharma P*, Pūrva, ch 14) comprising the modern villages of Kogrāma, Mangalkot (Mangalakoshṭha) and Ārāl situated in the sub division of Katwa in the district of Burdwan in Bengal It is one of the Pithas It is mentioned by Kavīlaukana in his *Chandī* (*Sāhitya-Parishat Patrikā* 1320 p 161, *Trilāndāśeṣa*) and in the *Manasār bhāṣhan* Kogrāma was the merchant's quarter and the birth place of Lochandas, the author of the *Chaitanyamangala* whereas Mangalkot contained the king's palace Ichhānī is about two miles to the east of Ujanī on the Ajaya

Ujjainī—Ujjn, the capital of Avantī or ancient Malwa It is situated on the river Sīprā Same as Ujjayinī Asoka resided here in 263 B C as the viceroy of his father Bindusāra (Turnour's *Mahāvamsa*, ch V) It was the birth place of Mahendra, the son of Asoka The Garddabhilla dynasty—a dynasty named after the most celebrated of its kings, reigned at Ujjayinī Garddabhilla offered violence to Sarasvatī, the sister of Kālikāchārya who in revenge uprooted Garddabhilla and established the Śaka kings at Ujjayinī Garddabhilla's son Vikramaditya destroyed the Śakas and inaugurated the Samvat era for which see *Kālikāchāryya kathā*, a Jaina work The commentary of the *Kalpāsūtra* (the celebrated Jaina work) contains the story of Kālikāchārya who changed the Paryushana Parva to the fourth day (Meruṅga's *Theravāli*, Samayasundara's *Kālikāchāryya kathā* a MS in the Sanskrit College Catalogue, p 27) But there is much conflict of opinion regarding the identity of Vikramaditya and the founder of the Samvat era Dr Bhan darkar, Fergusson, Vincent Smith and other authorities identify him with Chandra Gupta II who was called Vikramaditya He was the son of Samudra Gupta and Dattā, Devī

About 375 A.D. Chandra Gupta II ascended the throne of Ayodhyā, where the seat of government had been removed by his father from Pataliputra, though the latter was still regarded as the official capital. Chandra Gupta (Vikramāditya) conquered the Śaka king Rudra Singh, son of Satya Singh and removed the seat of government to Ujjayinī about 395 A.D. (*Transactions of the Royal Asiatic Society*, vol. 1, p. 211, and a Jaina work named *Buddha Vilāsa* quoted in the same volume at p. 413). Ujjayinī was at that time the capital of the Śaka kingdom comprising Surāshtra, Malwa, Cutch, Sindh and Koṭkan. He was a patron of Buddhism and Jainism, though he himself was an orthodox Hindu, being the worshipper of Śiva according to some, of Viṣṇu according to others. His coins show on the obverse a king shooting a lion with the legend "Mahārājādhirāja Śrī," and on the reverse a goddess seated on a lion with the legend "Sri Simha Vikrama" (Dr. Bhandarkar's *Peep into the Early History of India*, p. 390; Mr. V. A. Smith's *Early History of India*, p. 256). Dr. Hoernle, however, is of opinion that Yaśodharman, the general of the Gupta emperors, assumed the name of Vikramāditya in 533 A. D. after he defeated Mihirakula in the battle of Karura. But Mihirakula was a Hun and not a Śaka. It is said that in the reign of Vikramāditya, flourished the following celebrated persons: Kālidāsa, the author of the *Raghuvamśa*, *Śakuntalā*, etc., Amara Siṃha, author of the *Amara-kosha*; Varāhamihira, the author of the *Bṛhatjātaka*, who died about 587 A.D. (*Literary Remains of Dr. Bhau Daji*, p. 108); Vararuchi (called also Kātyāyana), the author of the *Vārttika* and the *Prākṛitaprakāśa*; Ghaṭakarpāra, the author of the *Yamaka Kāvya*; Dhanvantari, the author of the *Vṛiddha-śusruta Saṃhitā*; Kshapanaka, also called Diṇnāgachārya, a disciple of the Buddhist patriarch Vasubandhu (see Mallinātha's commentary on v. 14, pt. 1 of the *Meghadūta*) and author of the *Nyāyapraveśa*; Śaṅku; and Batālabhaṭṭa, the chronicler. They were called the "nine gems" of the court of Vikramāditya (Dr. Bhau Daji's *Sanskrit Poet Kālidāsa* in R. Ghosh's *Literary Remains of Dr. Bhau Daji*; *Jyotirvidābharaṇa*, ch. 22, v. 10). But these poets lived at different periods, and Kālidāsa lived in the last decade of the reign of Kumāra Gūpta (about 445 A.D.) and he died a few years after the death of Skanda Gupta (*JRAS.*, 1909, pp. 731-39). For the history of the Sah kings from Chastana to Rudra Sah, see the *Literary Remains of Dr. Bhau Daji*, pp. 111, 112. In the seventh century A.D. at the time of Śaṅkarāchārya, Sudhanva was king of Ujjayinī; he persecuted the Buddhists and obliged them to take refuge in the countries beyond the boundaries of India (Mādhavāchārya's *Śaṅkara-vijaya*, chaps. 1 and 5). In the midst of the city stands the celebrated temple of the Mahādeva called Mahākāla of the Purāṇas and Kālapriyanātha of the drama; it is one of the twelve great Liṅgas mentioned in the *Śiva Purāṇa*, (pt. 1, chaps. 38, 46). The shrine is claimed by the Jainas as being built by Avantisukumāra's son (*Sthavirāvalī-charita*, XI, v. 177). Its sanctity is referred to by Kālidāsa in his *Meghadūta* (I, vs. 37, 38). The temple of Mahākāla stands in the centre of an extensive courtyard surrounded by walls. But the image is actually situated within a subterranean chamber which is reached by a subterranean passage, and just overhead is another chamber which contains the image of the Mahādeva Pareśnāth. In front of the courtyard is a porch, the pillars of which are evidently of very ancient date. The temple, however, is a modern one. In the courtyard of the temple is a small reservoir called *Koṭi-tīrtha* (*Sthavirāvalī-charita*, ch. 22). From the name of Mahākāla, Ujjayinī was called Mahākālavana. Besides the temple of Mahākāla, those of Siddhanātha and Maṅgaleśvara are celebrated. The Chowbis-khambhā, which is evidently a gateway supported by 24 pillars of black stone beautifully carved, appears to be a very ancient structure. On the northern side of the town are situated the Kāliyadaha or the ancient Brahma Kuṇḍa of the *Skanda Purāṇa* and the temple of Kāla-Bhairab at Bhairogaḍ. At a short distance from the Daśāśvamedha Ghāṭ is situated the celebrated place called Aṅkapada now called Aṅkapāt, the hermitage of Sāndīpāni

Muni where Kṛishṇa and Balarāma were taught by the Ṛishi; at Dāmodara Ki they washed their Takhtās or slates. About two miles to the north of the tow Bhatṛihari's *guhā* on the bank of the Siprā, which appears to have been a portion of old town. A low doorway made of stone leads through a subterranean passag various chambers supported on ancient pillars of black carved stone containing inscriptions (see Charaṇādri). At the temple of Haraśuddhi Devi Vikramāditya used to cur his head every day and offer it to the goddess, which was, however, restored by latter (*Betāla-pañcha-viṃśati*). The Gogashehid, an isolated hill in the south-east que of the city, is said to have contained the celebrated throne of Vikramāditya exhumed Rājā Bhoja of Dharanagara (*Dvātriṃśatputtalikā*). A beautiful bird's eye-view of city is obtained from the top of this hill (*JASB.*, 1837, p. 813—*Observations upon past and the present condition of Ujjain or Oujein* by Lt. Edward Conolly; *Skanda Pur Āvantiya-khaṇḍa*, *Avantī-kshetra-Māhāt.*). On the south-western side of the city is the servatory of Rājā Jai Singh of Jaipur now in ruins (for its description, see *Asiatic Res ches*, vol. V). This observatory is the first meridian of the Hindu astronomers.

Ujjānaka—Ujjānaka is evidently a corruption of Udyāna; it is written as Udyānaka in *Padma Purāṇa* (Svarga, ch. 19), see Udyāna. According to some authority it also cluded Kafistan, the country situated on the Indus, now inhabited by the Siyah I or "black-clad" from their wearing goatskin dresses (*JASB.*, 1859, p. 317). It is mentioned in the *Mahābhārata* (Anuśāsana, ch. 25). Ouchang of Sung-yun is evide a transcription of Ujjānaka.

Ujjayanta—Mount Girnar, close to Junagar in Kathiawar. It is sacred to Neminā the twenty-second Tirthaṅkara of the Jinas (*Mahābhārata*, Vana, ch. 83; Hemachand The temple was repaired by Sajjana during the reign of Siddharāj, king of Pattana Anahillapattana (Tawney's *Prabandhachintāmaṇi*, p. 96). Ujjayanta is mentioned in work as a synonym of Raivataka. See *Girinagara*. In the Rudra-daman inscrip of Girnar, Ujjayanta is written as Urjayata (*JASB.*, 1838, p. 340).

Ujjayint—1. Same as Ujjaini. 2. Urain, in the district of Monghyr, near Kiul, cont ing many Buddhist remains. Perhaps Urain is a corruption of Uddiyāna (*Devī P.*, 42). 3. Same as Ujani (*K. Ch.*, p. 132).

Ujjihāna—Same as Ujjiyāna (*Bṛihat-Saṃhitā*, ch. 14).

Ukhala-kshetra—Same as Śūkara-kshetra; in fact Ukhala is a corruption of Śūkara. is also called Ukala-kshetra (Cunningham's *Arch. S. Rep.*, I, p. 266).

Umāvana—Same as Śoṇitapura (*Hemakosha*; *Trikāṇḍaśeṣa*; *Jaimini-bhārata*, ch. 2 Kotalgāḍ or Fort Hastings in Lohul in the district of Kumaun. It was at this p that Umā, the daughter of Himālaya, performed asceticism to get Mahādeva as husband and here she was married (*Brahmaṇḍa P.*, ch. 43).

Upa-Baṅga—The central portion of the eastern part of the delta of the Ganges (*Bṛihat S hitā*, ch. 14; *Buchanan Records in the Calcutta Review*, 1894, p. 2). The country to east of the Bhāgirathi including Jessore (*Digvijaya-Prakāśa*).

Upahalaka—Same as Kuntala (*Hemakosha*).

Upamallaka—Malacca.

Upaplavya—Same as Virāṭa (*Mbh.*, Udyoga P., ch. 145).

Uraga—Same as Urasā (*Mbh.*, Bhishma, ch. 9 and Sabhā, ch. 26).

Uragapura—Uraiyur or Trichinopoli; it was the capital of Pāṇḍya in the sixth cent (*Rājahuvāṇśa*, VI, vs. 59, 60). Mallinātha, the celebrated commentator, identifies it w Nāgapura which is evidently Nagapatam on the river Kānyakubja (Coleroon); perh Mallinātha's Nāgapura is simply a synonym of Uragapura. Uragapura is evidently Argaru of the *Periplus* (Mr. Schoff's edition, p. 46) and its Tamil form is Urai

According to Dr. Caldwell, however, Uraiyr, called also Kori, is almost identical with the modern town of Trichinopoly; it was the capital of the Cholas who reached the zenith of their power in the 11th century and ruled over the whole Tamil country, including the country of the Pândyas, south Travancore (*Dravidian Com. Grammar*, pp. 13, 14). In the *Pavanadûta* (v. 8), it is placed on the river Tâmrarnî. It is also called there Bhujaganagara (v. 10).

Uraiyr—Same as Uragapura. At present a suburb of Trichinopoly (*Arch. S. Rép.*, 1907-8, p. 232; Caldwell's *Drav. Com. Gram.*, p. 13).

Uranjira—The Vipâsâ, the modern Bias; it is perhaps the Saranjes of Arrian.

Urasâ—The Hazara country, between the Bidaspes (Jhelam) and the Indus on the west of Kasmir; it is the Arsa of Ptolemy and Wu-la-shi of Hiuen Tsiang (Dr. Stein's *Râjataranginî*, i, p. 180). Prof. Wilson identifies it with the valley of Gureiss or Gurez, three days' march from Kasmir, but Dr. Stein identifies Gurez with Daratpuri, the capital of Darada (see Darada). Darada and Urasâ are mentioned as separate countries in the *Matsya Purâna* (ch. 120, v. 46). General Cunningham identifies it with the district of Rash just to the west of Mozafarabad which is on the north-east of Kasmir (*JASB.*, XVII, p. 485).

Uraivilva—Buddha-Gayâ, six miles to the south of Gayâ. It was here that Buddha attained Buddhahood at the age of thirty-six in 522 B.C. in the 16th year of the reign of Bimbisâra, below the celebrated Pipal tree (*Ficus religiosa*) called also the Bodhitree (Mahâ-Bodha tree of the *Agni Purâna*, ch. 115, v. 37), immediately on the west of the great temple. Fergusson supposes that the great temple was built in the sixth century by Amara Deva (the author of the *Amara-kosha*), one of the nine gems in the court of Vikramâditya who reigned in Malwa from 515 to 550 A.D. (*History of Indian and Eastern Architecture*, p. 69). But Dr. Rajendralal Mitra says that the theory about Amara Deva's having built the temple in the sixth century is founded on Mr. Wilmot's inscription (*Asiatic Researches*, vol. 1), which was a myth, and never had any tangible existence. In his opinion the temple was built in the first century B.C. on the site of Asôka's vihâra, by two Brahmin brothers whom he supposes to be Śaṅkara and Mudgaragâmin, the founders of the celebrated monastery at Nâlandâ (*Buddha-Gaya*, pp. 238, 242). The Muchilinda tank, now called Buddha-kunḍa, is situated to the south of the temple, but Dr. Rajendralal identifies it with Muchirim to the south-west of the temple. The place where Buddha walked up and down after attaining Buddhahood is marked by a plastered parapet now called Jagamohan (anciently called Chaikrama: see *I-Tsing* by Takakusu, p. 114), situated almost immediately to the north side of the temple. The rail to the south of the temple is one of the most ancient sculptured monuments in India, being built at the time of Asôka. The temple is now in charge of a Hindu Mohant, who resides in a monastery near the great temple, which was built by a Mohant named Mahâdeva in the early part of the eighteenth century. The circular slab of chlorite carved in a complicated mystic pattern, now lying in the front room of the temple of Bâgisvarî, originally an image of Vajrapâni, is supposed to be the Vajrâsana (the diamond throne), on which Buddha sat when he entered into meditation below the Bodhi tree. The temple of Târâ Devî, which is really an image of Padmapâni, the son of the Dhyânî Buddha Amitâbha (see Udanîopura) is situated close to the great temple (Dr. Mitra's *Buddha-Gaya*). Meghavarman, the Buddhist king of Ceylon, built a monastery to the north of the Bodhi tree at Buddha-Gaya with the permission of Samudra Gupta about the middle of fourth century A.D. (Smith's *Early History of India*, p. 287).

Urjagunda—1. The country of the Urjagundas, who lived near the Daradas, was in the upper part of the Kishengangâ valley in Kasmir, and their capital seems to have been at Guroz (Gares of the Atlas) which appears to be a corruption of Urjagunda (*Matsya P.*,

ch 120) 2 Urjagunda is a transcription of Urgenai or the Khanat of Khiva (Vambery's *Travels in Central Asia*, p 339)

Urumunda-Parvata—Kankâh-tîlâ, an artificial hill in Mathura where Sānavāsī the preceptor of Upagupta and the third Buddhist patriarch, resided (Grower's *Mathura*, ch. 6) Upagupta also resided on that hill before he came to Pataliputra at the request of Asoka (Bodhisattvāvadāna-Kalpatalā in Dr R Mitra's *Sanskrit Buddhist Literature of Nepal*, p 67, *Avadāna Kalpalatā*, chs 71, 72, Rockhill's *Buddha*, pp 164, 170) See Mathura

Ūsaras—For the nine Ūsaras (Ūsara Kshetras) or its corruption Ukhlas, see Renuka-īritiā

Usinara-Gurī—The Sewalik range or the hills at Hardwar, through which the Ganges forces her way into the plains (*Kathā Sarit Sāgara*, I, ch 3, and Padmanabha Ghoshal's *Guide to Travellers in India*) See Śivalaya

Utkala—Orissa (*Brahma P*, ch 43) Utkala is a corruption of Ut Kalinga which means north (U) part of Kalinga Chauduār, situated on the opposite side of Katak across the river, was the ancient capital of Orissa under the Magadha kings The Kesarī dynasty from Yayāti Kesarī reigned over Orissa from 474 to 1132 A D, and the Gangā vamsī kings from Choragaugā to Prataparudra Deva's son reigned from 1132 to 1532. Chaitanya Mahāprabhu visited Jagannath during the reign of Prataparudra Deva (1503 to 1524) The capital of the Kesaris were at Jāipur and Bhuvanesvar, and the capitals of the Gangāvamsī dynasty were at Katak, Chauduar and Baribati In the fifth century Orissa was converted to Śaivism from Buddhism during the reigns of the Kesarī kings and from Śaivism to Vaiṣṇavism in the twelfth century at the time of the Gangā vamsī dynasty See Odra At the time of the *Mahabharata*, Utkala formed a part of Kalinga (Vana Parva, ch 114), the river Vartarani being its northern boundary, but at the time of Kālidāsa, Utkala appears to have been an independent kingdom (*Raghuvamś*, IV, v 38) According to the *Tarā Tantra*, the southern boundary of Utkala was Jagannāth Utkala and Kalinga were separate kingdoms at the time of the *Brahma Purana* also (see ch 47, v 7)

Utpalāranya—Bithoor, fourteen miles from Cawnpore, where the hermitage of Valmiki was situated It was at this place that Sitā gave birth to Lava and Kusa It was the site of the celebrated city called Pratiśthāna, which was ruled by Pajā Uttanapāda, the father of Dhruva It contains a ghāt called Brahmavarita ghāt Uttānapāda is also said to have been the king of Brahmavarita, the country between the rivers Sarasvatī and Drishadvatī The remains of a fort here, on the bank of the Ganges, are pointed out as the fort of Rājā Uttānapāda Utpalavana according to the *Mahabharata* (Vana P, ch 87) is situated in Pañchāl

Utpalāvata-Kānana—Same as Utpalāranya (*Mārkaṇḍeya P*, chs 69, 70)

Utpalavati—The river Vypar in Tinnevely (*Mahabharata*, Bhishma, ch 9, Griffith's *Ramayana*, note, *Vamana P*, ch 13)

Utpalēśvara—The portion of the Mahānadi in the Central Provinces before its junction with the river Pyri or Parī (*Asiatic Researches*, vol XV)

Utsavaśauketa—See Pushkara (*Mahabhārata*, Bhishma, ch 9)

Uttānkā—See Rāmgangā in Oudh Same as Uttaraga

Uttaragā—The river Rāmgangā in Oudh (Lassen's *Ind Alt*, II, p 324, *Ramayana*, bk II, ch 71) It rises in Kumaun and falls into the Ganges opposite to Kanauj

Uttara Gangā—1 The river Sindh in Kashmir 2 Gangābal lake which lies at the foot of the Haramuk mountain in Kashmir and which is considered as the source of the river Sindh (Dr Stein's *Rājataranginī*, vol II)

Uttarakuru—The northern portion of Garwal and Hūnadēsa, where the river Mandākinī and the Chaitraratha-Kānana are situated (*Atareya Brāhmaṇa*, viii, 14, 4, *Mbh*, Vana, ch 145). It originally included the countries beyond the Himalaya It is the Ottorakorra

of Ptolemy. Lassen places it to the east of Kashgar (Griffith's *Rāmāyaṇa*, vol. IV, p. 424). Tibet (*Mbh.*, Bhīshma, ch. 7) and Eastern Turkestan were included in Uttara-kuru (*Rāmāyaṇa*, Kishk., ch. 43). It was situated in the Himalaya (*Jātaka*, Cam. ed., V, p. 167). According to Mr. Bunsen the slopes of the Belur Tagh, a mountain range in Central Asia in the high land of the Pamir in which the great rivers of that region have got their source, are the Uttara-Kuru of the Aryan Hindus. The Belur Tagh is also called the Kiunlun; it forms the northern boundary of Western Tibet and is covered with perpetual snow. It is also called Mustagh, Karakorum, Hindu-kush and Tsunlung (Balfour's *Cyclopaedia of India*, (s.v. *Belur Tagh*). Uttara-Kuru was also called Hari-varsha. The *Brahmāṇḍa P.* (ch. 48) places it far to the north of India, and mentions that it was bounded on the north by the ocean (v. 53). The name perhaps exists in Korea which appertained to the Uttara-Kuru-dvīpa.

Uttara-Madra—Media in Persia. Media is a corrupted form of Mada or Māda which is a corruption of Madra, the Uttara-Madra of the Purāṇas. Media comprised the province of Azerbaijan (the Airyanan-vejo of the Avesta). See *Ariana*.

Uttara-Mānasa—1. The Ganga lake near Nandikshetra at the foot of the Haramukh Peak in Kasmir (Dr. Stein's *Rājataranginī*, vol. I, p. 111 note). 2. A sacred place in Gaya (*Vāyu P.*, ch. III, v. 6); see **Phalgu**.

Uttarāpatha—Comprising Kasmir and Kabul. It is mentioned in the Guserawa inscription (*JASB.*, XVII, pp. 492, 498). See, however, Dr. D. R. Bhandarkar's *Ancient History of India*, Lecture II.

Uttara-Videha—The southern portion of Nepal where the town of Gandhavatī is situated (*Svayambhu Purāṇa*, chaps. III, IV; *Sugata-Avadhāna* in R. Mitra's *Sanskrit Buddhist Literature of Nepal*).

Y.

Yādava-Giri—Mailkote or Melukote, in Mysore, 25 miles to the north of Seringapatam, where Vetāladeva Ballāla-rāi, a Jaina king of Kārṇāṭa or properly Dvārasamudra in Mysore, who was afterwards called Vishṇuvarddhana, erected a temple of Kṛishṇa known by the name of Chawalrāi in the twelfth century, after he was converted to Vaishnavism by Rāmānuja (A. K. Dutt's *Religious Sects of the Hindoos* and Dr. Burnell's *South Indian Palaeography*, p. 28). Same as **Dakṣiṇa-Badarikāśrama**.

Yajña-Barāha—A celebrated temple of Barāhadeva in Yajñapura or Jājpur in Orissa.

Yajñapura—Jājpur in Orissa on the river Baitaraṇī (*Mahābhārata*, Vana, ch. 114). It is said to have been founded by Rājā Yayāti Keśarī in the sixth century. Jājpur is a contraction of Yayātipura. It was the capital of the Keśarī kings till the tenth century, when the seat of government was removed to Kaṭak by Nṛipa Keśarī. The temple of Birajā at Jājpur is one of the fifty-two Pīṭhas where a part of Satī's body is said to have fallen. Brahma is said to have celebrated the horse-sacrifice ten times at Daśāśvamedha Ghāṭ on the bank of the Baitaraṇī river, and hence the place obtained the name of Yajñapura. The four most important places of pilgrimage in the province of Orissa are Chakra-kshetra or Bhuvaneśvara, Śaṅkha-kshetra or Puri, Padma-kshetra or Konārak and Gadā-kshetra or Yājapura. Vishṇu, in order to commemorate his victory over Gayāsura, (the story of the demon being an allegorical representation of the extent of Buddhism in India), left his foot-mark (*Pāda*) at Gaya, his discus (*chakra*) at Bhuvaneśvara, his conch-shell (*Śaṅkha*) at Puri and his lotus (*Padma*) at Konārak (Dr. R. Mitra's *Antiquities of Orissa*, vol. II, pp. 145 and 107; but see Stirling's *Orissa*). There are many colossal images at Jājpur, especially of Kālī, Barāhmi and Indrāni cut into alto-relievo out of blocks of indurated Mugni or chlorite slate rock (Stirling's *Orissa*; *JASB.*, 1838, p. 53). See Gayānābhi.

- Yamunā**—The river Yamunā; it is mentioned in the *Rig-Veda* and the *Āitareya Brāhmaṇa* (VIII, 14, 4; *Rig-Veda*, X, 75).
- Yāmuna**—The portion of the Bāndara-puchchha mountain where the Yamunā has got its source (*Rāmāyaṇa*, Kish., ch. 40; *Mbh.*, Anuśās., ch. 68). It is also called Kālinda-giri on account of which the Yamunā is called Kālindī.
- Yamunāprabhava**—See Yamunotri (*Kurma P.*, II, ch. 37).
- Yamunotri**—A spot in the Bāndara-puchchha (monkey's tail) mountain in the Himalaya where the river Yamunā has its source; it is called Yāmuna and also Kālinda-giri in the *Rāmāyaṇa* (Kish., 40). It has reference solely to the sacred spot where the worship of the goddess Yamunā is performed. The Yamunā rises from several hot-springs, and the spot for bathing is at the point where the cold and warm waters mingle and form a pool (see Kulinda-desa). The water of the springs is so hot that rice may be boiled in it. Hanumāna, after setting fire to Laṅkā, is said to have extinguished the fire of his tail by plunging it into a lake enclosed by the four highest peaks of this range, which has since been called Bāndara-puchchha mountain (Fraser's *Himala Mountains*, ch. 26).
- Yashtivana**—Jethian, about two miles north of Tapoban near Supa-tirtha in the district of Gayā (Grierson, *Notes on the District of Gayā*, p. 49) and twelve miles from Rājagriha. It is also called Jaktiban (Cunningham, *Arch. S. Rep.*, III, p. 140) and Laṭṭhivana. Buddha is said to have displayed many miracles here and converted Bimbisāra, king of Magadha, to Buddhism at this place. Bimbisāra ascended the throne at the age of sixteen; at the age of twenty-nine he became a convert to Buddhism and he died at the age of sixty-five.
- Yaudheya**—Same as *Āyudha* of the travellers of the sixteenth century and *Hud* of the Bible (*Book of Esther*), between the Hydaspes and the Indus (*Garaḍa Purāṇa*, ch. 55; *Bṛhat-saṃhitā*, ch. 14; and Prinsep's *Indian Antiquities*, vol. 1, p. 238). According to Cunningham the Yaudheyas lived on both banks of the Sutlej along the Bhawalpur frontier, which is called Johiyabār (*Arch. S. Rep.*, vol. XIV). Yaudheya is mentioned in Samudra Gupta's inscription in the Allahabad Pillar (*JASB.*, 1837, pp. 973-979).
- Yava-Dvīpa**—The island of Java (*Brahmaṇḍa P.*, Pūrva, ch. 51). It is said to have been colonised by a prince of Guzerat in 603 A.D. The native chronicles attribute the first attempt at colonisation of the island to Aji-saka, a king of Guzerat in 75 A.D.; he was, however, compelled to withdraw owing to pestilence or some other calamity (Havell's *Indian Sculpture and Painting*). It was also called Suvarṇa-dvīpa of Alberuni's *Zabaj be Java* (Alberuni's *India*, vol. 1, p. 210). According to the Chinese, Java was also called Kalinga (Takakusu's *Records of the Buddhist Religion*, General Introduction, p. xlvii, note). The shrine of Borobudur (Barz Buddha), the most magnificent monument of Buddhist art in Asia, was constructed between 750 and 800 A.D. (Havell's *Indian Sculpture and Painting*, p. 113; *JASB.*, 1862, p. 16).
- Yavana-Nagara**—Junagad, in Guzerat. For a description of the place, see *Notes on a Journey to Girnar* in *JASB.*, 1838, p. 871. See Yavanapura. For the origin of the name of Junagad, see *Bomb. Gaz.*, VIII, pp. 487 f.
- Yavana-Pura**—1. Jaunpura, forty miles from Benares, the capital of an independent Muhammadan kingdom (see the Kathoutiya inscription in *JASB.*, 1839, p. 696, v. 7). It contains the celebrated Aṭalā mosque built by Sultan Ibrahim in 1418 on the site with the materials of an ancient Buddhist monastery; the Lāl-darwazā mosque built by Bibi Rāji, the queen of Sultan Mahmud in 1480; the Jumma Masjid built by Sultan Hossain about 1480; the remains of a fort called the fort of Firoz built in 1360; and an old bridge over the Gumti constructed by Monahur Khan, the governor of Jaunpur, during the reign of Akbar. Jaunpur is said to have been founded in the fourteenth century by Sultan

Feroz of Delhi, who named it after his cousin Fakiruddin Jowna. In the fifteenth century Khan Jahan, vizier of Sultan Mahommed Shah of Delhi, during the minority of the latter's son, assumed the title of Sultan Sharki or king of the East, and taking possession of Bihar, fixed his residence at Jaunpur (Hamilton's *East India Gazetteer*). Jaunpore became the centre of learning at the time of Ibrahim Sharki; and Sher Shah received his education in one of its colleges. 2. Another Yavanapura is mentioned in the *Mahābhārata* (Sabhā P., ch. 30) as being situated on the south of Indraprastha and conquered by Sahadeva. Perhaps it is the same as Yavana-nagara or Junagaḍ.

Yayātinagara—According to Dr. Fleet Yayātinagara is the ancient name of Kāṭaka in Orissa (*Ep. Ind.*, vol. III, pp. 323-359; *JASB.*, 1905, p. 7; *Pavanadūta*, v. 26).

Yayātipura—1. Jajmau, three miles from Cawnpore, where the ruins of a fort are pointed out as the remains of the fort of Rājā Yayāti (see Śākambharī). But the fort is said to have been built by Rājā Jijat Chandravamsi, one of the ancestors of the Chandels. The temple of Siddhinātha Mahādeva is at a short distance from the fort. It was an important place in the tenth or eleventh century before Cawnpore became celebrated as a town (Alberuni's *India*, Dr. Sachau's trans., vol. 1, p. 200). 2. Jājpur in Orissa. See Yajñapura; same as Yayātipura.

Yessaval—Ahmedabad was founded on the site of the ancient city of Yessaval by Ahmed Shah of Guzerat in 1412 (Thornton's *Gazetteer*). Yessaval is a corruption of Āsāwal or ancient Āsapalli (*Antiquities of Kathiawad and Kachh*, by Burgess; *Bomb. Gaz.*, I, pt. I, p. 170). Ahmedabad was also formerly called Karṇavatī (Fergusson's *Hist. of Indian and Eastern Architecture*, p. 527).

Yoni-dvāra—A sacred place in the Brahma-yoni hill at Gaya, from which the name of the hill is derived (*Padma P.*, Svarga, ch. 19).

Yoni-Tirtha—Same as Bhīmāsthāna.

Yugandhara—A country near Kurukshetra (*Mbh.*, Virāt, ch. 1). It appears to have been situated on the west bank of the Yamunā and south of Kurukshetra (*Ibid.*, Vana, ch. 123).

Yuktavenī—See Muktaveni.

PART II

MODERN NAMES

A

- Abu**—Arbuda parvata, a detached mount of the Aravali range, in the Sirohi State of Rajputana. It was the hermitage of Rishi Vasishṭha. It is also one of the five hills sacred to the Jainas, containing the temples of Rishabhānāth or Ādināth, the first Tirthankara, and Nemināth, the twenty second Tirthankara.
- Achchhāvāt**—Achchhoda sarovara in Kāsmir, six miles from Mārttanda or modern Martan or Bhavan, described by Bānabhaṭṭa in the *Kādambari*. The Siddhasrama was situated on the bank of this lake.
- Adam's Bridge**—Setubandha, between India and Ceylon, said to have been constructed by Rāmachandra with the assistance of Sugriva for crossing over to Laukā.
- Adam's Peak**—1 Rohana 2 Sumana kūṭa 3 Samantakūṭa 4 Deva kūṭa 5 Subhakūṭa, in Ceylon.
- Adinzaī**—The Sarpaushadhī viḥāra, situated in the Adinzaī valley in Buner near the Fort Chakdarra on the north of the Swat river. It was visited by Huen Tsiang.
- Afghanistan**—1 Kāmboja 2 Kālofu (Kambu) of Huen Tsiang 3 Loha of the *Mahābhārata* 4 Rohi 5 Āvagāna 6 Aupaga 7 Apaga.
- Agastipuri**—Agastya āsrama, the hermitage of Rishi Agastya, twenty four miles to the south east of Nasik.
- Agra**—Agravana, one of the vanas of Braja mandala.
- Ahīrā**—Twenty one miles north east of Bulandshahar, on the right bank of the Ganges. Traditionally it is the place where Parikṣhita of the *Mahābhārata* died of snake bite, and where his son Janamejaya performed the snake sacrifice (Growse's *Bulandshahar*), but according to the *Mahābhārata* (Svargārohanika, ch 5), the snake sacrifice was performed at Takshasilā.
- Ahīari**—1 Gautama āsrama, 2 Ahalyāsthāna, in pargana Jarail, twenty four miles to the south west of Janakpur in Tirhut. It was the hermitage of Rishi Gautama, where Indra ravished his wife Ahalyā.
- Ahmedabad**—1 Āsāwal 2 Yessaval 3 Karṇavati 4 Śrīnagar 5 Rājānagara 6 Āsāpalli, in Guzerat, on the river Sābarmati.
- Ahmednagar**—Bingar, seventy one miles from Poona.
- Aihole**—Āryapura or Āyyavole, the western capital of the Chalukyas in the 7th and 8th centuries A D, in the Bādāmi Tāluk of the Bijāpur district.
- Airwa**—1 Ālavī of the Buddhists 2 Ālabhi of the Jainas 3 Ālambhika of the *Kalpāsūtra*, twenty seven miles north east of Itawa in the United Provinces, where Buddha passed his sixteenth *Vassa*. But see Nawal.
- Ajaya**—The river Ajamati in Bengal.
- Ajunta**—Achinta about fifty five miles to the north east of Ellora in Central India. In the Achinta monastery resided Ārya Asanga, the founder of the Yogachāra school of the Buddhists. It is celebrated for its caves and viḥāras, which belong to the fifth and sixth centuries of the Christian era.
- Akolhā**—Agastya āsrama, situated to the east of Nasik on the Godāvari.
- Akshu**—I 1 Asma of the *Rāmāyana* (Uttara, ch 23) 2 Oxiana of the Greeks 3 Patālapura (see my *Rasatala* in the *I H Q* vols I & II), on the river Oxus in Sogdiana on the north. II Same as river Vaksh. 1 Okos or Ochus of the Greeks 2 Vakshu of *Matsya P* (ch 101, see *Śabdakalpadruma*) 3 Vamkshu of *Bhāgavata* (V, ch 17), a tributary of the Oxus in Sogdiana, from which the river Oxus has derived its name (*JEBRAS*, XXIV, p 520).

Albania—Alamba of the *Mbh.*, (Âdi, ch. 29) on the western side of the Caspian Sea, now called Shirwan (see my *Risâlatâ* in the *I.H.Q.*, vols. I & II).

Aligarh—Koel.

Allahabad—1. Prayâga. 2. Bharadvâja-âsrama, the hermitage of Rishi Bharadvâja. 3. Bhâshkara-kshetra. The celebrated Akshaya-Bâta (the undecaying banian tree) was seen by Hiuen Tsiang in the seventh century.

Almora—Binâ in Kumaun.

Alopî—The temple of Alopî is situated at Allahabad; it is one of the 52 Pîthas. It is the ancient Prajâpativedî of the *Mahâbhârata*, a celebrated place of pilgrimage.

Alwar—Matsya-deśa, the kingdom of Râjâ Virâta of the *Mahâbhârata*. The Alwar state formerly appertained to the territory of Jaipur. There is still a town called Machheri in this state which is a corruption of Matsya. The capital of Matsya-deśa was Virâta, now called Bairât, forty-one miles to the north of Jaipur and one hundred and five miles to the south-west of Delhi. General Cunningham supposes that Alwar is a corruption of Śâlvapura. See Jaipur. But at the time of the *Mahâbhârata*, Alwar was called Saubhanagara or Śâlvanagara, the capital of the country called Mârttikâvata, the kingdom of Râjâ Śâlva who was killed by Kṛishṇa. See Mârta.

Amarakaṇṭaka—Baṃśagulma, at the source of the river Nerbuda in the Amaraṇṭaka mountain.

Amarakaṇṭaka Mountain—1. The Mekala mountain. 2. The Soma-Parvata. 3. Âmrakûṭa-Parvata. 4. Surathâdri, in which the river Nerbuda has got its source.

Amaranâth—The celebrated temple of Amaranâtha is situated in a natural grotto in the Bhairava-ghâṭi range of the Himalaya in Kâsmir. The grotto is said to be full of wonderful congelations, where a curious block of ice, stalagmite, which periodically dissolves and reforms, is worshipped as Śiva Amaranâtha.

Amarâvatî—1. The Dipaldinne or Diamond sands of the *Daladâvaṃśa*. 2. Pûrvaśaila-Saṅghârâma of Hiuen Tsiang. 3. Dhanakaṭaka. 4. Dhamnakaṭaka. 5. Dhânyakaṭaka. 6. Dhânyavatipura. 7. Dharmakoṭa. 8. Dhanakakoṭa. 9. Sudhanyakaṭaka has been identified with Dharanîkoṭa, one mile to the east of Amarâvatî in the Kistna district, Madras Presidency. It was the capital of Andhra. The Buddhist saint Bhâvaviveka resided here awaiting the advent of Maitreya Buddha.

Ambarâth—Ambaranâtha tîrtha in the Thâna district, Bombay (*Antiquarian Remains in the Bombay Presidency*, VIII, p. 110).

Âmer—Ambara, the ancient capital of Jaipur, which was called Dhundhra. The capital was removed to Jaipur in 1728 A.D. by Siwai Jai Singh.

Ami—One of the 51 or 52 Pîthas, eleven miles to the east of Chhapra in the province of Bihar.

Amin—1. Abhimanyu-khera. 2. Chakrabyûha of the *Mahâbhârata*, where Abhimanyu, son of Arjuna, was killed at the celebrated battle of Kurukshetra. It was included in Kurukshetra.

Amran Mountains—Pâshâna Parvata on the west of Pishin (Pâshâna) valley in southern Afghanistan.

Amritasar—Râmadâsapura in the Punjab.

Anagaṇḍi—Koṇkaṇapura, the capital of Koṇkaṇa, on the northern bank of the Tuṅga-bhadra river.

Anagaṇḍi Hill—See Sphaṭika-śilâ.

Anantapur—I. 1. The Pañchâpsara Tîrtha. 2. Pañcha-tîrtha. 3. Phâlguna, in the Madras Presidency, fifty-six miles to the south-east of Bellari; it was visited by Arjuna and Balarâma. II. 1. Ananta-śayana. 2. Ananta-Padmanâbha, a quarter of Trivandrum in Travancore where the temple of Ananta Padmanâbha is situated. Same as Padmanâbhapura.

Andhola—The river Andha, the Andomatis of Arrian ; same as Chândan.

Añkola—A place of pilgrimage in the Baroach district, Bombay Presidency (*Matsya P.*, ch. 190).

Anurâdhâpur—Anurâdhapura, the ancient capital of Ceylon.

Aornos—Varunapura (*Râmâyana*, Uttara, ch. 23) in Baktria (McCrindle's *Invasion of India by Alexander the Great*, p. 39).

Arabia—1. Banâyu, but the identification is doubtful. 2. Āraba.

Arabutt—Orobatis of Alexander's historians, on the left bank of the Landai near Naoshera, west of Peukelaotis.

Arakan—Karkotakanagara.

Arâura—Sobhâvatînagara, in the Nepalese Terai, the birth-place of Buddha Kāṇakamuni.

Arâvali—1. Arbuda-parvata. 2. Ādarsâvali, in Rajputana, its branches terminate at the north of Delhi. The Aravali range was included in Pāripâtra or Pārijâtra.

Arcoot—Shadâranya.

Argesan—The river—1. Mahatnu. 2. Mehatnu of the *Rig-Veda* in Afghanistan, which joins the Gomati or Gomai river.

Armenia—Râmaniyaka-dvîpa of the *Mbh.*, (Ādi, ch. 26); see my *Rasâtala* in the *I.H.Q.*, vols. I & II.

Arrah—Ārâmanagara, in the district of Shahabad in Bihar.

Aruṇâ—One of the seven Kosis; it still retains its old name.

Āsergar—1. Āser. 2. Āsvathamâ-giri, 11 miles north of Burhanpur in the Central Provinces, mentioned in the *Prîṭhvîrâj Râso*.

Ashtâbakra Nadi—The river Samaṅga, a small river which flows by the side of Raila, ten miles from Hardwar.

Assam—Kâmarupa; its capital was Prâgjyotishapura.

Assia Range—Chatush-piṭha Parvata, in the district of Katak in Orissa. Udayagiri is a spur of this range, five miles from Bhuvaneśvara, containing many Buddhist sculptures of a very ancient date. The Khaṇḍa-giri is a part of this range, it is four miles north-west of Bhuvaneśvara. The Udayagiri contains a *noor* or palace of Râjâ Lalâtendu Kēsari, inhabited by his Râjî.

Assyria—Śâlmala-dvîpa or Chaldia.

Ātrai—The river Ātreyi, in the district of Dinajpur in Bengal.

Atrek—1. The river Hiranya of the *Mahâbhârata*. 2. The Hâṭaka of the Purâṇas. 3. The Sarnium of the classical Greeks, in Śâkadvîpa or Scythia (Turkestan); it falls into the Caspian Sea; it divided Hyrcania, the country of the Daityas and Dânavas from the Trans-Caspian District, the country of the Suparnas or Garuda.

Aumi—It has been identified by Cunningham with the river Anomâ (Anamala) in the district of Gorakhpur, which was crossed by Buddha, after he left his father's palace, at a place now called Chandâoli on the eastern bank of the river, whence Chhandaka returned with Buddha's horse Kāṇṭhaka to Kapilavastu. But Führer identifies the river Anomâ with the Kudâwâ Nadi in the Basti district in Oudh.

Aurangabad—1. Janasthâna of the *Râmâyana*. 2. Kharki of the Muhammadan historians.

Aundha—Dârukâvana, 25 miles north-east of Parbhani in Nizam's territory, containing one of the twelve Jyotirliṅgas.

Aurangabad Hills—Prasravanagiri, situated on the bank of the Godâvari, graphically described by Bhavabhûti in the *Uttara-Râmacharita*. In one of the peaks of the hills dwelt Jatâyu of the *Râmâyana*.

Avani—Āvantika-kshetra, a sacred place in the Kolâr district in Mysore.

Ayuk-Nadi—The Apagâ river, to the west of the Râvi in the Punjab.

Albania—Alamba of the *Mbh.*, (Âdi, ch. 29) on the western side of the Caspian Sea, now called Shirwan (see my *Risâta* in the *I.H.Q.*, vols. I & II).

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ANDHELA

219

AYUK-NADI

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- Avani**—Āvantika-kshetra, a sacred place in the Kolār district in Mysore.
- Ayuk-Nadi**—The Apagā river, to the west of the Rāvi in the Punjab.

Azerbaijan—1. Airyanam-vejo of the *Avesta*. 2. Perhaps Ārya of the *Rig-Veda*, (VIII, 51, 9). 3. Madra or Uttara-Madra of the *Purāṇas*. 4. Media. 5. Ariana, of the classical writers in Persia. It is supposed to be the ancient home of the Aryans (*Ārya-rīja*).

B.

Bāblā—The river Dvārikeśvarī, which falls into the Ganges near Bishnupura in Bengal.

Babylon—1. Bāveru of the Buddhist *Jātakas*. 2. Bāmri of the *Rig-Veda*. 3. Bibhāvarī of the *Bhāgavata* (III, ch. 17) situated in Pâtāla (see my *Rasātala* in the *I. H. Q.*, vols. I & II).

Bādāmi—Bātāpipura, the ancient capital of Mahārāshtra, situated near the river Malaprabhā, a branch of the Kṛishṇā in the Bijapur district, Bombay Presidency. It was the capital of Pulakesi I in the sixth century A.D.

Baḍanagara—1. Chamatkārapura. 2. Nagara. 3. Ānarttapura, in the Ahmedabad district of Guzerat. Same as Barnagar.

Badku—See Baku.

Badrināth—Badarikāśrama, on the bank of the Bishen-gaṅgā (Alakānandā) in Garwal. It was the hermitage of Vyāsa, the author of the *Mahābhārata*. It contains the celebrated temple of Nara-Nārāyaṇa.

Bagel-Khand—1. Bahela. 2. Karusha, in Central India. Same as Rewa.

Bāgin—The river—1. Bālubāhinī. 2. Bāhinī, a tributary of the Yamunā, in Bundelkhand.

Bāgmatī—1. The river Bāchmatī. 2. The Bhāgmatī. 3. The Bhāgavatī of the Buddhists, in Nepal.

Bāgpat—Bhāgaprastha, thirty miles to the west of Mirat, one of the five villages demanded by Yudhishtira from Duryodhana.

Bāgrason—Bhṛigu-āśrama in Balia, in the district of that name, United Provinces.

Bahraich—The district of Bahraich in Oudh was the ancient Uttara-Kośala, the capital of which was Śrāvastī.

Baibhāra-Giri—Baihāra-giri, one of the five hills of Rājgir in Bihar; Vebhāra of the Buddhists.

Baidyanāth—I. 1. Chitābhumi. 2. Pāralipura. 3. Hārdapīṭha. 4. Ketakivana. 5. Haritakivana, containing the temple of Baidyanātha, one of the twelve great Liṅgas of Mahādeva. II. Kārttikeyapura, in the district of Kumaun. III. Kiragrāma, in the Punjab.

Baiga—The river—1. Kṛitamālā. 2. Begavatī. 3. Begā. 4. Baihāyasī, on which Madura (Dakṣiṇa Mathurā) is situated, it rises in the Malaya Mountain.

Bainateya Godāvarī—The Suparṇā, an offshoot of the Vasishṭha-Godāvarī, which is the most southerly branch of the Godāvarī.

Baippar—Same as Bypar.

Bairāt—1. Birāṭa. 2. Upaplavyanagara, 41 miles to the north of Jaipur, the capital of Matsyadeśa. It was the capital of Virāṭa Rājā of the *Mahābhārata*.

Baitā—The river Bedasrutī in Oudh.

Bākā—The river Bakreśvarī, which flows through the district of Burdwan in Bengal, but see Bāblā.

Bakhsh—Same as Akshu.

Bākraur—Gandha-hasti stūpa, on the Phalgu, opposite to Buddha-Gayā. It was visited by Hiuen Tsiang.

Bāku—A town on the west coast of the Caspian Sea, famous for its naphtha springs and mud volcanoes; it is also called Badku, the Sanskrit form of which is Baḍavā, mentioned in the *Purāṇas*. It appears to have been a place of Hindu pilgrimage and was called Mahā-jvālāmukhī (*Asiatic Researches*, vol. V, p. 41).

Balarāmapur—Rāmgad-Gauḍa, twenty-eight miles north-east of Gonḍa in Oudh.

- Ballā**—1. Bhṛigu-āśrama. 2. Bagrāsana, the hermitage of Ṛishi Bhṛigu in the district of Balia in the United Provinces. 3. It was a part of Dharmāranya. At a short distance to the north-east corner of Balia, there is a tank called Dharmāranya-Pokhrā, and to the north and east of it there are traces of an ancient *jaṅgal* or scrubby forest. At Balia there is a temple dedicated to Bhṛigu Ṛishi, containing the impressions of his feet.
- Balgāmi**—Dakṣiṇa-Kedāra in Mysore, a celebrated place of pilgrimage.
- Balkh**—1. Bhogavati of the Purāṇas, a corruption of Bakhti of the Avesta. 2. Baktra of the Greeks. 3. Pātālapuri. 4. Bali-ālaya of the *Rāmāyaṇa* (Uttara, ch. 23). 5. Bali-sadma of the *Amarakośha*. 6. Bālhika of the *Bhaviṣya P.* (Pratisarga Parva, pt. III, ch. 2, v. 11)—all derived from the Turkish word Balikh, which means the residence of a king (Vamberg's *History of Bokhara*, p. 11; see my *Rasātala* in the *I. H. Q.*, vols. I & II). 7. Tukhāra. 8. Tushāra.
- Balīstan**—Bolor; same as Little Tibet.
- Balur**—See Bolur.
- Bamīlapur**—Same as Ballabhl.
- Bamīlapura**—Same as Walā.
- Bamśadhārā**—The river Bamśadhārā, in Ganjam, on which Kaliṅgapatam is situated.
- Bana Rājā's Gaḍ**—1. Śonitapura. 2. Umāvana. 3. Devikōṭa, in Garwal, on the bank of the Kedār-Gaigā, about six miles from Ushāmaṭh and at a short distance from Gupta-kāśī, whence Aniruddha, the grandson of Kṛishṇa abducted Ushā, daughter of Rājā Vāna. See Kotalgad.
- Banas**—1. The river Parṇāsā which is supposed to be a corruption of Barṇāsā. 2. Bināśini. 3. Sulochanā. 4. Suvahā, in Rajputana.
- Bandair Range**—The Kolāhala mountain of the *Mahābhārata* on the south-west of Bundelkhand (Chedi), near which the river Śuktimatī (modern Kane or Ken) has got its source.
- Bandar-puechhha Range**—The Hemakūṭa range of the Himalaya, in which the rivers Yamuna and Ganges have their sources.
- Bāṅgālā**—See Bengal.
- Bannu**—Barṇu of Pāṇini and Phalanu of Hiuen Tsiang, in the Punjab. Bannu perhaps is a corruption of Banāyu. The tribe of Banāyavas has been mentioned among the tribes of the north-western frontier of India (*Padma Purāṇa*, Svarga khaṇḍa (Ādi), ch. III).
- Bāra bāṅki**—Jasnaul in Oudh, from Jas, a Rājā of the Bhar tribe, who is said to have founded it in the tenth century.
- Barābar-Hill**—Khalatika or Skhalatika Parvata, in the Jahanabad sub-division of the district of Gayā, containing caves of the time of Aśoka and Daśaratha. The Kāwā-dol hill is a part of this range.
- Baradā**—1. The river Bedavati. 2. The Baradā, a tributary of the river Kṛishṇā, on which the town Banavāsi is situated.
- Baragon**—Nālandā, seven miles north of Rājgir in the district of Patna. Nāgārjuna, the celebrated author of the *Mādhyamika Śūtras*, resided in the Nālandā monastery in the first or second century of the Christian era, making it the principal seat of Buddhist learning in eastern India.
- Barāha-ehhātra**—Koli of the Buddhist annals, in the district of Basti in Oudh, which contained the residence of Suprabuddha, the father of Māyā Devī, the mother of Buddha. Viṣṇu is said to have incarnated here as the boar. It was also called Byāghrapura. See Basti.
- Barāha-Kshetra**—1. Kokāmukha. 2. Barāha-kshetra, in the district of Purnea in Bengal, on the Trivenī above Nāthpur, sacred to Varāha, one of the incarnations of Viṣṇu. Same as Barāmukhā.

- Barâkar**—The river R̥ijupâlika near Giridih in the district of Hazaribagh, Behar and Orissa Province. Irimbhikagrâma was situated on this river; it was near Paresnath Hill, (Mrs. Sinclair Stevenson's *Heart of Jainism*, p. 38).
- Barâmula**—1. Barâhamula. 2. Barâhakshetra, in Kasmir on the Jhelum, thirty-two miles to the south-west of Srinagar, where Vishṇu is said to have incarnated as the boar.
- Barhi**—1. The Kukustâ. 2. Kakouthâ, a rivulet which flows into the Chhoṭa Gaṇḍak, 8 miles below Kasia.
- Bâri-Doab**—Between the Râvi and the Sutlej. It comprised the ancient country of Parvata.
- Barinda**—Barendra, a part of the district of Malda, in which Pâṇḍuâ (Punḍravardhana) is situated, it appertained to the ancient kingdom of Puṇḍra.
- Barnâ**—The river—1. Baruhâ. 2. Baraṇâ, in Benares.
- Barnagar**—1. Baḍapura. 2. Ânandapura of Hiuen Tsang, 117 miles to the north-west of Balabhî in Guzerat. Same as **Baḍanagara**.
- Barnâwa**—Bâraṇâvata, nineteen miles north-west of Mirat, where an attempt was made by Duryodhana to burn the Pâṇḍavas.
- Baroach**—1. Bhṛigu-kshetra. 2. Bhṛigu-âsrama. 3. Bhṛigu-kachchha. 4. Bharu-kachhha. 5. Barygaza of the Greeks; it was the hermitage of Bhṛigu R̥ishi.
- Baroda**—1. Chandanavata. 2. Batapadrapura, in Gaekwar territory.
- Barshân**—1. Barsâṇa. 2. Bṛishabhânupura, in the district of Mathurâ, where Râdhikâ was brought up after her removal from Âshṭigṛâma (now called Râval), her birth-place.
- Bassein**—1. Basyâ of the Kanheri inscriptions. 2. Basika. 3. Baisikya.
- Basti**—Koli, the kingdom of Buddha's maternal grand-father Suprabuddha, forming a portion of the modern district of Basti in Oudh. See **Barâha-chhatra**.
- Basudhârâ**—The source of the Alakânandâ, about four miles to the north of Badrinâth, near the village Manâl.
- Basukunḍa**—Kunḍagâma of the Jainas, the Koṭigâma of the Buddhists, a suburb of Vaiśâlî, where Mahâvîra was born.
- Bâthâni-Hill**—1. The Goratha hill of the *Mahâbhârata*. 2. Godhana-giri, ascending which Bhîma, Arjuna and Kṛishṇa saw the beautiful capital of Jarâsandha, five or six miles to the west of old Râjagriha.
- Bati**—Same as Beyt Island.
- Batrak**—1. The river Betravati. 2. The Bṛitraghnî. 3. The Bârtraghnî, a branch of the Sâbhramatî (Sâbarmatî), in Guzerat.
- Bavan**—Mârttaṇḍa, about five miles north-east of Islamabad in Kasmir; it is the birth-place of the Sun-god. It contains the celebrated springs called Vimalâ and Kamalâ. It is also called Martan. Bavan is a corruption of Bhavan.
- Bay of Bengal**—Mahodadhi.
- Beas**—1. The river Bipâsâ. 2. The Arjikeya. 3. The Urañjirâ. 4. The Hypasis. 5. The Hypanis of the Greeks, in the Punjab.
- Beder**—1. Bidarbhapura. 2. Kuṇḍinanagara, in the Nizam's territory; it was the ancient capital of Bidarbha.
- Belgaum**—1. Sugandhâvarti. 2. Saundatti. 3. Benugrâma, in the Bombay Presidency.
- Bellari**—Balahari, south of the river Tuṅgabhadrà.
- Beluchistan**—Bâloksha.
- Benares**—1. Bârânaśî. 2. Kâśî. 3. Abimukta. Kâśî was originally the name of the country and Bârânaśî was its capital.

Bengal—1. Banga 2. Gauda, from its capital of the same name near Mālda. The Pāla Rājās from Bhupāla *alias* Go pāla to Sthirapāla reigned in Bengal from the middle of the eighth to the twelfth century of the Christian era, and the Sena Rājās from Virāsena to Lakshmanīya or Surāsena reigned from 991 to 1203 A D. According to some authorities Ādisura ascended the throne of Gaud in 732 A D. The celebrated Vāchaspati Mīśra and Bhavadeva Bhaṭṭa were ministers of Harivarmadeva in the 11th century A D. The poet Jayadeva, author of the *Gita Govinda*, and the lexicographer Halāyudha flourished in the court of Lakshmana Sena in the twelfth century.

Bengī—1. Bengipattana 2. Andhranagara (*Dakṣiṇa charita*, ch. VII), the capital of Andhra, situated on the north-west of Elur lake, between the Godavari and the Krishnā.

Berar—1. Bidarbha of the Purāṇas 2. Dakṣiṇa Kosala of the Buddhist period 3. Bhīma. Its capital were Kundināgara (Beder) and Bhojakaṭapura (Bhojpur near Bhilsa).

Berawal—1. Somanātha 2. Devapattana 3. Prabhāsa, in Kāthiāwar.

Berawal-Paṭṭana—Anahila-paṭṭana, in Kāthiāwar, founded by Vamsarāj in the eighth century. It is also called Paṭṭana and Anahila.

Berulen—Śivalāya, seven miles from Dowlatabad (Devagada), it contains the temple of Ghṛṣṇesha or Ghṛṣhṇesha, one of the twelve great Lingas of Mahadeva. It is also called Ellora, celebrated for its caves. See Ellora.

Bes—The river Vidisā, which joins the river Betwā at Bhilsā or Besnagara.

Besā—1. Bisālā 2. Bisālā-chhatra of the Purāṇas 3. Barsāl of the Buddhist period. 4. Kundagāma 5. Bānyagāma 6. Kuṇḍapura 7. Bānyagrāma 8. Kshatriya kunda of the Jāmas, in the district of Muzaffarpur (Firhut) in the province of Bengal, eighteen miles north of Hajipur on the left bank of the Ganḍak. Barsāl was the name of the country as well as the capital of the Vṛjjis (Vajjis) or Licchhavis, who flourished at the time of Buddha who resided here for some time.

Besāl—Same as Bes.

Besnagar—1. Bedsagiri 2. Chetiya or Chetiagiri or Chetiyanagara 3. Besanagara (Vessanagara) of the *Mahāvasa*, 3 miles to the north of Bhilsa (Bidsā) in the kingdom of Bhopāl, where Asoka married Devi and by her he had twin sons, Ujjenīya and Mahinda, and afterwards a daughter Saughāmitā. See Sāñchi.

Besul—The river Bedasmiti, in Malwa, a tributary of the river Sindh.

Bethā—To the east of Gorakhpur and south of Nepal and to the north west of Motihari. It is perhaps the ancient Bethadipa.

Betwā—The river Betravati in Malwa.

Beyt Island—The island of Saṅkhoddhira, situated at the south western extremity of the gulf of Cutch. Vishnu is said to have destroyed a demon named Saikhāsura at this place.

Bezavada—Bijjavada (Vijjavada), on the river Krishnā. It was the capital of the Eastern Chalukyas.

Bhadaras—1. Same as Nardgaon, the ancient Nandigrāma of the *Rāmāyana*.

Bhadariyā—1. Bhaddiya 2. Bhādriya of the Buddhists 3. Bhadrīya of the Jāmas, eight miles to the south of Bhagalpur in Bihar. It was the birth place of Viśākhi, the celebrated female disciple of Buddha.

Bhagalpur—1. The country about Bhagalpur in the province of Bihar was called Aiga 2. Karnapura.

Bhaiga—The river Kapivati of the *Rāmāyana*, a tributary of the Rāmagangā in Oudh. Bhaīrav ghāṭi—Jahnu tsrama, or the hermitage of Jahnu Muni, in Garwal below the Gangothri, where the Bhāgirathi unites with the Jahnavi.

Bhandak—According to tradition Bhandak lies 18 miles north west of Chanda in the Chanda district, Central Provinces, in the ancient Bhadrāvati. See also Bhaṭāla and Bhilsā.

Bhatala—Bhadrâvatî, ten miles north of Warora in the Central Provinces, the capital of Râjâ Yuvanâsa of the *Jaimini-Bhârata*.

Bhâtgaon—Bhaktapura, the former capital of Nepal.

Bhât-kuli—It has been identified with Bhojakatapura, in the Amaraoti district of Berar, containing a temple of Rukmini (*Indian Antiquary*, vol. LII, (1923), p. 263). See Bhojapur.

Bhavan—See Bavan.

Bherâghât—Bhṛigu-tīrtha, twelve miles west of Jabbalpur.

Bhilsâ—Bidiśâ in Malwa. It was the capital of ancient Daśârṇa. The Bhilsa topes are supposed by Fergusson to belong to a period ranging from 250 B.C. to 79 A.D.

Bhîmâ—The river 1. Bhîmarathî. 2. Chandrabhâgâ, a branch of the Kṛishṇâ. It is also called Bhîmarathâ.

Bhîmaśaṅkara—Dâkinî, at the source of the Bhîmâ, north-west of Poona.

Bhinmala—Śrîmâla of the *Skanda Purâṇa*, fifty miles west of Mount Abu.

Bhojapur—1. The name was indiscriminately applied to both the capitals of ancient Bidarbha, namely Kuṇḍinapura and Bhojakatapura (compare the *Harivaṃśa* and the *Raghuvamśa*). Bhojapura, containing the celebrated topes known by the name of Pipaliya Bijoli Topes, six miles to the south-east of Bhilsâ in the kingdom of Bhopâl, was the ancient Bhojakatapura founded by Rukmi, the brother of Rukmiṇî, beyond the Nerbuda, after he was defeated by Kṛishṇa. See **Bhât-kuli**. 2. Near Dumrâon in the district of Shahabad in the province of Bengal. Râjâ Dulpat of Bhojapura (near Dumrâon), who was a descendant of the ancient Râjâs of Ujjain in Malwa, was defeated and imprisoned by Akbar, and when he was set at liberty on the payment of an enormous sum, he again took up arms and continued to rebel against Jahangir till Bhojapura was sacked, and his successor Râjâ Pertap was executed by Shah Jahan, while the Rânî was forced to marry a Muhammadan courtier (Blochmann's *Notes from Mahomedan Historians on Chutia Nagpur, Pachet and Palamau* in *JASB.*, 1871, p. 11; *Ain-i-Akbari*, vol. I, p. 513). Jayadeo Shah emigrated from Ujjayinî and established himself at Bhojapura; he had three sons, Deo, Dulla and Pertap. Dulla (or Dulpat of Blochmann) was the ancestor of the Râjâs of Dumrâon. The *Nava-ratna*, evidently a Mahomedan structure, is the only ancient building at this place.

Bhojapura Hills—1. Nichai-giri of Kâlidâsa's *Meghadûta*. 2. Nichâksha, which is a low range of hills to the south of Bhilsâ, in the kingdom of Bhopâl, extending up to Bhojapura.

Bhokardhan—Bhogavardhana, in Aurangabad of the Nizam's dominions, on the western boundary of Berar (*Mârkaṇḍeya Purâṇa*, ch. 57; *Indian Antiquary*, vol. LII (1923), p. 263).

Bhootan—1. Bhoṭaṅga. 2. Bhoṭanta.

Bhopâla—See Bhupâla.

Bhupâla—The kingdom of Bhupâla or Bhopâla was the ancient 1. Daśârṇa. 2. Bhojapâla; its ancient capitals were Chaityagiri and Bidiśâ. Bhopâla is a contraction of Bhojapâla, a name said to have been derived from Râjâ Bhoja of Dhâr.

Bhuvaneśvar—1. Ekâmrakânana. 2. Harakshetra. 3. Kalinga-nagarî. 4. Gupta-kâśi in Orissâ; it was founded by Râjâ Yayâti Keśari in the latter part of the fifth century.

Biânâ—1. Śrîpatha. 2. Pathayampurî of the inscriptions, in Rajputana, ninety miles east of Jaipur.

Bias—Same as Beas.

Bihar—I. 1. Magadha. 2. Kikaṭa. Its ancient capital was Girivraja or Râjagṛîha (Râjgir) at the time of the *Mahâbhârata*, but the seat of government was removed to Pâtaliputra by Udayâśva, grandson of Ajâtaśatru. II. The town of Bihar in the district

of Patna was anciently called 1. Udandapura 2. Odantapura. 3. Dandapura. 4. Udantapura. 5. Prishtha Champā It was sometimes the capital of the Pāla Rājās of Bengal

Bijayanagar—1 Padmāvati 2 Padmapura. 3 Bīdyānagara, at the confluence of the Sindh and Pārā in Malwa. It was the birth-place of the poet Bhavabhūti. The scene of the *Mālati-Madhava* has been placed at Padmāvati, which, however, is supposed to be Ujjayini (see Ujja). 4 Hampi on the river Tungabhadra (see Bījayanagara) 5 Bijayapura of the *Pavanadūta*, which was the capital of the Sena Rājās of Bengal, situated near Godāgarī on the Ganges in the Rajshahi division of Bengal

Bijayanagara—I. Bīdyānagara on the river Tungabhadra, thirty six miles north-west of Bellari. The kingdom of Bijayanagara was called Karnaṭa II 1 Padmāvati 2 Padmapura 3 Bīdyānagara, the birth-place of Bhavabhūti, at the confluence of the Sindh and Pārā in Malwa. It was included in the ancient kingdom of Bidarbha

Bijnor—It was called Bhavanaghāt before its name was changed into Bijnor during the reign of Aurangzeb. It is forty miles from Sirhind

Bilāspur—Thirty-three miles north of Saharanpur. The district of Bilāspur was 1 Kuru jāngala of the *Mahābhārata* 2 Srikantha of the Buddhist period

Bindhyāchal—I The western part of the Bindhyā range from the source of the Nerbuda to the Gulf of Kambay, including the Aravali range, was the Pārpātra or Pāriyātra of the *Purānas*. The eastern portion from the Bay of Bengal to the source of the Nerbuda, including the hills of Gondwana, was the Riksha Parvata, and the range which joins the Pārpātra, the Riksha Parvata, including the portion near Bindhyāchala in the district of Mirzapur, was called Suktimāna II Bindhyāchala, five or seven miles to the west of Mirzapur, celebrated for the temple of the goddess Bindubāsinī, appertained to the ancient city of Pampāpura.

Bindubāsinī—1 Bindhyāchala 2 Pampāpura, a celebrated place of pilgrimage in the district of Mirzapur in the United Provinces. See Bindhyāchal.

Bindu-sara—A sacred pool, two miles south of Gangotri in the Rudra Himalaya, where Bhagiratha is said to have performed asceticism to bring down the goddess Gangā from heaven

Bipula Giri—1. Chaityaka-giri 2 Vepulla of the Buddhists, one of the five hills of Rājgir, in the district of Patna

Bishengangā—The river Alakānandā in Garwal, on which Badarikāsrama is situated

Bishnumali—The river Kesavati, in Nepal

Bishnu-Prayāga—At the confluence of the Alakānandā and the Dauli (Dudh Gangā) It is one of the five (*Pañcha*) Prayāgas

Bisva—The river Bisvā in Oudh, see *Dohthi* (*Bhāgavata P.* v 19)

Bisvāmītrā—The river Bisvāmītrā of the *Purānas* in Guzerat, on which Broda is situated

Bīḥā—Bitabhayapattana, eleven miles south west of Allahabad. It was an ancient Buddhist town. This identification is doubtful. Its ancient names were 1 Bichhi 2 Bichhi-grāma

Bīḥoor—1 Vālmiki āsrama 2 Pratishthāna 3 Utpalāranya 4 Utpalāvata kānana, fourteen miles north-west of Cawnpur, on the river Ganges. It was the capital of Rājā Uttānapāda, father of the celebrated Dhruva, and the hermitage of Vālmiki, the author of the *Rāmāyana*

Bizagapatam—Bisākhā paṭṭana, in the province of Madras

Bizianagrām—Bijayanagara, in the Bizagāpatam district of Madras, visited by Chaitanya

Black Pagoda—Same as Kanarak

- Bodh-Gayā**—1. Uravilva. 2. Buddha-Gayā, six miles to the south of Gayā, where Buddha attained Buddhahood below the celebrated Pipal tree, called the Bodhi tree, to the west of the temple. The Vajrāsana, on which Buddha is said to have sat while he gave himself up to contemplation, is a stone seat situated between the Bodhi tree and the temple. The Buddhakuṇḍa to the south of the temple is said to be the ancient Muchilinda tank. The rail to the south of the temple is one of the most ancient sculptured monuments in India.
- Bokhara**—1. Bhushkhara. 2. Sogdiana; it was conquered by Lalitāditya, king of Kashmir (*Rājatarāṅgī*, ch. IV). 3. Pushkara of the *Matsya Purāṇa* (ch. 120, v. 44). 4. Jamket of the Iranians; it is the same as Yama-koṭi of the Hindu Astronomy (see my *Rasātala* in the *I.H.Q.*, vols. I, II).
- Bolan**—Bhalānasaḥ of the *Rig Veda*.
- Bolur**—Same as Wular lake.
- Brahma-giri**—1. That part of the Western Ghats in which the river Godāvarī has its source. 2. The Kāverī also rises from a mountain called Brahma-giri in Coorg.
- Brahmakūṇḍa**—The kūṇḍa from which the river Brahmaputra issues; it is a place of pilgrimage.
- Brahmaputra**—1. The river Nalinī. 2. The Lohitya. 3. The Brahmanada. 4. The Andhanada. 5. The Brahmaputra.
- Brahmayoni**—1. The Brahmayoni hill. 2. The Kolāhala Parvata. 3. The Kolāchala. 4. The Gayasīrsha. 5. The Udyanta Parvata. 6. Muṇḍapriṣṭha. 7. The Gayasīsa of the Buddhists, in Gayā. See, however, **Kaluhā**. On the site of Aśoka's stūpa on the top of the hill, the Hindus have now built the temple of Chaṇḍī.
- Brindāban**—Vṛindāvana, in the district of Mathurā, the scene of Kṛishṇa's early life.
- Bringh**—Achchhoda-nadī near Achchhavat in Kashmir.
- Budā-Rāpti**—1. The river Bāhudā. 2. The Dhabalā. 3. The Śītāprasthā. 4. The Arjunī, a feeder of the Rāptī in Oudh. Same as **Dumelā**.
- Buddhakūṇḍa**—The Muchilinda tank in Būddha-Gayā to the south of the temple. On the western bank of this tank Buddha sat for seven days in contemplation after attaining Buddhahood. But see **Mucharim**.
- Budhain**—Budhavana, about six miles north of Tapoban in the district of Gayā.
- Bulandsahar**—1. Barāṇa. 2. Uchchanagara, in the Panjab near Delhi.
- Bundelkhand**—The whole of Bundelkhand was anciently called 1. Chedi; 2. Jejabhukti; 3. Mahoba from the town of that name or Mahotsavanagara; 4. Dāhala; 5. Maṇḍala.
- Burma**—1. Suvarṇabhūmi. 2. Brahma-deśa.
- Buxar**—1. Bodagarbhapurī. 2. Siddhāśrama, the hermitage or birth-place of Vāmana Deva, one of the incarnations of Viṣṇu, near the junction of the Thorā and the Ganges. 3. Viśvāmitra-āśrama, the hermitage of Viśvāmitra, where Tāḍakā was killed by Rāmachandra. 4. Byāghrasara, from a tank near the temple of Gourīsankara in the town. 5. Byāghrapura. Buxar is situated in the district of Shahabad. The battle of Buxar was fought at a field near the village called Kathkouli or Kaithooli, about two miles from Buxar, containing the tombs of Mahomed Isa, and Syed Abdul Karim and Syed Golam Kadir, three generals of the Mahomedans, bearing the date Hijri 1177.
- Bypar**—The river Utpalāvati in Tinnevely. Same as **Baippar**.

C.

Cabul Valley—The country of the lower Cabul valley, lying along the Cabul between the Khoaspas (Kunar) and the Indus, formed what was called the Gandharvadeśa of the *Rāmāyaṇa* and the Gandhāra of the *Mahābhārata* and the Buddhist scriptures. It comprised the districts of Peshawar and Hoti-Mardan, as the district of Mardan is called, known

as the Eusufzai country Its ancient capital was Pushkalāvati (modern Hashtanagar, eighteen miles north of Peshawar) and its second capital was Purushapura (modern Peshawar).

Cachar—Hiramba

Caggar—1 The river Pavani 2 Sarasvati, which formerly flowed through the bed of the Caggar in Kurukshetra It is also called Ghaggar or Gaggar It was incorrectly identified with the Drishadvati See Ghaggar

Calcutta—The name of Calcutta is derived from 1 Kālghāt 2 Kālī piṭha, one of the Piṭhas

Calicut—Dharmapattana

Canara—South Canara was called 1 Tulunga, 2 Tuluva North Canara was called 1. Banavāsi 2 Krauñchapura

Candahar—1 The "New Gṛindhāra," where the begging pot of Buddha was removed from Kanishka's dagoba at Peshawar (the true 'Gandhāra') and is still said to be preserved by the Mussalmans. 2 Harakhatī of the *Zendavesta* 3 Harauvatish of the Behistun inscription 4 Arachosia 5 Saukuta

Carnatic—The part of the Carnatic which lies between Ramnad and Seringapatam was called Karnāṭa

Caspian Sea—1. Vārūna hrada of the *Mbh* (Udyoga, ch 97), which is a corruption of Vehrūkāna of the Avesta 2 Kshūra sāgara of the Rāmāyana (Uttara, ch 23), which is a corruption of the Sea of Shirvan 3 Surā sāgara, which is a corruption of the Sea of Saram (see my *Rasātala* in the *I H Q*, vols I, II)

Central Asia—1. Sāka-dvīpa, the country of the Sakas 2 Taittiri 3 Rasātala 4 Pātāla Same as Tartary

Central Provinces—The eastern portion of the Central Provinces was called Mahā-Kosala or Dakshina-Kosala

Ceylon—1. Simhala 2 Lauki 3 Ratna dvīpa 4 Tāmraparni 5 Serendvīpa 6 Pārasamudra 7 Palasumundu of the *Periplus*

Chakranagar—Ekachālā of the *Mahābhārata*, sixteen miles south west of Itawa in the United Provinces.

Chakra Tirtha—1 In Kurukshetra 2 In Prabhāsa in Guzarat 3 Six miles from Tryambaka, which is near the source of the Godāvari

Chaldia—Sālmala dvīpa of the *Purānas*, bounded by the Ghrta or the Erythraean Sea (*Varāha P*)

Chambal—The river Charmanvati in Rajputana

Chamdor—Chandrādityapura, in the district of Nasik in the Bombay Presidency

Champānagar—1 Champāpuri 2 Champā 3 Mālini 4 Champā Mālini 5 Kālā-champā, near Bhagalpur in the province of Bihar, it was the capital of Auga, the kingdom of Lomapāda of the *Rāmāyana* and Karna of the *Mahābhārata* It is also associated with the story of Behulā and Nakhindara

Champā nalā—The Champā Nadi on which Champā was situated

Champāran—1 Champāranya 2 Champākāranya, in the Patna division

Champauti—1 Champā-tirtha 2 Champāvati, the ancient capital of Kumāun

Chanda—1. Lokāpura 2 Chandrapura, in the Central Provinces

Chāndan—The river 1 Chandrāvati 2 Andomatus of Arrian 3 Chandanā, in the district of Bhagalpur.

Chanderi—1 Chedi 2 Tripuri 3 Chandrāvati, the capital of Śisupāla of the *Mahābhārata* in Malwa But see Teor

Chandi Pāhād—Nila Parvata, a part of the Haridwar hills near Haridwar.

Chāndmāyā—Same as Chānduā

Chândniâ—Champânagara, about twelve miles north of Bogra and five miles north of Mahâsthânanagar, in the district of Bogra in Bengal. It was the residence of Chând Sadâgar of the *Manasâr-Bhâsân*. But see **Champâpurî** in Part I of this work.

Chandrabhângâ—1. Konârka. 2. Padma-kshetra, in Orissa, 23 miles from Puri, celebrated for its Black Pagoda. It is called also Kanârak.

Chandrabhângâ Lake—The Lohitya-sarovara, the source of the river Chinab.

Chandragiri—1. Near Belligola in Mysore not far from Seringapatam, sacred to the Jains. 2. The river Payasvinî in the South Kanara district, Madras Presidency.

Charsuddah—Same as Hashtanagar ; ancient Pushkalâvatî.

Chaul—Champâvatî, 25 miles south of Bombay ; it is the Semylla of the *Periplus of the Erythraean Sea*.

Chausâ—Chyavana-âsrama, in the district of Shahabad in Bihar ; it was the hermitage of Rishi Chyavana.

Chautang—The river Drishadvatî, which formed the southern boundary of Kurukshetra. It is also called Chitrang and Chitang.

Chayenpur—Chandapura, five miles to the west of Bhabuâ, in the district of Shahabad in Bihar. It was the residence of Chaṇḍa and Muṇḍa of the Chaṇḍî.

Chenab—1. The river Asiknî. 2. The Acesines of the Greeks. 3. The Chandrabhângâ. 4. The Chandrikâ. 5. The Marudvridhâ. 6. The Sîtâ, in the Panjab.

Chhatisgad—The name means 'thirty-six forts.' 1. Daśârna. 2. Desarena Regio of the *Periplus*. 3. Mahâ-Kośala. 4. Dakshina-Kośala. Same as Gondwana.

Chhoṭa-Gaṇḍak—1. The river Ajitavati. 2. The Hiranyavati, on the north of Kuśinagara where Buddha died.

Chhoṭa-Nâgpur—1. Muṇḍa (*Vâyu Purâṇa*). 2. Jhârakhaṇḍa (*Chaitanya-charitâmṛita*). 3. Kokrah of the Mahomedan historians. The Muṇḍâs of the present day reside particularly in the district of Ranchi in the Chhoṭa (Chuṭiâ) Nâgpur division.

Chidambara—1. Chittambalam. 2. Svetâmbara, in South Arcot. It is 150 miles south of Madras and seven miles from the coast.

Chikakol—1. Śrîkaṅkâlî. 2. Sriakola, in the Northern Circars.

Chilanla—Chyavana-âsrama, on the Ganges in the Rai Bareli district.

China—1. Mahâchîna. 2. Chîna.

Chinab—See **Chenab**.

Chirând—Six or seven miles to the east of Chapra, in the district of Sâran on the Saraju. It has been identified by Dr. Hoey with the ancient Vaiśâlî. The ruins of an ancient "fort" exist at this place on the bank of the Saraju, which is said to have been the fort of King Mayuradhvaja, and tradition says that Chirând was his capital and that he tried to cut down his son by means of a saw in order to satisfy the craving of Kṛishṇa for human flesh, who came to him in the disguise of an old Brahmin (see the story in the *Jaimini-Bhârata*). There can be no doubt that the place was deemed very sacred by the Hindus, as is testified by the remains of a mosque which was built on the ruins of the fort by Sultan Abdul Mozaffar Hossain Shah in 909 A.D., corresponding to 1503 A.D. (909 + 622 — 28 = 1503). The hermitage of Chyavana and a small tank called Jiâch-Kuṇḍu (said to be the Brahma-Kuṇḍu of the *Chîrând-Mâhâtmya*) are also pointed out. The name of Chirând itself, that is, *Chir* (*Chhid*) means a portion cut off and *Ând* which is evidently a corruption of *Ânanda*, and the tradition about the sawing of Mayuradhvaja's son, seem, however, to point that it was at this place that the tower of Kûtâgâra was built by the Lichchhavis of Vaiśâlî over half the body of Ânanda, the disciple and cousin of Buddha, after his death. Figures of Buddha and of the Buddhistic period have been found at this place. Chapra is still called Chiran(d)-Chhâprâ on account of the celebrity of Chirând. The other half of Ânanda's body was

enshrined by Ajātasatru, king of Magadhā, at Pātaliputra in a relic stūpa which, according to Dr Waddell, was near Bhikṣāpāhārī at Bankipur (Dr Waddell's *Excavations in Pataliputra*, p 56)

Chitai Mandārpur—Sāndilya āsrama, the hermitage of Rishi Sāndilya in the district of Faizabad in Oudh

Chitang—See Chautang

Chitral—Bolor

Chitrang—See Chautang

Chitrarathī—The river Chitrarathā, a tributary of the Northern Pennar

Chittagong—1 Chāṭṭala 2 Phullagrāma

Chittar—The river Tāmrāparṇī in Tinnevely is formed by the united stream of the Tām baravari and the Chittar

Chittutola—The river 1 Chitropalā 2 Chitrapalā, a branch of the Mahanadi

Chukā—1 The river Mālinī 2 The Erineses of Megasthenes, in Oudh The hermitage of Kaṇva was situated on the bank of the river, thirty miles to the south of Hardwar It falls into the Sarayu fifty miles above Ayodhyā

Chukki—The river Satadour of the *Rig Veda* which joins the Bias after that stream enters the plain, it is not the Satlej

Chuli Mahesvara—Same as 1 Mahes 2 Mahesvara

Chunar—1 Charanādri 2 Chandelgada in the district of Mirzapur (U P) The fort of Chunar was built by the Pala Rājās of Bengal The portion of the fort called Bhattarihari's palace is said to have been originally the hermitage of Bhattarihari, the disciple of Vasurāta and author of the *Vairāgya Śāstra*

Circars—Included in the ancient Kāṇva The southern portion of the Northern Circars was called Mohana desa

Colmbatore—1 Kōnga desa 2 Kōngu desa

Coleroon—The river Karmikā, a branch of the Kāveri

Colgong—Durvāsā āsrama, the hermitage of Rishi Durvāsā was situated on a hill at the distance of two miles from Colgong in the district of Bhagalpur in Bengal Kāhālgion (Colgong) is said to be a corruption of Kalahagrāma, as the Rishi Durvasa was addicted to *kalaha* (quarrel)

Comilla—Kamalūga 2 Komala in Tipāra

Comorin—1 Kumārī 2 Kumārikā 3 Kanyā Kumārikā 4 Kanyā tīrtha

Conjeveram—1 Kāñchipura 2 Kāñchi, in the province of Madras, it was the capital of 1 Chola 2 Drāviḍa 3 Tonda mandala 4 Tundira mandala which extended from Madras to Seringapatam and Cape Comorin Saṅkarachārya died at this place

Coorg—1 Kolaguri 2 Kodagu 3 Kroda desa 4 Matsya desa 5 Kolvaguri 6 Koraguri, a country in the Malabar coast

Coromandel—1 Chola 2 Drāviḍa 3 Malakūṭa, between the rivers Kāveri and Kṛishnā, its capital was Kāñchipura Coromandel is the corruption of Cholamandala

Cutch—1 Audumvara 2 Kachchha 3 Marukachchha 4 Asvakachchha 5 Udumbara, its ancient capital was Kotesvara or Kachchhesvara

D

Dabhoi—Darbhavati in Guzerat

Dalkisor—1 The river Dvāṅkesvari 2 The Dvarakesi, a branch of the Rupnārīyana near Bishnupur in Bengal

Dalmā—Dālhbhya āsrama on the Ganges in the Rai Bareli district, it was the hermitage of Rishi Dālhbhya

Dāmudā—1 The river Dāmodara 2 Dharmodaya, in Bengal

- Dandabhāṅgā**—A small river near Puri in Orissa called 1. Bhārgavī. 2. Bhāgī.
- Dantura**—The river Baitaraṇī, on the north of Bassein, brought down to the earth by Paraśurāma.
- Dardistan**—Darada, a country between Chitral and the Indus; it was a part of Udyāna.
- Darjiling**—Durjāyaliṅga; a temple of Mahādeva called Durjāyaliṅga is situated at this place.
- Daśān**—The river Daśārṇa, which rises in Bhopāl and falls into the Betwa.
- Daśor**—Daśapura in Malwa. Same as Mandasor.
- Dauli**—The Dudh-Gaṅgā, a branch of the Alakānandā.
- Deccan**—1. Dākṣiṇāṭya, that part of India which lies to the south of the Vindhya range, the portion between the Himalaya and the Vindhya being called Āryāvartta. It was the Dakṣiṇabades of the Greeks and Dakṣiṇā-patha of Bhavabhūti and the Purāṇas.
- Deeg**—1. The river Devikā, a tributary of the Rāvi on its right bank in the Panjab. 2. Dīrghapura, in the territory of Bharatpur.
- Delhi**—Old Delhi was 1. Indraprastha. 2. Khāṇḍavaprastha. 3. Brihasthala. 4. Dehalī, the capital of Yudhisṭhira, it is still called Indrapat. The *Purāṇākillā*, or the old fort, is still pointed out as the fort of the Pāṇḍavas. It includes a portion of the pargana Tilpat (ancient Tilaprasṭha), one of the five villages demanded by Yudhisṭhira from Duryodhana. By Delhi is meant not only Shajahanabad—the modern Delhi of Shah Jahan, and Toglakabad—the Delhi of Ghiasuddeen Toglak Shah, but also the old Hindu city of Delhi—the Delhi of the Tomars and the Chohans, which was called Yoginīpura according to Chānd Bardāi. The old Hindu city is situated at a distance of five miles from Indraprastha or Indrapat. It is said to have been founded by Rājā Dilu, and it was the capital of the Tomar king Anaṅga Pāl and his descendants and also of the Chohan king Bisāla Deva and his great grandson Prithvirāja. It contains the celebrated Iron Pillar set up by Rājā Dhava in the fourth century of the Christian era (*JASB.*, vol. VII, p. 629) to commemorate his victory over the Bāhlikas of the Panjab, but according to Dr. Bhau Daji (*Revised Inscription on the Delhi Iron Pillar at Kootub Minar*), the inscription does not contain the name of Dhava at all, but it shows that the pillar was constructed by one Chandra Rājā, at the end of the 5th or beginning of the 6th century A.D., and he further says that the translation of the inscription in *JASB.*, vol. VII, pp. 629–31 is incorrect. The inscription has now been correctly read and translated by Mr. Vincent A. Smith. The pillar was erected by Kumara Gupta I, son of Chandra Gupta II (Vikramāditya) in 415 A.D. (*JRAS.*, 1897, p. 8). The pillar is now situated in the quadrangle of Prithvirāja's *Yajñasālā*, called Bhootkhānā by the Mahomedans. It also contains the ruins of a fort called Lālkoṭ built by Anaṅga Pāl II in 1060 A.D.; the temple of Yogamāyā worshipped by the Hindu emperors; the Kutub Minar, the highest tower in the world, built by Kutub-uddeen, the first Mahomedan emperor of Delhi, in 1193; the beautifully decorated tomb of Altamash; and the Alai Darwazā or the gate of Alla-ud-din, built in 1310 A.D. Delhi appears to have been deserted after the fourth century, but peopled again by Anaṅga Pāl II after the conquest of Kānouj by the Rathors. Prithvirāj, the last Hindu king of Delhi, was defeated and taken prisoner and put to death by Mahomed Ghori in 1193, and the Hindu city of Delhi became the capital of the Pathan kings, Kutub-uddin and his successors. Kutubuddin Eibak and Altamash lived at Prithvirāja's fort (Lālkoṭ) from 1191 to 1236. Ghiasuddin Bulban built another fort and town containing the "Ruby" or "Red" Palace at Ghiaspore near Humayun's Tomb and the Deenpānnā Fort. Keikobad, his grandson, built a palace at Kelkheri or Gunlukheri. Alla-uddin built the town and fort of Secree, containing the Kutub Minar (*JASB.*, 1847, p. 971). There are two of Aśoka's pillars in Delhi containing his edicts, one of them is situated at Ferozabad or Koṭilā of Firoz Shah, where it was removed by him from a place near Srughna called Khizerabad, and the other is placed near the Memorial Tower of the Mutiny, where it was removed from Mirat by the same emperor.

Deobund—*Dvautavana*, in the Saharunpur district, United Provinces, two miles and a half to the west of the East Kumbh where Yudhishthira resided with his brothers during his exile.

Deoghar—Same as *Baidyanāth*.

Devā—The river *Devika*, a name of the *Sarayu* in Oudh.

Devalvārā—In the Central Provinces, traditionally it was *Kundinapura*, the ancient capital of *Bidarbhā*. *Bidar* is also said to be the ancient *Bidarbhāpura* or *Kundinapura*.

Deva-Prayāga—At the confluence of the *Bhāgirathī* and the *Alakānanda*, it is one of the five (*Pañcha*) *Prayāgas*.

Devī-Pāṇan—Forty six miles north-east of Gonda in Oudh. It is one of the *Pithas* where *Sati's* right arm is said to have fallen.

Dhār—*Dhārānagara* in *Malwa*, the capital of *Rajā Bhoja*.

Dharanikoṭa—See *Amarāvati*.

Dhārīwat—In the district of *Gwa*, subdivision *Jahanabad*, where the *Gunamati* monastery was situated on the *Kunwa* hill, visited by *Hsuen Tsang*.

Dharmapur—*Dharmipura*, north-east of *Damaun* and north of *Nasik*.

Dharmāranya—I 1 *Dharmapūṣṭhla* 2 *Dharmāranya* of the Buddhist records, visited by numerous pilgrims, four miles from *Buddha Gaya*. II Portions of the districts of *Ghazipur*, *Bahā* and *Jaunpur* were known by the name of *Dharmāranya* (see *Bahā*).

Dhaubā Lake—*Nandikunda*, the source of the river *Saharmati*, twenty miles north of *Doongarpur*, in *Guzerat*.

Dhaulī—The *Dhavalī* hill near *Bhuvanagiri* in *Orissa*, which contains an inscription of *Aśoka*.

Dhikull—*Bairāṭapatti*, the capital of *Govvana* in the district of *Kumaun*.

Dhōpāp—*Dhūtāpīpa* on the *Gumti*, eighteen miles south-east of *Sultanpur* in Oudh, where *Rimachandra* is said to have been absolved of his sin for killing *Rāvana*, who was a *Brāhmaṇa*, by bathing in the river there. *Rimachandra* is also said to have expiated his sin of slaying *Rāvana* at *Hattia Harau* (*Hatyā harana*) near *Kalyānmaṭh*, twenty-eight miles south-east of *Hardoi* in Oudh, where he bathed on his return from *Lanka*. The *Kaśīahārīnī Ghāt* at *Monghyr* is also counted as one of the *ghāts* where *Rimachandra* expiated his sin.

Dhoshī—*Chyabana ārama*, six miles south of *Aarnol*, in the territory of *Jaipur*, where the eyes of the *Rishi Chyabana* were pierced by *Sakanyā*, a princess of *Anupadesa*, whom he afterwards married.

Dhumelā—1 The river *Dhabālī* 2 The *Bhudi* 3 The *Arjuni* 4 The *Situprastha* 5 *Srutabāhūnī*, a feeder of the river *Rīpti* in Oudh. Same as *Budā Rāpti*.

Diamond Sands—*Amaravati*, about eighteen miles to the west of *Bejwada*, on the *Krishnā*. It is celebrated for its *Stupa* known as *Purvasaṅgī Saṅgharāma*.

Dibhal—*Darbhavati*, twenty six miles south-west of *Bulandshahr*.

Dildarnagar—*Akhandā*, twelve miles south of *Ghazipur*.

Dinaipur—It appertained to the ancient *Pundra desa*.

Dindigala—1 *Timugala* of the *Mahābhārata* 2 *Tangala* and *Tiga* of *Ptolemy*, in the district of *Madura*, *Madras Presidency*.

Diu—*Devabandara* in *Guzerat*.

Divar—The island of *Dipavati* on the north of the *Goa* island, containing the temple of *Saptakotisvara Mahādeva*.

Doab (*Gangetic*)—1 *Antravada* 2 *Sasasthali*, between the *Ganges* and the *Jamuna*.

Dohthī—The confluence of the streams *Marha* and *Biswa*, in the district of *Fyzabad* in Oudh, where *Draupatha*, king of *Ayodhya*, killed the blind *Rishi's* son by mistake. Near it was the hermitage of the blind *Rishi Śirvana*.

Doonagiri—The Dronâchala mountain of the *Purâṇas*, in Kumâun.

Dowlatabad—1. Devagiri. 2. Dharagara. 3. Tagara of the Greeks, in the Nizam's territory. It was founded by Bhillama in the twelfth century. Vopadeva, the celebrated grammarian, and Hemâdri flourished in the court of Râmachandra, who was defeated by Alla-uddin, king of Delhi.

Dubâur—Durvâsâ-âsrama; the hermitage of Durvâsâ Ṛishi was situated on a hill, seven miles south-east of Rajauli, in the sub-division of Nowâdâ, district Gayâ.

Dvarkâ—1. Dvârikâ. 2. Dvârâvatî. 3. Kuśasthalî. 4. Daśârṇa, in Guzerat. It was the capital of Kṛishṇa; he founded it after his flight from Mathurâ when attacked by Jarâsandha, king of Magadha, hence he is worshipped there as Ranchhora-nâtha.

E.

Eastern Ghats—Mahendra-parvata.

Edar—Badari of the Buddhists, in Guzerat.

Ekaliṅga—Hârîta-âsrama, the hermitage of Ṛishi Hârîta, the author of one of the Samhitâs. It is situated in a defile about six miles north of Udaipur in Rajputana.

Elephanta—The island of Gharâpurî or Purî, in the province of Bombay.

Ellora—1. Ilbalapura. 2. Elapura. 3. Maṇimatipurî. 4. Vellûra. 5. Śivâlaya. 6. Śaivala. 7. Revâpura. 8. Deva-parvata. 9. Durjjayâ. It was the abode of Ilbala, a demon, whose brother Vâtâpi was killed by Agastya. It is situated near Dowlatabad in Central India. It is also called Berulen (see **Berulen**). Ellora contains the temple of Ghuśrînesa (Gṛishneśvara), one of the twelve jyotir-lîngas of Śiva.

Elur—Same as **Ellora**.

Euphrates—The river 1. Vivṛiti of the *Garuḍa P.* 2. Nivṛiti of the other *Purâṇas*. Śâl-mala-dvîpa or Chal-dia.

Eusofzai—Ali-madra of the *Brahmâṇḍa P.* It was included in ancient Gândhâra and Udyâna; it is bounded on the north by Chitral and Yasin, on the east by the Indus, on the west by the Swat river and Bajawar, and on the south by the Kabul river.

Everest—1. Mount Gaurî-śaṅkara. 2. Gaurî-śikhara, in Nepal.

F.

Fatehabad—Samugar, on the Jamuna, nine miles east of Agra, where Aurangzeb defeated Dara.

Ferozabad—1. Chandwar. 2. Chandrapura, near Agra, where in 1193 Shahabuddin Ghori defeated Jayachandra, king of Kanouj.

G.

Gadak—Kuṭaka, an ancient town in Dharwar district, Bombay.

Gaḍ-maṇḍala—It was included in Dakshiṇa-Kośala.

Gaḍ-Mukteśvar—Gaṇa-Mukteśvara, on the Ganges in the district of Mirat; it was originally a quarter of the ancient Hastinâpura.

Gagâson—Garga-âsrama, on the Ganges, in the district of Rai Bareli, opposite to Asni.

Gahmar—Geha-Mura, in the district of Ghazipur (E. I. Railway); it was the abode of Murâ, a demon, who was killed by Kṛishṇa.

Gâlava-âsrama—The hermitage of Ṛishi Gâlava was situated at a distance of three miles from Jaipur in Rajputana.

Gambhirâ—A branch of the river Śiprâ in Malwa, mentioned by Kâlidâsa in his *Meghadûta*.

Gandak—1. The river Gaṇḍakî. 2. The Śâlâgrâmî. 3. The Nârâyani. 4. The Silâ. 5. The Trîśula-Gaṅgâ. 6. The Gallikâ.

GANGABAL

233

GHAGRA

Gaṅgābal—The lake Uttara-Gaṅgā, situated at the foot of the Haramukh mountain in Kāśmīr, supposed to be the source of the river Sindh, which is also called Uttara-Gaṅgā by the Kāśmīris.

Gaṅgā Lake—Uttara-Mānasa, a place of pilgrimage at the foot of the Haramukh Peak near Nandikshetra in Kāśmīr.

Gaṅgā-Sāgara—1. The Sāgara-Saṅgama. 2. Kapilāsrama, at the mouth of the Ganges where Kapila destroyed the sons of Sāgara by his curse.

Ganges—1. The river Gaṅgā. 2. The Bhāgirathī. 3. The Jāhnavī. 4. The Trisrotā.

Gangeśvari-Ghāt—Śānta-tīrtha in Nepal, at the confluence of the rivers Maradārikā and Bāgmātī. Pārvati is said to have performed penance at this place.

Gangotri—1. Gaṅgodbheda. 2. Gaṅgotri (Gaṅgāvatari), the source of the river Ganges in the Rudra Himalaya in Garwal.

Ganjam—Ganjam appertained to the ancient Kāliṅga, the capitals of which were Manipura (Māṅkapattana), Ganjam and Rājamahendri at different periods.

Gares—See Gurez

Garō Hills—Tomara on the south-west of Assam.

Garwal Mountains—See Rudra-Himalaya

Gauḍ—1. Gauḍa. 2. Lakshmanāvati. 3. Nivṛti. 4. Lakhnauti. 5. Bijayapura. 6. Puṇḍravardhana. 7. Barendra, the ancient capital of Bengal, the ruins of which lie near Māldā at a distance of ten miles. The Rāmakeli fair, which was formerly held at Rāmakeli, a village near Gauḍ, is held every year at the latter town since the time of Chaitanya. Gauḍ was situated at the junction of the Ganges and Mahānandā. The Khajeki Masjid, the Daras Mosque and the Dakhal Darwāzā (city gate) were built by Sultan Hossen Shah. The Natun Mosque and Chamkooti are built of coloured bricks.

Gauhāṭī—1. Prāgyotishapura. 2. Kāmarūpa. 3. Kāmākshyā, the capital of Kāmarūpa, in Assam. It is one of the Pīṭhas.

Gauri-Kuṇḍā—At the confluence of the Kādār-Gaṅgā and the Bhāgrathī, at a short distance from Gaṅgotri.

Gayā—1. Gayaśirsha. 2. The southern portion of the modern town of Gayā was the ancient Gayā. The present temple of Vishnupada was built by Ahalyābāi, Mahārānī of Indor (1766 to 1795), on the site of an old Buddhist temple; the impression of Vishnu's foot which is worshipped at present was an engraving of Buddha's foot formerly worshipped by the Buddhists. The Brahmayoni hill on the southern side of the town was the Gayaśirsha or Gayaśirsha mountain of the Buddhists. On the site of Aśoka's stūpa on the top of the mountain, the Hindus have built a temple of Chāndī or Sāvitrī. All the temples in Gayā, containing impressions of feet, where the oblation ceremony is performed nowadays, as at Rāmsilā hill and other places, were ancient Buddhist temples appropriated by the Hindus after the decay of Buddhism in India. The Sūrya-kunda near the Vishnupada temple was an ancient Buddhist tank. Brahma-sara of the Mahābhārata is one mile to the south-west from the Vishnupada-temple (Gayā-māhātmya). Gayā proper is called Brahma-Gayā; six miles south of it is Bodh-Gayā or Buddha-Gayā, Rudra-Gayā is in Kolhāpura, and Lenar in Berar is called Vishnu-Gayā. An inscription near the Akshaya-Bata (the undecaying Banian tree) in Gayā shows its existence as a Tīrtha in the tenth century A.D. (Dr. Bloch's Arch. Rep., 1902, in Calc. Gaz., September 17, 1902, p. 1301).

Gendā—Gokarna, a town in North Canara, thirty miles to the south of Goa.

Ghaggar—The river Pāvani in Kurukshetra, which, properly speaking, is the united stream of the Sarasvatī and the Ghaggar.

Ghāgrā—1. The river Sarayū. 2. The Ghargharā. 3. The Dewā, in Oudh; the town of Ayodhyā is situated on this river.

GHARA

The united stream of the Bias and the Sutlej is called Gharâ, but the natives call Gharâ—(*JASB.*, 1837, p. 179).

it Nai.—The districts of Ghazipur, Jaunpur and Balia in the United Provinces apper-Ghazipul to the ancient Dharmâranya (see **Baliâ**). It is a Mahomedan town. It contains tainedmb of Lord Cornwallis and the ruins of a handsome palace of Nawab Kasim Ali the to in the banquetting-hall of which was a deep trench which was used to be filled with Khan, water when the Nawab and his friends were feasting there. (*Chunder's Travels of rose vdo*).

a *Hin*—Same as **Giriyek**.

Giriyak—1. Raivata. 2. Raivataka. 3. Ujjayanta. 4. Girinagara. 5. Udayanta,—the Girnar—ar hill in Guzerat. It was the hermitage of Rishi Dattâtreyâ. Sûta was killed Junaglarâma at this place. It is also one of the five hills sacred to the Jains, containing by Bamples of Neminâth and Pârśvanâth.

the te—The Indraśilâ hill, on the southern border of the district of Patna, ten miles to the Giriyek—of Bihar (town), comprising the ancient Buddhist village called 1. Giriyek. 2. southsanda, on the river Pañchâna. On one of the peaks of this hill is situated what Ambated Jarâsandha-kâ-Baiṭhak, which is a Dagoba or tope (stûpa), erected, according to is call Tsiang, in honour of a Hamsa (goose). It is Fa Hian's "Hill of the Isolated Rock." Hiucppakavana, in the presidency of Bombay.

Goa—Gî—The river. 1. Dakshinâ-Gaṅgâ. 2. The Gautamî. 3. The Gomatî. 4. The Godâvarî. 5. The Gautamî-Gaṅgâ. 6. The Nandâ. 7. The Godâ. It has its source Godâ, Brahmagiri mountain near the village called Tryambaka. The portion of the river in the lies between the confluence of the Pranahitâ and the Ocean was Mahâśâla of which *adma Purâna* and Maisolos of the Greeks.

the I—Gautama-âśrama at Revelganj, seven miles to the west of Chhâprâ (see **Ahiârî**). Godnâ—place however appears to have derived its name from the circumstance that Gautama The (Iha) crossed the Ganges at this place after leaving Pâṭaliputra. Godnâ is a corrup-(Bud of Godâna. Râjâ Janaka is said to have made a gift of cows at this place in order tion piate his sin for killing a Brâhmin.

to ex—The river Sulakshinî which falls into the Ganges.

Gogâ—Same as **Ghâgrâ**.

Gogrâ—I. Same as **Gendia**. II. 1. Śleshmâtaka. 2. Uttara Gokarṇa, two miles to Gokarnorth-east of Pasupatinâtha in Nepal in the Bagmatî.

the n(Purâna)—1. Gokula. 2. Braja. 3. Mahâvana, six miles south-west of Mathurâ Gokul is the Yamunâ, where Kṛishṇa was reared up by Nanda during his infancy. Same as aereoavana. The name of Braja was extended to Brindâban and the neighbouring villages, Mahscene of Kṛishna's early life. Gokul or new Gokula which was founded by Ballabhâ-the ya is the water-side suburb of Mahâvana which has been identified by Growse with chârporas of the Greeks.

Klisda—Kala-kunḍa, about seven miles from Hyderabad in the Nizam's territory. The Golkor of government was removed from Golkonda to Hyderabad in 1589.

seatthi—Fifteen miles north of Gaṅgotri.

Gomul—1. Gonardda. 2. Gonanda. 3. Gaṇḍa in Oudh, it was a sub-division of Uttara Gondaala, the capital of which was Śrâvastî. The whole of Uttara-Kośala was called Kośda. Gonda is considered by some to be the corruption of Gonardda, the birth-place Ganatañjali, author of the *Mahâbhâshya*.

of Pana—1. Dakshinâ-Kośala (see **Berar**). 2. Mahâ-kośala; it includes Wairagarh in Gondwdistrict of Chanda, about eighty miles from Nagpur. It is the Gad-Katangah of the Mahomedan historians, governed by the celebrated heroine Durgâvatî.

the

GONDWANA HILLS

235

HAMPI

- Gondwana Hills**—The hills of Gondwana were included in the ancient Riksha parvata
- Govardhan**—1. Mount Govardhana, eighteen miles from Brindāban in the district of Mathurā It is said to have been lifted by Krishna on his little finger 2 Govardhanapura of the *Mārkaṇḍeya Puraṇa*, a village near Nasik
- Great Desert**—1 Marusthal 2 Marusthala 3 Maru 4 Varubhūmi 5 Mārava, east of Sindh
- Gujrāt**—The district of Gujrāt in the Panjab appertained to the ancient kingdom of Paurava
- Gumbatol**—Masura-vihāra in Buner, about twenty miles to the south west of Manglora, the ancient capital of Udyāna
- Gumti**—1. The river Gomati 2 Vāśishthi in Oudh
- Guptāra**—1 Goprātara 2 Guptahari, on the bank of the Suraju at Fyzabad in Oudh, where Rāmachandra is said to have died.
- Gurez**—Daratpuri, the capital of Darada, on the north of Kashmir It may be identified with Urjagundi
- Gurpa-Hill**—1. Gurupāda hill 2 Sobhnāth Peak of the Maher hill in Gayā, where Mahākāśyapa died See Kurkhar.
- Gurudāspur**—The district of Gurudāspur was the ancient 1 Audumvara 2 Uduvara 3 Dahmeri, in the Panjab Same as Nurpur.
- Gutiva**—Kshemavati, the birth place of Buddha Karakuchanda in the Nepalese Terai
- Guzerat**—1. Gurjara 2 Saurāshtra 3 Surāshtra 4 Anartta 5 Lāta. 6 Lāda or Lāla 7. Nūṭaka 8 Larika of Ptolemy The south eastern portion of Guzerat about the mouth of the Nerbuda was called Abhira, the Aberrā of the Greeks In the seventh century, when Huen Tsiang visited India, the southern parts of Rajputana and Malwa were known by the name of Gurjara the modern peninsula of Guzerat being then known by the name of Saurāshtra The Sah kings of Saurāshtra from Nahapāna to Swāmi Rudra Sah reigned from 79 to 292 A D According to Fergusson the Śaka era dates from the coronation of Nahapāna, who was a foreigner (Fergusson's *History of Indian and Eastern Architecture*, p 150) But the convention of the fourth Buddhist synod by Kanishka, who was a Kushan (included in the general name of Saka), was a more remarkable incident of the time than the coronation of king Nahapāna, as it concerned the religion of the whole of India But Dr. Bhau Daji says "I was strongly inclined to look upon Gūtāmaputra as the founder of the Śālivāhana era, but the claims of Nahapāna appear to be much more probable" (*Literary Remains of Dr Bhau Daji*, p 85) Dr Bhagavānlāl Indragi is of opinion that the Saka era commencing 78 A D was inaugurated by Nahapāna to commemorate his victory over a Śātākarni king, named in honour of his Śaka overlord (*The Western Kshatrapas in JRAS*, 1890, p. 642)
- Gwallior**—1 Gopādra. 2 Gopichala 3 Gosnuga parvata

H

- Hagari**—The river Bedavati, a tributary of Tungabhadra, in the district of Bellari and Mysore
- Hajipur**—The sub division of Hajipur in the district of Muzaffarpur in the province of Bengal, was called 1 Bisālā 2 Bisālā chhatra. Rāmachandra and Lakshmana are said to have halted at Hajipur on their way to Mithilā at the site of the present temple, which contains the image of Rāmachandra, on the western side of the town
- Hala Mountain**—The southern part of the Hala mountain along the lower valley of the Indus was called Somagiri
- Halebid**—1 Dvārāvati 2 Dorasamudra 3 Dvāra-samudra, in the Hassan district of Mysore It was the capital of Chera under the Hoysala Ballālas in the tenth century
- Hampi**—1. Pampā 2. Bīdyānagara in the district of Bellari.

Haramuk—The mount Haramukta or Haramukuṭa in Kasmir, twenty miles to the north of Srinagar.

Hardwâr—1. Gaṅgâdvâra. 2. Haradvâra. 3. Kanakhala. 4. Mâyâpurî. 5. Mayûra. 6. Haridvâra. Though Kanakhala and Mâyâpurî are at present two different towns and distinct from Hardwar, yet at different periods Hardwar was principally known by these two names (see *Skanda Purâṇa* and *Meghadûta* of Kâlidâsa). Kanakhala, is two miles to the south-east of Hardwâr. It was the scene of the celebrated Dakshayajña of the *Purâṇas*. Mâyâpurî is between Hardwâr and Kanakhala, it was one of the seven sacred towns of India. The temple of Mâyâ Devî is situated in Mâyâpur.

Hardwar Hills—Uśînara-giri, through which the Ganges enters the plains. Same as Sewalik Range (*Imperial Gazetteer*, s.v. *Haridwar*).

Harihar—Hariharanâthapura on the river Tuṅgabhadra, a celebrated place of pilgrimage mentioned in the *Padma Purâṇa*.

Hari-Parvat—Śârikâ, three miles from Srinagar in Kasmir, where the temple of Śârikâ Devî, one of the 52 Pîṭhas, is situated. It was the hermitage of Rishi Kâśyapa, from whom the name of Kâśyapapura or Kâśmîr was derived.

Hashtânagar—1. Pushkalâvatî. 2. Pushkarâvatî. 3. Peukelaotes of the Greeks, the old capital of Gândhâra or Gandharva-deśa, founded by Pushkara, son of Bharata and nephew of Râmachandra. It is situated seventeen miles north-west from Peshawar on the river Landai, formed by the united streams of the Swat and the Panjkora.

Hassan-Abdul—1. Takshaśîlâ. 2. Taxila of the Greeks, eight miles north-west of Shahdheri in the Panjab, between Attock and Rawalpindi. The *Kathâ-sarît-sâgara* places it on the bank of the Jhelum. It was founded by Taksha, son of Bharata and nephew of Râmachandra. It has also been identified with the ancient Harya.

Hastinâpur—1. Hastinâpura, the capital of the Kurus and of Duryodhana of the *Mahâbhârata*, twenty-two miles north-east of Mirat. Nichakshu, the grandson of Janamejaya, removed his capital to Kauśâmbî after the diluvion of Hastinâpura by the Ganges. It was also called 2. Gajasâhavyanagara. 3. Nâgapura.

Hâthab—Hastakavapra near Bhaonagar in Guzerat, which is the Astacampra of the *Periplus* and Astakapra of Ptolemy.

Hâthiphore Tunnel—The Riksha-vila of the *Râmâyana* in the Sargujâ State of Chutia-Nâgpur. But it appears to have been situated in south Mysore.

Hatsu—The river Hastisoma, a tributary of the Mahânadî.

Hattia-Haran—Hatya-harana, twenty-eight miles south-east of Hardoi in Oudh (see Dhopâp).

Hautmatî—The river Hastimatî, a tributary of the Sâbarmati (Sâbhramatî) in Guzerat.

Hazara—1. Abhisârî of the *Mahâbhârata*. 2. Abhisârâ. 3. Abisares of the Greeks, but this identification is not correct. The ancient Uruga or Urasa has been identified by Dr. Stein with the country of Hazara.

Hazaribagh—The eastern portion of the district of Hazaribagh in the province of Bengal appertained to the ancient country of Malladeśa.

Helmand—The river Harkhaiti of the *Avesta* and the Saraswatî of the *Atharva Veda*, one of the three Saraswatîs in Eastern Afghanistan which was called Arachosia.

Herdaun—Same as Hindaun.

Himalaya—1. Himâdri. 2. Himâchala. 3. Himâlaya. 4. Himavâna.

Hindaun—Hiranyapurî, in the Jaipur state, seventy-one miles to the south-west of Agra, where Vishnu is said to have incarnated as Nṛsiṃha Deva and killed Hiranyakaśipu, the Father of Prahlâda. It is also called Herdoun. But see *Multân* and *Hyrcania*.

Hindu-Kush—1. Pâripâtra. 2. Niṣadha-parvata. 3. Meru. 4. Sumeru. 5. Kaukasus. 6. Pamir. 7. Paraponesus mountain of the Greeks in Sâkadvîpa.

Hinglāj—*Hingulā*, situated at the extremity of the *Hingulā* range on the coast of the Mekran in Beluchistan. It is one of the *Pithas*.

Hrishikeśa—A celebrated place of pilgrimage at a short distance from Hardwār.

Hullabid—Same as *Halobid*.

Hundeś—Same as *Undeś*.

Hyderabad—1. *Bhaganagara*, in the Nizam's territory, named after *Bhāgmatī*, the favourite mistress of Kutub Mahomed Kuli who founded it in 1580 and removed his seat of government to this place from Golkonda, about seven miles distant. 2. Hyderabad in Sindh has been identified by Cunningham with *Patala*.

Hyrcania—*Hiranyapura*, the capital of the *Daityas* (*Mbh.*, Vana, ch. 172, *Udyoga*, ch. 97), on the south-east of the Caspian Sea near Asterabad. See *Hindaun*.

I.

Igatpur—1. *Goparāshtra*. 2. *Govarāshtra*. 3. *Kauba* of Ptolemy, as sub-division of the district of Nasik, Bombay Presidency.

Ikaunā—*Āptanetravana*, in the district of Bahraigh in Oudh; it was visited by Hiuen Tsiang.

India—1. *Bhāratavarsha*. 2. *Jambudvīpa*. 3. *Sudarśanadvīpa*. India (Intu of Hiuen Tsiang) is a corruption of *Indu* or *Sindhu* or *Sapta Sindhu* (*Hapta Hendu* of the *Vendidad*).

Indor—*Indrapura*, in the district of Bulandshahr, United Provinces. Perhaps it is the *Indraprasthapura* of the *Saṅkaraviṣṇu*.

Indus—1. The river *Sindhu*. 2. The *Sushomā*. 3. The *Uttara-Gaṅgā*. 4. The *Nīlāb*, in the Panjab.

Irawadi—1. The river *Irāvati*. 2. The *Subhadrā*, in Burma.

Islamabad—*Ananta-nāga*, the ancient capital of *Kāśmīr*, on the *Jhelum*. The Mahomedans changed the name into *Islamabad* in the fifteenth century.

J.

Jabbalpur—*Jāvālipura*.

Jaipur—See *Jeypur*.

Jais—*Ujālikanagara*, twenty miles east of Rai Bareilly.

Jāmau—*Yayātipura*, three miles from Cawnpur, where the ruins of a fort are pointed out as the remains of the fort of *Rājā Yayāti* (see *Sambhāra lake*).

Jājpur—The country which stretches for ten miles around *Jājpur* in Orissa was called

1. *Birajā-kshetra*. 2. *Pārvati-kshetra*. 3. *Gayānābhī*. 4. *Yajñapura*. 5. *Yayātipura*.

Jakhtiban—Same as *Jeṭhlan*.

Jalālabād—1. *Nagarahāra*. 2. *Nigarhāra*. 3. *Nirāhāra*. 4. *Nagara*. 5. *Nysa* of the Greeks. 6. *Dionysopolis* of Ptolemy. *Nagarahāra*, at the confluence of the *Surkhar* or *Surkhud* and *Kabul* rivers, was 4 or 5 miles to the west of *Jalalabad*. It is also called *Amarāvati* in one of the *Jātakas*. A village called *Nagaraka* still exist about two miles to the west of *Jalalabad* (see *Nanghenhar*). The town of *Jalalabad* was built by Shumsoodin Khaffi in 1570 by the order of Akbar (*JASB.*, 1842, p. 125).

Jalalpur—1. *Girivrajapura*. 2. *Rājagriha*. 3. *Girjak*, the capital of *Kekaya* of the *Rāmāyana*, on the *Jhelum*, in the Panjab.

Jalandhar—1. *Jālandhara*. 2. *Trigartta*, in the Panjab.

Jalandhar-Doab—Between the *Bias* and the *Sutlej* in the Panjab. It comprised the ancient countries of *Kekaya*, and *Vāhika* or *Vālūka*.

Jallalpur—*Bukephala* of the Greeks, in the Panjab.

Jam-niri—The river *Nirvindhya*. Same as *Newuj*.

Jamunâ—1. The river Yamunâ. 2. The Kâlindî from the country called Kalinda-deśa, in which it has its source.

Jaṃunotri—1. Yamunâ-prābhava. 2. Yamunotri (Yamunâ-avatari), the source of the river Jamuna (Yamunâ) in the Bāndarpuchchha range of the Himalaya, situated in the ancient country called Kalinda-deśa.

Jarāsandha-kâ-Baiṭhak—Haṃsa-stūpa (see **Giryek**).

Jaṭāphaṭkā—The Jaṭā mountain, in which the Godāvarī has got its source.

Jaunpur—Yavanapura, near Benares. The Mahomedan kingdom of Jaunpur was established in the 14th century A.D.

Java—Yava-dvīpa.

Jawālāmukhi—1. Baḍavâ of the *Mahābhārata*. 2. Jwālāmukhī, one of the 52 Pīṭhas.

Jaxartes—1. The river Sītâ. 2. The Silâ. 3. The Rasâ. 4. The Rāhâ of the *Avesta*. 5. Araxes of Herodotus; Ja is another name of the Jaxartes (Vambéry's *History of Bokhara*, p. 8). The word Jaxartes is a combination of Jaj and Araxes (of Scythia) in order to distinguish the latter from the Araxes of Armenia or the Arab, and the Araxes of Persia or the Bund Amir.

Jethian—1. Yasṭivana. 2. Latṭhivana, about two miles north of Tapovana in the district of Gayâ.

Jeypur—The territory of Jaipur, including Ālwar, was the ancient Matsya-deśa of the *Mahābhārata*. Its capital was Birāṭa (modern Bairāt) where the Pāṇḍavas resided *incognito* for one year; it is a small village to the west of Ālwar and forty-one miles north of Jaipur and one hundred and five miles south-west of Delhi.

Jhalrapattan—Chandrāvatī, in Malwa, on the river Chandrabhāgâ.

Jhelum—1. The river Bitastâ. 2. The Behat. 3. The Hydaspes. 4. The Bidaspes of the Greeks. 5. The Bitāṃsâ of the Buddhists, in the Panjab. It leaves the valley of Kashmir at Barāhamūla and falls into the Chinab near Jhung. 6. Jhelum has been identified with the Hlādinī of the *Rāmāyaṇa* (*Barooah's Dictionary*, vol. III, preface, p. 37).

Jhusi—Pratishṭhānapura, on the north bank of the Ganges, three miles east of Allahabad; it was the capital of Purūrāvâ. It is still called Pratishṭhāpura.

Jogonī-Bhariya Mound—Jetavana-vihāra, one mile to the south of Sahet-mahet on the Rāptī in Oudh, where Buddha resided for several years.

Joharganj—Dhanapura, twenty-four miles from Ghazipur.

Johilâ—The river 1. Jyotirathâ. 2. Jyotishâ, a tributary of the river Sone.

Joonir—Jīrṇanagara, in the province of Bombay. The Chaitya cave of Joonir is supposed by Fergusson to belong to the first or second century of the Christian era.

Joshimaṭh—Jyotirmaṭha, in Kumāun.

Junâgar—1. Javananagara (Yavananagara). 2. Asildurga. 3. Karṇakubja, in Guzerat.

Jwālāmukhī—A celebrated place of pilgrimage, 25 miles from Kangra, being one of the 52 Pīṭhas where Sati's tongue is said to have fallen (see **Jawalāmukhi**).

Jyntea—1. Pravijaya. 2. Prāgvijaya. 3. Jayantī, in Assam.

K.

Kābul—1. Kubhâ of the *Vedas*. 2. Ortospana of the Greeks. 3. Urddhasthāna (Cunningham).

Kābul River—1. The river Kubhâ of the *Vedas*. 2. The river Kuhu of the *Purāṇas*.

Kābul Valley—See **Cabul Valley**.

Kafiristan—Ujjānaka; a country situated on the river Indus, immediately to the west of Kashmir.

Kahalgāon—Same as Colgong.

Kailās—1 Kūlasa 2 Hema kuṭa 3 Aṣṭāpāda The mountain is situated on the north of lake Manasarovara beyond Gangri or Darchin It is also called Mount Tise **Kamur Hill**—The range was called 1 Kimmritya 2 Kairamālī, between the rivers Sone and Tonse

Kaira—Same as Kheda, Khetaka on the river Betravati (modern Vatrak), in Gujarat **Kaithal**—Kapissthala, in the Karnal district, Panjab, it is the Kambisthala of Megasthenes **Kajeri**—1 Kubjagriha 2 Kajugriha 3 Kajungbara, ninety two miles from Champā in the district of Bhagalpur in Bihar It is perhaps Kaira in the district of Monghyr, three miles to the south of which there are many Buddhist remains

Kaladi—In Kerala, the birth place of Saṅkarācharya according to the *Śaṅkara vijaya*

Kalhuā—The Vikula mountain of the Burmese annals of Buddhism, where Buddha passed his sixth year of Buddhahood The Kaluha hill is situated in the district of Hazaribagh, twenty six miles to the south of Buddha Gayā and sixteen miles to the north of Chātrā In the *Vyaghrī Jātaka* it is said that Buddha in a former birth resided on the Mount Kulāchala as a hermit, he gave his own body to be devoured by a hungry tigress in order to save her new born cubs (Dr R Mitra's *Sanskrit Buddhist Literature of Nepal*, p 149) It is the Kolihala or Kolichala Parvata of the *Vāyu Purāṇa* which has perhaps been erroneously identified with the Brahmayoni hill of Gayā

Kahani—Kalyānapara, thirty six miles west of Bīdar in the Nizam's territory It was the capital of Kuntaladesa, the kingdom of the Chalukya kings (western branch) from Jaya Singh Vijayāditya to Tribhuvana Malla from the fifth to the twelfth century It was the birth place of Viṣṇuśeṣvara, the author of the *Mūlāḥśarā*

Kālī-Nadī—1 The river Ikshumati 2 The Kālī Gaugā 3 The Chakshushmati 4 The Mandākini, in Garwal and Rohilkhand Kanauj stands on this river

Kālinādi—Same as Kalinadi

Kalinjar—1 Kālījara 2 Pūrnadarva, in Bundelkhand It was the capital of Chedi under the Gupta kings It contains the temple of Nilakantha Mahādeva

Kālī-Sindh—1 The Dakṣiṇa Sindhu of the *Mahābhārata* 2 Sindhu of the *Meghadūta* (pt I, v 30) 3 The Sindhuparnā, a tributary of the Chambal Its identification with the Nirvindhya (*JBT'S*, vol V, pt III, p 46) does not appear to be correct

Kalsi—Srughna, in the Jaunsar district, on the east of Sirmur

Kalua—Same as Kalhuā Makula Parvata of the Buddhists and Kolāhala Parvata or Kolāchala of the *Vāyu Purāṇa*

Kalyāṇa—Same as Kālāni

Kāmah—See Kunar

Kambay—1 Stambha tirtha 2 Stambhapura, in Gujarat

Kampil—Kāmpīya, twenty eight miles north east of Fathgarh in the district of Farrukhabad, United Provinces of Agra and Oudh It was the capital of South Pañchāla, the king of which was Drupada, the father of Draupadi of the *Mahābhārata* It was the birth place of the celebrated astronomer Varahamihira (*Bṛhat Jātaka*)

Kampta—Karmmanta, the capital of Samatāṭa, near Comilla, in the district of Tipārā, Bengal **Kamptānāthgiri**—Chitrakūṭa, in Bundelkhand, on the river Pisuṇi, about four miles from the Chitrakot station of the G I P Railway Rāmachandra resided here for some time, while on his way to the Dandakāraṇya

Kampur—Kaniṣhkapura, ten miles to the south of Srinagar in Kashmir, founded by Kaniṣhka, king of Kāśmir

Kānā-Nadī—The Ratnakara nadi, on which Khānākul Kristanagar, a town in the district of Hugli in Bengal, is situated, containing the temple of Mahādeva Ghaṇṇēśvara

Kanara—See Canara

Kanarak—1. Arkakshetra. 2. Padmakshetra. 3. Konâditya. 4. Konârka, nineteen miles north-west of Puri in Orissa. It contains a temple of the Sun, built by Lânguliya Narasimha who reigned from 1237 to 1282 A.D.

Kandahar—See **Candahar**.

Kandy—1. Srîvardhanapura. 2. Senakhaṇḍasela, in Ceylon.

Kane—The river 1. Śyenî. 2. The Karnâvatî. 3. The Śuktimatî. 4. The Kiyâna (Lassen), in Bundelkhand. Same as **Ken**.

Kangrâ—1. Nagarokoṭa. 2. Bhîmanagara. 3. Trigartta. 4. Susarma-pura, on the Râvi-Bângaṅgâ river. It was the old capital of Kulûta.

Kaṅkâlî-Tîlâ—Urumuṇḍaparvata, in Mathura, which was evidently an artificial hill or mound where Upagupta and his preceptor resided.

Kaṅkhal—See **Hardwar**.

Kaṅkoṭa—Kanakavatî, sixteen miles west of Kosam, on the southern bank of the river Jamuna near its junction with the river Paisunî. It is also called Kanak-koṭ.

Kanouj—1. Kânyakubja. 2. Gâdhipura. 3. Kusumapura. 3. Kuśasthala. 5. Mahodaya, on the river Kâlî, a branch of the Ganges, in the Farukhabad district, United Provinces.

Kâorhari—The river Kumârî in Bihar.

Kapilâ—The portion of the river Nerbuda near its source in the Amarakaṇṭaka mountain is called the Kapilâ.

Kapiladhârâ—1. Kapila-âsrama, twenty-four miles to the south-west of Nâsik ; it was the hermitage of Kapila Rishi. 2. The first fall of the Nerbuda from the Amarakaṇṭaka mountain.

Kârâbâgh—1. Kârupatha. 2. Kârâpatha, on the Indus, mentioned in the *Râmâyana* and the *Raghuvamśa* as being the place where Lakshmaṇa's son Aṅgada was placed as king by his uncle Râmachandra, when he made a disposition of his kingdom before his death. Tavernier writes it as *Carabat*.

Karachi—1. Karakalla. 2. Krokala of Megasthenes in Sindh.

Karâḍa—Karahâṭaka of the *Mahâbhârata*, in the district of Satara in the province of Bombay.

Karakal—Kâraskara, in South Kanara.

Karakorum Mountain—1. Mâlyavâna-giri. 2. Kṛishṇa-giri, between the Kiunlun and Hindukush mountains.

Karanbel—Same as **Teor**.

Karatoyâ—The river Karatoyâ, which flows through the districts of Rungpur and Dinajpur. It formed the boundary between the kingdoms of Bengal and Kâmarûpa at the time of the *Mahâbhârata*. Same as **Kurati**.

Karmanâśâ—The river Karmanâśâ is situated on the western limits of the district of Shahabad in Bengal, and forms the boundary between the province of Bengal and the United Provinces. Its water is considered to have been polluted by the Hindus, being associated with the sins of Triśaṅku of the *Râmâyana*.

Karṇâlî—Bhadrakarṇapura, a place of pilgrimage on the right bank of the Nerbuda near Chandod.

Karṇa-Prayâga—At the confluence of the Alakânandâ and Pindar rivers. It is one of the five (*Pañcha*) Prayâgas.

Kâroṇ—1. Kâma-âsrama. 2. Madana-tapovana, eight miles to the north of Koranteḍi, in the district of Baliâ in the United Provinces. Mahâdeva is said to have destroyed Madana, the god of love, at this place.

Karra—Karkoṭaka-nagara, 41 miles north-west of Allahabad. It is one of the 52 Pîṭhas.

Kârttikasvâmi—Same as **Kumâra-svâmi**.

Karur—Same as **Korur** (II).

Kârvân—1. Kârâvana. 2. Nakuleśvara. 3. Lakulîśa, 4. Nakulîśa. 5. Kâyâvarohana, 15 miles south of Baroda, containing the principal shrine of the Pâsupata sect of Śaivism, founded by Nakulîśa between the 2nd and 5th centuries A.D.

Kāśai—The river 1. Kāśāvati. 2. Kapisā, in Bengal.

Kashgar—Kharoshtra.

Kāshkār—Same as Kāmah and Kunar (Elphinstone's *History of India*, p. 232).

Kāśla—1. Kuśinagara. 2. Kuśināra. 3. Kuśāvati, thirty-five miles to the east of Gorakhpur, on the old channel of the Hiranyavati or Chhotā Gaṇḍak. It was at Kuśinagara that Buddha died.

Kāsmīr—1. Kāsmīra. 2. Kāśyapapura; the hermitage of Ṛishi Kāśyapa was on the Hari mountain, three miles from Srinagar (*Bhaviṣhya P.*, Pratisarga, pt. I, ch. 6, v. 6).

Kasur—Kuśāvati, thirty-two miles to the south-east of Lahore, said to have been founded by Kuśa, son of Rāmachandra.

Kaṭak—1. Bārāṇasī-Kaṭaka. 2. Yayātinagara. 2. Binitapura, in Orissa, at the confluence of the Mahānadi and Kāṭjuri, founded by Nṛpa Keśari, who reigned from 941 to 952 A.D.

Katāksha—Siṃhapura, sixteen miles from Pindi Dadan Khan, on the north side of the Salt Range in the Panjab. It is also called Kaṭās and Ketās. According to Hiuen Tsiang, the country of Siṃhapura bordered on the Indus on the western side. It was conquered by Arjuna.

Kaṭās—See Kaṭāksha.

Kāthiāwar—1. Saurāshtra. 2. Surāshtra. 3. Sulathika or Surāshtrika of the Dhauli inscription. 4. Syrastrine of Ptolemy. The southern portion of Kāthiāwar was called Prabhāsa, containing the celebrated temple of Soumāth, at a short distance from which was situated the spot where Krishna passed away from this mortal world.

Kāṭmaṇḍu—1. Kāshthamandapa. 2. Kāntipuri. 3. Mañjupattana. 4. Mañjupātan, the capital of Nepāl.

Kāṭwā—1. Kaṇṭhaka-nagara. 2. Kaṇṭhaka-dvipa. 3. Kaṭadvipa, in the district of Burdwan in Bengal.

Kāveri—I. 1. The river Arddhagaṅgā. 2. Sahyādriyā. 3. Kāveri. 4. Chela-Gaṅgā.

II. A branch of the Nerbuda near Māndhātā was called Kāveri.

Kāwā-Dol—An isolated hill near Gayā, on which the Silabhadra monastery was situated; it was visited by Hiuen Tsiang. It is a part of the Barābar Hill (Khalatika Parvata), containing the Nāgārjuni caves.

Kedārnāth—Kedāra, situated at the source of the Kālī-Gāṅgā. The celebrated temple of Kedāranātha is situated in the Rudra Himalaya in Garwal below the peak of Mahāpantha on the west of Badrināth. The worship of Mahādeva Kedāranātha is said to have been established by Arjuna, one of the five Pāṇdavas. The river Kālī-Gāṅgā rises at this place and joins the Alakānandā at Rudra-Prayāga.

Keljhār—Chakranagara, seventeen miles north-east of Wardha in the Central Provinces. Perhaps it is the Chakrāṇkanagara of the *Padma Purāṇa*, Pātāla khaṇḍa, ch. XVIII.

Ken—Same as Kane.

Keśariya—Isalia of the Buddhists, in the district of Champāran in the province of Bihār, where Buddha passed the eighteenth and nineteenth Vassas of his Buddhahood.

Ketās—See Kaṭāksha.

Khairā-Dih—Jamadagni-āśrama, thirty-six miles north-west of Balia; it is said to have been the residence of Jamadagni and the birth-place of his son Paraśurāma. See Zamania.

Khajrāha—Khajjurapura, the capital of the Chandels, in Bundelkhand.

Khandes—Khandes, Southern Malwa and parts of Aurangabad forming the ancient country of 1. Haihaya. 2. Anupadeśa, the kingdom of the myriad-handed Kārttyavīryārjuna, who was killed by Paraśurāma. Its capital was Mahishmati (modern Maheswar or Mahes) on the river Nerbuda, forty miles to the south of Indore. It appertained also to the ancient kingdom of Bidarbha.

Kheda—Khetaka of the *Padma Purāṇa*, between Ahmedabad and Kambay in Gujarat. It is the Kiecha of Hiuen Tsiang, which Cunningham has correctly restored to Kheṭa or Kheda, now called Kaira. Khetaka was situated on a small river called Betravatī (now called Vātrak) near its junction with the Sābarmatī (Sābarmatī). Julien renders Kiecha by Khacha or Kachehha. Same as **Kaira**.

Khira-grāma—Twenty miles to the north of Burdwan. It is one of the fifty-two Pīṭhas.

Khiva—The Khanat of Khiva is the 1. Urjagūṇḍa of the *Matsya P.* (ch. 120), called Urgendj; 2. Country of the Surabbhis or Kharasmii or Kharism (Vambéry's *Travels in Central Asia*, p. 339).

Khorasan—Khurasan, celebrated for horses.

Khotan—Kustana, in Eastern or Chinese Turkestan.

Kiskindhyā—A small hamlet on the north bank of the river Tuṅgabhadra, not far from Anagandi. It was the ancient Kishkindhyā of the *Rāmāyaṇa*, where Rāmachandra killed Bāli, the king of monkeys.

Kiyul—I. Rohinnālā. It has been identified by General Cunningham with Lo-in-ni-lo of Hiuen Tsiang; it is situated immediately to the south of Lakhi-serai on the E. I. Railway. It contains a large image of Padmapāṇi and several Buddhist figures (Cunningham's *Arch. S. Rep.*, vol. III). Lo-in-ni-lo included Jayanagar on the north containing the fort, and Rajaona or Rajjhana on the south containing many remains of the Buddhist period. See however, Rehuānālā. II. The river Rishikulyā in Bihar.

Koch-Bihār—It appertained to the ancient Puṇḍra-deśa, especially to the eastern portion called Nivṛitti. For the history of Koch-Bihār, see *JASB.*, 1838, p. 1.

Koh—The river Kuṭikoshtikā of the *Rāmāyaṇa*, a small affluent of the Rāma-Gaṅgā in Oudh.

Koh-Mari—Gośpiṅga Parvata in Eastern Turkestan, containing a Buddhist monastery and a cave, it was a celebrated place of pilgrimage at the time of Hiuen Tsiang.

Koil—Kokilā, a river which flows through the district of Shahabad in Bihar.

Kolar—Kolāhalapura or Kolālapura, on the east of Mysore where Kārttyavīryārjuna is said to have been killed by Paraśurāma.

Kolhāpur—1. Karavirapura. 2. Kolāpura. 3. Kolhāpura. 4. Padmāvatī. 5. Agastya-āśrama, the hermitage of Ṛishi Agastya, but perhaps this is a mistake and the mistake originated by confounding Kolhāpur with Ākolha to the east of Nāsik, which is the reputed

Kosam—1. Kauśāmbi. 2. Kosambinagara. 3. Batsyapattana, about 30 miles to the west of Allahabad; it was the capital of 1. Batsya-deśa. 2. Bapśa, the kingdom of Rājā Udayana. Harsha Deva places his scene of the *Ratnāvalī* at this place.

Kośilā—The river 1. Kuṭikā. 2. Kuṭilā of the *Rāmāyaṇa*, the eastern tributary of the Rāmgaṅgā in Oudh.

Kotalgar—1. Umāvana. 2. Bānapura. 3. Sonitapura of the *Harivaṃśa* at Lohul in Kumaun, where Uśhā was abducted by Aniruddha, the grandson of Kṛishṇa. See Bāna Rājā's Gad. **Koṭa-Tīrtha**—In Kālañjara.

Koṭeśvar—1. Koṭīśvara. 2. Kachchheśvara, the capital of Kachchha (Kutch), on the river Kori, a branch of the Indus.

Koṭi-Tīrtha—1. In Mathurā. 2. A sacred tank in Gokarna.

Koṭṭayam—1. Neleynda of the *Periplus*. 2. Milkynda of Ptolemy. 3. Nalakānana. 4. Nalakālika, in Travancore, a celebrated port of ancient India.

Kotwal—Kāntipuri, twenty miles north of Gwalior.

Kṛishṇā—1. The river. 2. The Kṛishṇā. Kṛishṇaveni. 3. The Kṛishṇavenwā. 4. The Benwā. 5. The Beni. 6. The Binā. 7. The Tynna of the Greeks.

Kuāri—The river 1. Kumāri. 2. Sukumāri, in the Gwalior State, it joins the river Sindh near its junction with the Jamuna.

Kubattur—1. Kuntalakapura. 2. Kautalakapura. 3. Kuntalapura. 4. Surabhīpattana, 5. Sopatma of the *Periplus*, in Sorab in the Shimoga district of Mysore. It was the capital of King Chandrahāsa of the *Jaimini-Bhārata*.

Kubjāmra—1. Kubjāmra. 2. Raibhya-āśrama, at a short distance to the north of Hardwār. Kuenlun Mountain—1. Nila Parvata. 2. Kṛishṇa Parvata, in Tibet.

Kulu—1. Kuluta. 2. Koluka. 3. Kulinda-deśa. 4. Kuninda. 5. Kalinda-deśa, in the upper valley of the Bias. Its capital was Nagarakoṭa.

Kumāra Svāmi—1. Subrahmaṇya. 2. Kārttikasvāmi. 3. Svāmi-tīrtha. 4. Bhattṛi-sthāna, about a mile from Tiruttani, a station of the Madras and Southern Marbatta Railway on the river Kumārādhārī; it was visited by Saṅkarāchārya.

Kumāun—1. Kurmāchala. 2. Kurmavana. 3. Kumāravana. 4. A part of Brahmapura.

Kumbhaconum—1. Kumbhakarna. 2. Kumbhaghonum, in the province of Madras. It was the ancient capital of Chola.

Kunar—The Choaspes of the Greeks, which joins the Kabul river at some distance below Jalalabad. It is also called Kāmāh and Kāshikār.

Kuṇḍapura—1. Kuṇḍinapura. 2. Kuṇḍinanagara. 3. Bidarbhanagara. 4. Bhīmapura, forty miles east of Amarāvati in Central India. Same as Kuṇḍavir. But see Beder.

Kurati—The river Karatoyā in North Bengal. Same as Karatoyā.

Kurkhar—Kukkuṭapādagiri, in the district of Gayā, where the Buddhist saint Mahākāśyapa died. Kukkuṭapādagiri has also been identified with Gurpa hill (Gurupadagiri), about 100 miles from Buddha-Gayā. See Sobhnāth Hill.

Kurum—Same as Koram.

Kushān—Kapiśā, ten miles west of Opian on the declivity of the Hindu-kush.

Kuśī—The river Kauśikī in Bengal. Its confluence with the Ganges was known as the Kauśikī Tīrtha or Kauśikī-Saṅgama.

L.

Lādak—It has been identified with Hātaka where Mānas-sarovara is situated (Barooah's *Dictionary*, vol. III, Preface, p. 50).

Lāhari-Bandar—The ruins of Devala, the "Metamorphosed city" as it has been called, are situated at a very short distance to the north of Lāhari-bandar or Lari-bandar in Sindh, in fact, Lāhari-bandar was built with the ruins of Devala (Cunningham).

Lahor—Śālatura, the birth-place of Pāṇini, the celebrated grammarian. The village is situated at a distance of about sixteen miles to the north-east of Attok.

Lahore—1. Lavapura. 2. Lavakoṭa. 3. Lavavara. 4. Lohawar, in the Panjab. It was founded by Lava, son of Rāmachandra of the *Rāmāyana*.

Lakhnor—Lakragar, an old fort situated in the Rajmahal hills in Bengal.

Lamghan—1. Lampākā. 2. Murāṇḍā. 3. Lampāka, on the northern bank of the Kabul river.

Landai—The river Giri, in the Peshawar district, on which Pushkalāvati was situated.

Lānguliya—The river Lāngulini, on which Chicacole stands.

Lenar—1. Bishṇu-Gayā, a celebrated place of pilgrimage in Berar, not far from Mekhar.
2. Lonāra.

Lhasa—The capital of Tibet, containing the celebrated Temple of Buddha the "Holy of Holies" built by Srongtsan Gampo, king of Tibet, in 652 A.D. This monarch became a convert to Buddhism and introduced that religion into Tibet, being influenced by his two Buddhist wives, one a princess of China and the other a princess of Nepal. The image in the temple is the image of Buddha as a youthful prince of sixteen in his house at Kapilavastu. The Dalai Lama resides in the palace at Potala hill in the town. The first Dalai Lama was Lobzang, he was of the yellow-cap order and was raised to power by the Tartar prince Gushi Khan in the middle of the seventeenth century A.C. (Dr. Waddell's *Lhasa and its Mysteries*).

Lilājan—1. The Nīlājana. 2. The Nīlañchana. 3. The Nairañjana. 4. The Nirañjarā.
5. The Nischirā, the upper part of the Phalgu, which flows through the district of Gayā.

Little Gandak—Same as Chhoṭa-Gaṇḍaka.

Little Thibet—Bolor. Little Thibet is also called Baltistan and Chitral. Its capital was Skardu.

Lodh-Moona—1. Lodhra-kānana. 2. Garga-āśrama, in Kumāun.

Lohughāt—Lohārgala in Kumāun, on the river Loha.

Lomasgir Hill—Lomaśa-āśrama, the hermitage of Lomaśa Ṛishi; it is four miles north-east of Rajauli in the sub-division of Nowadah in the district of Gayā.

Lonār—See **Lenar**.

Looni—Same as **Lun-nadi**.

Lucknow—Situated on the river Gumtī. It is said to have been founded by Lakshmana, the brother of Rāmachandra of the *Rāmāyana*, on an elevated spot now known as Lakshmanātilā or Lakshmanapura, where a mosque was afterwards built by Safdar Jang, Subadar of Oudh. It is now within the Machchhibhawan fort, overlooking the Asfi (stone) Bridge. Asaf-ud-dowlah made Lucknow his capital, the capital of his two predecessors being at Fyzabad. The Great Emambarah with the Raumi Gate and the Masjid were built by Asaf-ud-dowlah; the old Residency, Dilkhosha and the Lal Bāradāri were built by Saadat Ali Khan; the Moti Mahal and Shah Najaf were built by Nasir-uddin Hyder; the Chutter Manzil was built by Nasir-uddin Hyder; the Hossenabad buildings were constructed by Mahomed Ali Shah, the Chhoṭa Emambarah by Amjad Ali Shah, and the Kaisarbagh by Wajid Ali Shah. Mannua or Manpore, about 24 miles north of Lucknow, has a very high and extensive mound called the fort of Māndhātā. Nagraon, in the district of Lucknow, is said to have been the city of Rājā Nala, a descendant of Rāmachandra (see *Vāyu Purāṇa*, II, ch. 26) whose episode is given in the *Mahābhārata* (P. C. Mukerji's *Pictorial Lucknow*).

Lun-Nadi—The river Lavaṇā, which falls into the Sindh at Chandpur Sonari in Malwa. It is also called Nun-nadi.

M.

Madawar—1. Matipura. 2. Pralamba of the *Rāmāyana*, it is eight miles north of Bijnor in Western Rohilkhand.

Madhyārjuna—Six miles east of Kumbhaconum, in the district of Tanjore, Madras Presidency.

Madura—1. Mathurā. 2. Dakṣiṇa-Mathurā. 3. Minākṣhi, in the province of Madras.

It was the capital of Pāṇḍya. The districts of Madura and Tinnevely formed the ancient Pāṇḍya or Pāṇḍu. It is one of the 52 Pīṭhas where Sati's eyes are said to have fallen.

Mahābalipur—Bāṇapura, on the Coromandel coast. The "raths" of Mahābalipur are the true representations of ancient Buddhist vihāras or monasteries.

Mahābana—1. Gokula. 2. Braja. 3. Klisoboras of the Greeks, a town about six miles from Mathurā across the Jamuna, where Kṛiṣṇa was reared up during his infancy. It was sacked by Mahmud of Ghazni as the "fort of Raja Kulchand." See Gokul (Purāṇa).

Mahānadi—1. The river Chitropalā. 2. The Chitropalā. 3. The Mahānadi, in Orissa.

The portion of the river before its junction with the Pyri or Pairi is called Utpaleśvara and the portion below its junction with the Pyri is called Chitropalā or Chitrotpalā.

Mahānandā—The river Nandā, in Bengal, to the east of the river Kusi

Mahārāshṭra—Same as Māhātā country.

Mahāsthāna-Gaḍa—1. Mahāsthāna. 2. Śāla-dhāpa. 3. Jamadagni-āsrāma, 4. Paraśurāma āsrāma. 5. Ugra, in the district of Bagura in Bengal, celebrated for the temple of Mahādeva called Ugramādhava.

Mahendra-Māli Hills—The Mahendra Hills of Ganjam and Southern India, where Paraśurāma retired after he was defeated by Rāma. The hills include the Eastern Ghats.

Maheś—Same as Maheśvar.

Maheśvar—1. Māhismati. 2. Māhissati. 3. Agnipura, on the right bank of the Nerbuda, forty miles to the south of Indore; it is also called Chuli Maheśvar. It was the capital of Haihaya or Anupadeśa or Mahishamandala, the kingdom of the myriad-handed Kārttyavīryārjuna of the Purāṇas. But see Mādhātā.

Māhi—1. 1. The river Mahatī. 2. The Māhi. 3. Mabitā, in Malwa. H. Mayuri, a town in the Malabar coast.

Māhi—The river Māhi of the *Milinda-Pāṭha*, it is a tributary of the Gandak.

Mahoba—Mahotsava-nagara, in Bundelkhand.

Mālikote—1. Dakṣiṇa-Badarikāśrāma. 2. Yādava-giri, twenty-five miles to the north of Seringapatam in Mysore, containing one of the four principal *Māthas* (monasteries of Rāmānuja and a temple of Kṛiṣṇa known as Chavālrāi. 3. Tīrūnārāyanapura (S. K. Aiyangar's *Ancient India*, p. 208). Same as Melukote.

Malabar—1. Mallāra-deśa. 2. Part of Aparāntaka; Malabar and Kōṭkana formed the ancient Aparāntaka. 3. Malabar, Travancore and Canara formed the ancient Kerala, called also Ugra and Chera. 4. Ketālaputra of Asoka's Inscriptions. 5. Keralaputra. 6. Muralā

Malabar Coast—1. Kerala. 2. Ugra (see *Malabar*). 3. Muralā. 4. Damila of the Jātaka. 5. Limyrika (i.e. Damir-ike) of Ptolemy. 6. Ketālaputra. 7. Keralaputra. See *Malabar*.

Malabar Ghats—Malaya-giri. 2. Chandana-giri, the southern portion of the Western Ghats, south of the river Kāveri.

Malabar Hill—Bālukeśvara hill in Bombay, containing the temple of Mahādeva Bālukeśvara.

Malkhead—Mānyakshetra, on the river Kṛiṣṇā.

Mallaca—Upamallaka.

Malvan—Melizigeris of Ptolemy, a town situated in the island of Medha in the Ratnagiri district of the Bombay Presidency.

Malwa. 1. Mālaya. 2. Avantī. 3. Dāśeraka. Its capitals were Ujjayini and Dhārānagara. Eastern Malwa, including the kingdom of Bhopal, was called Daśrāja and Dakshinagiri, its capital was Bidiśa or Bhilsa. Northern Malwa was called Seka and Aparā-Seka at the time of the *Mahābhārata*.

Manāl—A village near Badrināth in Garwal, It was the hermitage of Rishi Vyāsa, the author of the *Mahābhārata*.

Mânas-Sarovar—The lake Mânasa-sarovara. 2. Mânasa. 3. Baibhrâja-sarovara. It is situated at the foot of that part of the Kailâsa range which is called Baidyuta-parvata.

Mânbum—The western portion of the district of Mânbum in the province of Bengal appertained to the ancient country of Malla-deśa.

Mandâgni—Same as **Mandâkinî**.

Mandâkinî—1. Same as the river Kâli-nadî in Garwal. 2. The river Mandâkinî which flows into the river Paisunî (ancient Payoshnî) by the side of Chitrakûta in Bundelkhand. It was created by Anusuyâ, wife of Rishi Atri and daughter of Daksha, to avert the effect of a drought of ten years.

Maṇḍala—1. Mahesmatî-maṇḍala. 2. Mahesmatî. 3. Mahesâmaṇḍala. 4. Mahisha. 5. Mahishaka. 6. Mahishamaṇḍala. 7. Haihaya. 8. Anupadeśa, a country in Central India, of which Mâhishmatî was the capital.

Mandâra-Giri—A hill in the Banka sub-division of Bhagalpur in Bihar, two or three miles from Banṣî. The gods are said to have churned the ocean with this hill as churn-staff.

Mandasor—1. Daśapura. 2. Daśanagara, on the Chambal in Malwa, about ninety five miles south-east of Udayapur.

Mândhâtâ—1. Mâhishmatî. 2. Oṃkâranâtha. 3. Baidurya-Parvata. 4. Oṃkâra. 5. Oṃkârakshetra. 6. Amareśvara, an island in the Nerbuda, five miles to the east of Maheś. The temple of Oṃkâranâtha, one of the twelve great Liṅgas of Mahâdeva, is situated at this place.

Maṇḍu—Maṇḍapapura, in Malwa.

Maṅgala-Giri—Pânâ-Nṛsiṃha, seven miles south of Bezvada, in the Kistna District, Madras Presidency, on the top of the hill is a temple of Nṛsiṃha, visited by Chaitanya.

Maṅglâ-Gaurî—One of the fifty-two Pîṭhas in Gaya.

Maṅgila Paithân—Same as **Paithân**.

Manglora—1. Maṅgala. 2. Maṅgali. 3. Maṅgalapura, on the Swat river. It was the capital of Udyâna.

Mânikalya—Mânikapura, in the Punjab, celebrated for its Buddhist topes, where Buddha in a former birth gave his body to feed a starving tiger.

Maṇikaraṇ—1. Maṇikarṇâ, 2. Maṇikarṇikâ, on the Pârvatî, in the Kulu valley.

Maṇikarṇikâ—1. Brahmanâla, 2. Maṇikarṇikâ, in Benares.

Mânikiala—Same as **Mânikalya**.

Mânikapattan—Maṇipura of the *Mahâbhârata*, a seaport at the mouth of the lake Chilka. Maṇipura was once the capital of Kaliṅga. The situation of the capital of Kaliṅga as described in the *Mahâbhârata* and the *Raghuvamśa* as well as the name accord with those of Mânikapattan.

Mañjerâ—The river Bañjulâ, a tributary of the Godâvarî, which is also mentioned as Mañjulâ.

Mârhatṭâ Country—1. Mahârâshṭra. 2. Aśmaka. 3. Aśvaka. 4. Asakka. 5. Mulaka. 6. Alaka. 7. Maulika. 8. Devarâshṭra. 9. Mallarâshṭra. 10. Bidarbha (*Anargha-Râghava*, vii, 96, Barooah's *Dictionary*, vol. III, Pref., pp. 138, 139), the boundaries of which in the seventh century were: Malwa on the north, Kośala and Andhra on the east, Koṅkana on the south, and the sea on the west. Its ancient capitals were Pratiṣṭhâna, Kalyâṇi and Devagiri.

Mârkaṇḍa—The Aruṇâ, a branch of the Sarasvatî, in Kurukshetra. Its junction with the Sarasvatî, three miles to the north-east of Pehoa, is called the Aruṇa-saṅgama. But this identification is doubtful (see *Oghavatî* in Pt. I). It is perhaps the Oghavatî of the *Mahâbhârata*.

Mar-Koh—The mount Meros of Alexander's historians, near Jalalabad in the Punjab.

Mârta—1. Mârttikâvata, 2. Saubhanagara, 3. Sâlvapura, the capital of Mârttikâvata or Sâlvâ on the north-west of the Aravali range in Marwar, not far from Ajmer. It is also called Merta or Maitra. But see **Alwar**.

Martan—Same as Matan.

Mārwar—1. Mordua-deśa. 2. Maru-deśa. 3. Marudhanva. 4. Marusthali. 5. Marusthala. 6. Mārava. 7. Gurjara of the seventh century, in Rajputana.

Maśār—Mahāsāra, an ancient village six miles to the west of Arrah in the district of Shahabad in Bihar, at a very short distance from the Karisat station of the E. I. Railway. It was visited by Hiuen Tsiang. It now contains only two temples.

Maski—Suvarṇa-giri, situated to the west of Siddapur in Mysore; it was one of the four towns where Asoka placed a viceroy.

Matan—Mārttaṇḍa, five miles to the north-east of Islamabad, in Kasmir. It is also called Bavan (see Bavan).

Mathurā—1. Madhupuri. 2. Surasena. 3. Sauripura. 4. Sauryapura. 5. Mathurā. 6. Madhurā. 7. Madhuvana. It was founded by Śatrughna, and was the birth-place of Krishna. Eighty miles all around Mathurā was called the Braja-Maṇḍala. Mathurā was the capital of the Bhojas.

Maurawan—Six miles to the east of Unāo in Oudh. It is said to have been the capital of Mayuradhvaṇa of the Mahābhārata.

Mâyāpur—1. Mâyāpuri. 2. Mayura (see Hardwar).

Maymene—Manimayī of the Rāmāyana (Uttara, ch. 23); see my *Patala* in the *I. H. Q.*, vols. I, II. It is in Turkestan, 22 miles from Andkhuy, and to the south-west of Balkh.

Mazaga—1. Māsakāvatī of Pāṇini. 2. Massaga of Alexander's historians. 3. Mashaṇagar of Babar, twenty-four miles from Bajore, on the river Swat in the Eusofzoi country.

Media—1. Ariana. 2. Pahnava. 3. Pahlava. 4. Pallava. 5. Mada. 6. Madra or Uttara-Madra of the Purāṇas (see *Azerbijan*), now included in the Persian kingdom.

Megnā—1. The river Meghanāda. 2. Meghavāhana, in East Bengal.

Melukote—Same as Mālloke.

Merv—Maru of the *Bṛihat-saṃhitā*, the capital of Mrga of the Purāṇas, a country of Śāka-dvīpa or Margiana.

Mesopotamia—1. Mitanni of the Tel-el-Amara inscription. 2. Mitravana of the *Bhaviṣya P.* 3. Śālmala-dvīpa of the Purāṇas.

Mewar—1. Śibi of the Buddhists; its capital was Jetuttara now called Nagari, eleven miles north of Chitore. 2. Medapāta.

Midnapur—The southern portion of Bengal, including the districts of Midnapur, Hughli, etc. It was the ancient Sumha or Rādha.

Mikula—1. Mekala hills. 2. Soma-parvata, in which the rivers Nerbuda and Son have got their source.

Minagar—In Sindh, Pishenpopulo of Hiuen Tsiang, which is Bichavapura according to Julien, but which Reimund restores to Basmapura (Beal). Saminagara (Tod).

Mirāt—1. Mayarāṣṭra, 2. Mayarāt, the residence of Maya Dānava, father of Mandodarī wife of Rāvaṇa.

Misrikh—Mīśraka tirtha in the district of Sitāpur in Oudh.

Mithlā—1. Bidela. 2. Tirabhukti. 3. Tributa. 4. Janakapura, the capital of Rājā Janaka the father of Sitā.

Mogrāpāḍā—Suvarṇagrāma, the ancient capital of Eastern Bengal, in the Narainganj subdivision of the district of Dacca. It was famous for its fine muslins.

Mohanā—The river Mahī, a tributary of the Phalgu in the district of Gaya.

Moharpur—1. Dharmāranya, 2. Moherakapura, fourteen miles to the north of Bindhyāchal (town) in the district of Mirzapur. Three miles north of Moharpur is the place where

Indra performed austerities after he was cursed by Rishi Gautama husband of Ahalyā.

Mohwar—The river Madhumatī in Malwa, which rises near Ranod and falls into the Sindh about eight miles above Sonari. The river has been mentioned in Bhavabhūti's *Mālātī*, *Mādhava*.

Mong—Nikai or Nikœa of the Greeks, on the Hydaspes in the Gujarat district, where the celebrated battle was fought between Alexander the Great and Porus (Puru).

Monghir—1. Mudgalagiri, from Mudgalaputra, a disciple of Buddha. 2. Mudga-giri (a contraction of Mudgala-giri). 3. Modâgiri. 4. Madguraka. 5. Hiranyaparvata of Hiuen Tsiang.

Morâ Hill—Prâgbodhi hill, near Buddha-Gayâ, across the river Phalgu.

Mucharim—The Muchilinda tank, in Buddha-Gayâ.

Mukhalingam—Kalinganagarî, twenty miles from Parla-Kimedi, in the Ganjam district; it contains many Buddhist and Hindu remains.

Muktinâth—A celebrated place of pilgrimage situated in Tibet or north of Nepal on the Sapta Gandaki range of the Himalaya, south of Śâlagrâma, not far from the source of the Gandak. The place is associated with the legend of Tulsi and Nârâyana, and a temple of the latter exists at this place, hence the Gandak is called the Nârâyanaî.

Mulâ-muthâ—The river Muralâ, a tributary of the Bhîmâ in southern India.

Multân—1. Mulasthânapura. 2. Mauli-snâna. 3. Pahlâdapurî. 4. Śâmbapura. 5. Mitravana. 6. Kâśyapapura. 7. Hiranyapura. 8. Malladeśa. 9. Mâlava, Panjab, where Nârâyana incarnated as Nṛsiṃha and killed the Asura Hiranyakaśipu, the father of Pahlâda. It was the capital of Malla-deśa or the country of the Mallis of Alexander's historians, which was given to Lakshmana's son Chandraketu by his uncle Râmachandra, when the latter made a disposition of his kingdom before his death. See **Hindaun**. Multan and Jahrawar were comprised in the ancient country of Sauvîra.

Mundore—Same as Madawar.

Mungipattana—Same as Paṭṭan.

Murg—Same as Mong.

Murghab—Gabhasti of the *Vishṇu Purâṇa*, a river in Śâkadvipa. Murghab means "the river of Mriga" or Margiana in Turkestan.

Mûstagh—See Karakorum Mountain.

Muyiri-Koṭṭa—1. Mouziris or Muziris of the Greeks. 2. Murachipattana. 3. Muñjagrâma, in the Malabar coast, opposite to Cranganore.

Muzaffarnagar—Khândava-vana of the *Mahâbhârata*, at a short distance to the north of Mirat; it is one of the stations of the North-Western Railway. Arjuna appeased the hunger of Agni, the god of fire, at this place.

Mysore—1. Mahishaka. 2. Mahishamaṇḍala.

N.

Nadiâ—See Nuddea.

Nâgarî—1. Madhyamikâ, near Chitore, in Rajputana, which was attacked by Menander. He was defeated by Vasumitra, grandson of Pushyamitra and son of Agnimitra of the Sunga dynasty. 2. Jetuttara, the capital of the kingdom of Śivi.

Naini Tâl—See Nyni Tâl.

Nandâkinî—The river Nandâ of the *Purâṇas*, which falls into the Alakânandâ in Garwal.

Nanda-Prayâga—At the confluence of the Alakânandâ and Mandâkinî, a small river. It is one of the five (*Pañcha*) Prayâgas.

Nandkol—The lake Nandisara, which is a part of Nandikshetra, twenty-three miles north of Srinagar near Mount Haramuk in Kasmir, sacred to Śiva and Nandi.

Nanghenhar—1. Nagarâhâra. 2. Nysa of Alexander's historians. 3. Nagara or Dionysopolis of Ptolemy. 4. Nigarhâra. 5. Nirâhâra, four or five miles to the west of Jalâlâbâd (see Jalâlâbâd).

Narwar—1. Nishadha. 2. Nalapura, forty miles south-west of Gwalior. It was the capital of Râja Nala of the story of Nala-Damayantî of the *Purâṇas*.

Nâsik—1. Pañchavâti-vana. 2. Sugandhâ. 3. Nâsikya, on the Godâvarî where Sîtâ was abducted by Râvana, king of Laṅkā. The district of Nasik was anciently called Govardhana.

Nāthadvāra—Siār, on the Banas, twenty-two miles north-east of Udaypur in Mewar. It contains the celebrated original image of Keśava Deva removed by Rānā Rāj Singh from Mathurā in anticipation of Aurangzeb's raid.

Nausari—Navarāshṭra in the Baroach district, Bombay.

Nawal—Navadevakula, thirty-three miles north-west of Unao near Bangarmau in Oudh, and 19 miles south-east of Kanouj, visited by Hiuen Tsiang. It was the Ālavi of the Buddhists and Jains; but see **Airwa**.

Nayā-Tirupati—Nava-Tripadi, twenty miles to the east of Tinnivelli, visited by Chaitanya. Nepal—1. Nepāla. 2. Himavanta. 3. Kimpurushavarsha.

Nerbuda—1. The river Narmadā. 2. The Muralā. 3. The Pūrva-Gaṅgā. 4. The Revā. 5. The Murandālā. It rises in the Amarakaṇṭaka mountain.

Newuj—The river Nirvindhya, a tributary of the Chambal.

Nigambod-Ghāt—Nigambodbodha-tirtha of the *Padma Purāṇa*, in old Delhi (Indraprastha).

Nigilva—In the Nepalese Terai, north of Gorakhpur and thirty-eight miles north-west of the Uska station of the Bengal and North-Western Railway. It has been identified by Dr. Fuhrer with Kapilavastu, the birthplace of Buddha. The ruins of Kapilavastu lie eight miles north-west of Paderia, which has been identified with the Lumbini garden where Buddha was born. But see **Tilaurā**.

Nilakaṇṭha—A celebrated place of pilgrimage, containing the temple of Nilakaṇṭha Mahādeva, at the foot of the Seopuri mountain, to the north of Kāṭmaṇḍu in Nepal.

Nileswaram—Neleynda in the Malabar Coast.

Nilgiri—I. The Nīla Parvata or Nīlāchala in the district of Puri in Orissa. II. 1. Darddura. 2. Durddura. 3. Darddara Parvata, in the Madras Presidency.

Nimkhārvana—Naimishāranya, twenty-four miles from the Sandila station of the Oudh and Rohilkhand Railway, and twenty miles from Sitapur, on the left bank of the Gumti. It was the abode of sixty-thousand Rishis; many of the Purāṇas were written at this place.

Nimsar—Same as **Nimkhārvana**.

Nirā—The river Nibārā, a tributary of the Bhīmā.

Nizam's State—1. Andhra. 2. Tailāṅga. 3. Tri-Kaliṅga, between the Godāvari and the Krishṇā.

Northern Circars—1. Kaliṅga. 2. Beṅgi-deśa. The southern portion of the Northern Circars between the Chikakol river and the Godāvari was called Mohana-deśa at the time of the *Mahābhārata*; the northern portion was then a part of Kalinga.

Nuddeā—Navadvīpa in Bengal, the birth-place of Chaitanya. It was the last Hindu capital of Bengal, conquered by Bakhtiar Khiliji in 1203. To the north-east of the present Navadvīpa at the distance of about a mile are the ruins of Ballāla Sena's palace, and there is also a tank of Ballāla Sena called Ballāla-dighi.

Nundgaon—Nandigrāma of the *Rāmāyaṇa* in Oudh, where Bharata resided during the exile of Rāmachandra. It is about ten miles to the south of Fyzabad, near Bharatkunda.

Nurpur—1. Audumbara. 2. Odumbara, in the Panjab; its capital is Pathankot which was anciently called Pratiśṭhāna. The district of Nurpur is now called *Gurudāspur*.

Nyni Tāl—The lake Tri-Ṛishi of the *Skanda Purāṇa*, in the United Provinces.

Nysatta—Nysa of the Greeks, on the northern bank of the Kabul river, about two leagues below Hashtanagar. See, however, **Nanghenhar**.

O.

Ohind—Udakhanda, on the right bank of the Indus, in the Peshawar division of the Punjab, fifteen miles to the north-east of Attock.

Omākarnātha—1. Amareśvara. 2. Omākarnātha. 3. Omkāra. 4. Omkāra-kshetra, near Maṇḍalesvara, which is five miles to the east of Mahes (the ancient Māhishmati), on the bank of the Nerbudda. It is one of the twelve great Liṅgas of Mahādeva. Same as **Māndhātā**.

Opiān—1. Hupian. 2. Alexandria, a town founded by Alexander. 3. Alasadda of the *Mahāvamsa*, twenty-seven miles to the north of Kabul. It was the capital of Paraśusthala and the birth-place of Menander (Milinda of the *Milinda-Pañho*). Perhaps it is the ancient Kshatriya-upaniveśa, Opiān being a contraction of Upaniveśa.

Or—Same as **Uri**, a tributary of the Nerbuda.

Orissa—1. Udra. 2. Odra. 3. Utkala.

Oudh—I. 1. Ayodhyā, the kingdom of Rāma. 2. Kośala, it was divided into Uttara and Dakshina Kośala. 3. Sāketa. 4. Setikā. 5. Sagada of Ptolemy. 6. Bisākhā. II. The town of Ayodhyā.

Oujein—Same as **Ujin**.

Oxus—1. The river Vakshu. 2. Suchakshu. 3. Chakshu. 4. Ikshu. 5. Aśmanvatī, which flows through Śākadvīpa. 6. Bhagavat-gaṅgā. 7. Pâtāla-gaṅgā. 8. Vamksha of *Bhāgavata* (V. ch. 17).

P.

Pabhōsā—Prabhāsa, thirty-two miles south-west of Allahabad and three miles to the north west of Kauśāmbi, visited by Hiuen Tsiang.

Paddair—The river Palāsinī near Kaliūgapatam in Ganjam.

Paderia—A village in the Nepalese Terai, two miles north of Bhagavānpur. It has been identified with the Lumbini garden, where Buddha was born (see **Nigliwa**). But the Lumbini-vana has been identified by P. C. Mukherji with Rummendei (see **Rummen-dei**).

Padmā—The river Padmāvatī, a branch of the Ganges, in East Bengal.

Padmanābhapur—Same as **Anantapur** (II).

Padraona—Pāvā, on the Gandak, the last place visited by Buddha before he reached Kuśī-nagara, where he attained *Nirvāṇa*.

Paghmān Range—Pavamāna mountain of the Nishadha Range, a part of the Hindu Kush.

Pāhāḍpura—1. Kola-Parvatapura. 2. Kolapura. 3. The Paloura of Ptolemy, in the district of Nadiā in Bengal.

Pain—Same as **Pain-Gaṅgā**.

Painām—Suvarṇagrāma, the ancient capital of Eastern Bengal, on the river Dhalesvarī, in the district of Dacca. Same as **Sonārgāon**.

Pain-Gaṅgā—1. The river Payoshnī mentioned in *Bhāgavata P.* (V, ch. xix, v. 17), a branch of the Wardha in the Central Provinces. 2. The Bidarbha-nadī. Same as **Pain**.

Paira—The river Pūrṇā, a branch of the Godāvarī.

Paisuni—1. The river Payasvinī. 2. The Chitrakuṭā, a tributary of the Jumna, which flows near Chitrakuṭa in Bundelkhand.

Paithān—1. Pratishthānapura. 2. Potana. 3. Potali. 4. Paudanya, on the Godāvarī. It was the capital of Śālivāhana, king of Mahārāshtra, the Aśmaka of the Purāṇas and Assaka of the Buddhists. It is also called Pattana and Mangi-Pattana or Mangila-Pattana (see **Pattan**.)

Pākpattan—Ayodhana, in the Punjab.

Palembang—Śrībhoja, in Sumatra, a seat of Buddhist learning in the seventh century much frequented by the Chinese pilgrims.

Palithana—In Guzerat, situated at the foot of a mountain called Śatruñjaya, to the south-west of Bhāonagar. It is one of the five hills sacred to the Jainas and contains a temple of Ādinātha.

Palni-Hills—Rishabha-parvata, in the district of Madura, Madras.

Pāmbaī—The river Pushpāvatī in Travancore.

Pāmgān—See **Paghmān range**.

Pamir—Pāripātra of the Nishadha Parvatā.

PAMPA

261

PATNA

Pampā—A branch of the Indus, the *Indus* is situated on the eastern bank of this river, where Ramachandra met Hanumana and Sugriva for the first time. There is also a lake called Pimpī sarovara near Kishkindhyā (see Kishkindhyā).

Pampur—Padmapura, on the right bank of the Behat (Jhelum), eight miles to the south east of Srinagar in Kashmir. It is celebrated for its cultivation of *kumkuma* or saffron (*crocus sativus*), which was largely used as a cosmetic by the ladies of ancient India.

Panchāna—1 The Panchāna 2 The Sippuni, which flows through the districts of Gaya and Patna.

Pāṇḍharpur—Same as Pāṇḍarpur.

Pāṇḍarpur—1 Pāṇḍurī 2 Pāṇḍurī 3 Pāṇḍurī 4 Pāṇḍurī 5 Pāṇḍurī 6 Pāṇḍurī of Ptolemy 7 Pāṇḍurī, on the river Bhūmā in the district of Sholapur in the province of Bombay. It contains the celebrated temple of Bithalnath or Bithoba Deva, an image of Kṛṣṇa. Kṛṣṇa is said to have visited this place with Rukmīṇī to see Pāṇḍurīka who was celebrated for his filial affection.

Pāṇḍurī—Pāṇḍurī, the ancient capital of Kashmir, four miles to the south east of Srinagar.

Pāṇḍurī—1 Pāṇḍurī 2 Pāṇḍurī 3 Pāṇḍurī the ancient capital of Bengal, six miles north of Malda. 4 Pāṇḍurī 5 Pāṇḍurī 6 Pāṇḍurī in the district of Hughli in Bengal.

Pāṇḍurī—Pāṇḍurī.

Pāṇḍurī—1 Pāṇḍurī 2 Pāṇḍurī 3 Pāṇḍurī (Huen Tsang) 4 Pāṇḍurī, the country of the five rivers (Sutudra) (Sutudra) (Sutudra) (Sutudra) (Sutudra) and Bitasta (Jhelum).

Pāṇḍurī—The river Pāṇḍurī, a tributary of the Oxus, in Śāka dvīpa.

Pāṇḍurī—1 The river Gauri of the *Mahābhārata* and the *Purāṇas*. 2 Gouras of the Greeks, which united with the river Swat to form the Landor, an affluent of the Kabul river. 3 Pāṇḍurī, a district on the southern slope of the Hindu Kush.

Pāṇḍurī—Julien supposes that Pāṇḍurī and Lagao valleys in the north border of Kohistan comprised the ancient district of Kapisi.

Pāṇḍurī—The river Pāṇḍurī in Pravaracore, visited by Chaitanya.

Pāṇḍurī—Pāṇḍurī or Pāṇḍurī, three miles east of Sowan in the district of Chupra, where at the house of the goldsmith Churī, Buddha was served with *Saḥara maddata* (hog's flesh), which aggravated the illness which terminated his life.

Pāṇḍurī-Hill—1 Samat dhara 2 Samat dhara 3 Malla parvata 4 Mount Malcus of the Greeks. 5 Samat dhara, in the district of Hazaribagh in Bengal. It is one of the five hills sacred to the Jamas.

Pāṇḍurī—Twelve miles south east of Patṭi, in the district of Prātāpā in Oudh. It is one of the fifty two Pāṇḍurī.

Parā—The river Pāṇḍurī, in the Jalandhar Doab, which falls into the Bias. Manikaran, a celebrated place of pilgrimage, is situated on this river.

Pāṇḍurī—The river 1 Pāṇḍurī 2 Parā, an affluent of the Chambal which rises in Bhopal.

Parthia—Pāṇḍurī, ancient Persia.

Pāṇḍurī—Bāṇḍurī, in the district of Gonda in Oudh, it was the capital of Śāketa or Oudh in the Buddhist period.

Pāṇḍurī—A celebrated temple of Mahādeva in Nepal, associated with the story of the fowler and the god.

Pāṇḍurī—1 Śāṅgama 2 Bikramasīlā-vihāra 3 Bāṇḍurī 4 Bāṇḍurī, four miles to the north of Kāṇḍurī, in the district of Bhagalpur.

Pāṇḍurī—Prasthala, in the Punjab.

Patna—1 Pāṇḍurī 2 Kusumapura 3 Pūshpapura, the capital of Magadha, where Udayī or Udayāśva, the grandson of Ajātasatru (contemporary of Buddha) removed the seat of government from Rājagṛha.

Ralla—1. Rāhugrāma. 2. Aśtābakra-ārama, the hermitage of Rishi Aśtābakra, four miles from Haridwar.

Rājagiri—Rājagiri of the *Rāmāyaṇa*, on the north bank of the Bias. It was the capital of the Āśvāpatis of Kekaya. It is also called Rājgir. See Jalalapur.

Rājamahendri—1. Dantapura (Cunningham and McCrindle). 2. Rājapura, of the *Mahābhārata*. 3. Bidyānagara, on the Godāvari, the capital of Kālīnga. It was the capital of the Chalukya kings (eastern branch) from Kubja Vishṇu Vardhana to Vira Deva Kulottunga (7th to 12th century).

Rājauri—1. Rājapuri. 2. Abhisāri. 3. Abhisār, south of Kashmir and south-east of Punach.

Rājgir—1. Girivraja-pura of the *Mahābhārata*. 2. Rājagiri of the Buddhist annals. 3. Kuśāgārapura, in the district of Patna, was the capital of Magadha till the seat of government was removed to Pāṭaliputra (Patna). It was the abode of Jarāsandha, king of Magadha. Buddha lived at Rājgir in the Venuvana garden presented to him by Rājā Bimbisāra. The first Buddhist synod was held under the presidency of Mahā-Kāśyapa shortly after Buddha's death, in a hall built by Ajātaśatru in front of the Saptaparṇi cave by the side of the Vailbhāra mountain. The Śiśunāga dynasty from Śiśunāga to the nine Nandas reigned in Magadha from 685 to 321 B.C. (the names of the Nandas are mentioned in the *Mahāvamsa*, ch. V; the first Nanda was Mahāpadma-Nanda who reigned for 38 years and the other eight Nandas for 12 years, the last Nanda being Dhana-Nanda or Yogānanda whose history is given in the *Bṛihat-Kathā*). The seat of government was removed to Pāṭaliputra by Udayāśva who reigned from 519 to 503 B.C. (*Vāyu Purāṇa*). Śiśunāga is said to have removed his capital to Baisāli. Kālāśoka, the eleventh king of this dynasty, in whose reign the second Buddhist synod was held in 413 B.C. at the Balukārāmavihāra in Vaiśālī under the presidency of Revata, reigned from 453 to 423 B.C. (Fergusson and Upham's *Mahāvamsi*, ch. IV). The cause of convening the synod is mentioned in the *Vinaya Piṭaka*, *Chullavagga*, pt. XII, ch. 1). Same as Rājagiri.

Rājim—Devapura of the *Padma Purāṇa*, on the Mahānadi in Central India; it is a contraction of Rājivalochana, which was the name of Rāmachandra who visited the place to save his brother Śatrughna from death.

Rājmahal-Hills—1. Antara-giri. 2. Kālakavana of Patañjali, in the Santal Pargana in the province of Bihar.

Rājputānā—1. Maru, 2. Marusthali. 3. Marudhanva. East Rajputana was called Kukura.

Rājshāhi—It appertained to the ancient kingdom of Puṇḍra, and formed a part of the ancient sub-division of Barendra.

Rakshi—The river Dīshadvati in Kurukshetra, which flows by the south-east of Thanesar (Cunningham). But this identification does not appear to be correct. The Dīshadvati has been correctly identified with the Chitang which runs parallel to the Sarasvati on the south.

Rāmhrad—A tank in Thanesar, sacred to Parāśakti.

Rāmeśvara—The first island of the chain of islets forming the Adam's Bridge. It contains the celebrated temple of Rāmeśvara, one of the 12 Great Liṅgas of Mahādeva.

Rāmeśvara-Saṅgama—The confluence of the river Banas with the Chambal in Rajputana.

Rām-Gaṅgā—1. The river Suvāmā. 2. Uttaragā. 3. Uttānikā of the *Rāmāyaṇa*, in Oudh. It joins the Kālīnadi opposite to Kanauj. It is a tributary of the Saraju.

Rāmnagar—I. 1. Ahichchhatrapura. 2. Ahikshetra. 3. Ādikōṭa. 4. Ahichhatra. 5. Adhi-chchhatra. 6. Chhatravati. 7. Pratyagraha, the capital of North Pāñchāla in Rohilkhand, twenty miles west of Bareilly. There is still a place called Ahichhatrapura near Rāmnagar.

II. Vyāsakāsi, opposite to Benares across the Ganges.

Rāmpāla—1. Ballālapuri. 2. Bikramapura, the capital of Ballāla Sena, king of Bengal, about two miles from Munshiganj, at Vikrampur in the district of Dacca.

Rāmpur-Deoriyā—Rāmagrāma of the Buddhist annals, in the district of Basti, in Oudh. It contained a stūpa over a relic of Buddha's body, now deluviated by the river.

Rāmtege—Same as **Rāmtek**.

Rāmtek—1. Rāmagiri of the *Meghadûta*. 2. Śambuka-âsrama. 3. Śaibala-giri, the hermitage of the Śudra Śambuka of the *Rāmâyana*, north of Nagpur, in Central India.

Rāṅgāmāṭi—1. Karṇa-Suvarṇa. 2. Kānsonā, on the right bank of the Bhāgirathî, four miles below Berhampur, in the district of Murshidabad in Bengal. It was the capital of Âdisura, king of Bengal.

Rangit—The Raṅkshu, a tributary of the Tistâ.

Rangoon—Puskaravatînagara, the birth-place of Trapusa and Bhalluka, who gave honey and other articles of food to Buddha and who built the Shaidagon Pagoda on the hairs given to them by Buddha, after their return to Rangoon.

Rānigâṭ—1. Baraṇa. 2. Aornos of the Greeks, in the Panjab, about sixteen miles north-west of Ohind.

Râpti—1. The river Airâvatî. 2. Irâvatî. 3. Achiravatî. 4. Ajiravatî. 5. Nâganadî. 6. Śarâvatî. 7. Sadânirâ. 8. Rathasthâ, in Oudh, on the southern bank of which Śrâvastî, the ancient capital of North Kośala, is situated.

Ratanpur—1. Ratnapura. 2. Maṇipura, the capital of Dakshina-Kośala or Gondwana, 15 miles north of Bilaspur, in the Central Provinces; it was the capital of king Mayuradhvaja of the *Jaimini-Bhârata*.

Ratnagiri—1. Rishigiri. 2. Isigili. 3. Pândâo mountain of the Buddhists, one of the five hills of Rājgir in the district of Patna.

Raṇākshî—The river 1. Sarasvatî. 2. Prabhâsa Sarasvatî, near Somnath in Guzerat, it rises in Mount Abu.

Râval—Ashtigrâma, in the district of Mathura, the birth-place of Râdhikâ, where she passed the first year of her infancy and then removed to Barshâna by her parents.

Râvî—1. The river Irâvatî. 2. The Airâvatî. 3. The Purushnî. 4. The Parushnî. 5. The Haimavatî. 5. The Hydraotes of the Greeks, in the Panjab.

Rawalpindi—It was comprised in Basati in the Panjab.

Râwanhrad—1. The lake Râvana-hrada. 2. Anavatapta lake. 3. Anotatta lake of the Buddhists. 4. Lohita-sarovara of the *Purâṇas*.

Rechna-Doab—Between the Chinab and the Ravi in the Punjab. It comprised Madra-deśa, called also Bâlhika, the capital of which was Śâkala.

Rehuânâlâ—1. Loinnilo of Hiuen Tsiang. 2. Rohinnâlâ of Vivien St. Martin, five miles to the north-east of Kiyul in the district of Monghir. See **Kiyul**.

Revelganj—Gautama-âsrama, near Chapra in Bihar. The hermitage of Gautama was situated at a place called Godnâ, but the *Rāmâyana* places the hermitage of the Rishi at a short distance from Janakpur in Tirhut. See **Godnâ**.

Rewâ—1. Kârusha. 2. Karusha. 3. Adhirâja. 4. Bahela, the kingdom of Dantavakra. Same as Baghelkhand.

Rintâmbur—Rantipura, on the Chambal, in Rajputana. It was the residence of Ranti Deva alluded to by Kâlidâsa in his *Meghadûta*. His sacrifice of cows brought into existence the river Charmanvatî on which the town is situated.

Rintimpur—Same as **Rintâmbur**.

Rishikeś—See **Ḥrishikeśa**.

Rishikula—1. The river Rishikulyâ. 2. The Haimavatî, on which Gunjam is situated. It rises in the Mahendra hills.

Rishikuṇḍa—The hermitage of Rishi Rishyaśringa and Bibhândaka Muni, four miles from the Bariarpur station near Bhagalpur. The hermitage of the Rishi is also pointed out near Kiyul (see Singhol hill).

Rishyamukha—It was on this mountain that Sugrîva dwelt after he fled from Kishkindhyâ. It is eight miles from the Anagandi hills on the Tuṅgabhadra.

Roalsar—*Roālesvara*, a famous lake and place of pilgrimage in the territory of Mandi, in the Panjab. It is about sixty-four miles to the north-west of *Jvalāmukhi*; it is said to contain seven miraculously moving hills, and hence it has become a place of pilgrimage.

Rohilkhand—*Pañchāla*. It was divided into North and South *Pañchāla*. The capital of North *Pañchāl* was *Ahichchhatra* (*Rāmnagar*), and that of South *Pañchāla* was *Kampilya* (*Kampil*). *Drupada* of the *Mahābhārata* was king of South *Pañchāla*. The Eastern portion of Rohilkhand was called *Gopālakaksha* (*Barocah's Dictionary*, vol. III, Preface, p. 85).

Rohtak—*Rohitaka*, forty-two miles north-east of Delhi.

Rohtas—*Rohita*, in the district of *Shahabad* in Bihar, thirty miles south of *Sasiram*. It is said to have been founded by *Rohitāśva*, son of *Hariśchandra* of the *Rāmāyana* and *Mārkaṇḍeya Purāṇa*.

Rohtas Hills—1. Mauli. 2. *Kimpyitya*. 3. *Gopāchala*, in the sub-division of *Sasiram* in the district of *Shahabad*. Same as *Kaimur Hills*.

Rudra-Himālaya—The part of the *Rudra-Himālaya* range in Garwal, which is to the north-east of *Badrināth*, is called 1. *Gandhamādāna*. 2. *Hemakūṭa*. 3. *Hema-parvata*. 4. *Mandāra*. The portion of the *Rudra-Himālaya* where the *Ganges* has its source is called 1. *Mera*. 2. *Sumera*. See *Gangotri*.

Rudra-Prayāga—At the confluence of the *Alakānandā* and *Kālī-Gaṅgā* (*Mandākinī*). It is one of the five (*Pañcha*) *Prayāgas*.

Rummin-Dei—*Lumbinī-vana*, where *Buddha* was born, two miles to the north of *Bhagavanpur* in the *Nepaleso Terai*.

Rungpur—It appertained to the ancient country of *Kāmarūpa* and afterwards to *Punḍra-deśa*.

Runn—The *Irana* of *Cutch*.

S.

Sābarmatī—1. The river *Sābhrmatī*. 2. The *Kritavati*. 3. The *Chandanā*. 4. The *Girikarnikā*. 5. The *Kāśyapī-Gaṅgā*, in *Gujarat*.

Sāgar—The district of *Sagar* and the western portion of *Bundelkhand* formed the ancient *Pulinda-deśa*.

Saharanpur—The district of *Saharanpur* appertained to the ancient *Kulinda-deśa*.

Sahet-Mahet—1. *Śrāvastī*. 2. *Sarāvastī*. 3. *Sabathapura*. 4. *Dharmapattana*. 5. *Chandrikā-puri*. 6. *Chandrapuri*. 7. *Chandripura*. It is situated on the river *Rāptī*, in the district of *Gonda*, in *Oudh*, fifty-eight miles north of *Ayodhya* and forty-two miles north of *Gonda*. It was the capital of North-Kośala. *Buddha* lived here for twenty-five years in a *vihāra* called *Jetavana-vihāra*.

Sal—The river 1. *Sarpikā*. 2. *Syandikā* of the *Rāmāyana*, a branch of the *Gumti* in *Oudh*.

Salla-Giri—To the north-east of the old town of *Rājgir* and to the south-east of the new town of *Rājgir*. It was the *Grīdhra-kūṭa* of the *Buddhist annals*, the *Vulture Peak* of *Fa Hien* and *Huen Tsiang*.

Śakrī—The river *Sarkarāvarttā* of the *Bhāgavata P.* in Bihar.

Śālagrāma—Near the source of the river *Gandak*, in the *Sapta-Gandaki* range of the *Himālaya*, in the southern boundary of *Central Tibet*. It was the hermitage of *Bharata* and *Pulaha*. From the name of this place the *Gandak* is called *Śālagrāmī*.

Salset—It was a part of *Koṅga-deśa* or *Koṅga-deśa*.

Salsette—The island of 1. *Perimuda*. 2. *Perimula* of the *Greeks*. 3. *Shashthi*, near *Bombay*. It derived its sanctity from a tooth of *Buddha*, which was enshrined there at the beginning of the fourth century.

Samarkand—*Mārkaṇḍeya* town in *Śākadvīpa*.

Sambhāra—1. *Śākambhārī*. 2. *Sapādalaksha*, in *Eastern Rajputana*.

- Sāñchi**—1. Śānti. 2. Kākanāda. 3. Chetiya-giri. 4. Vessanagara, about six miles to the south-west of Bhilsa. See **Besnagar**.
- Saṅgameśvara**—Paraśurāmakshetra, on the river Śāstrī, in the Ratnagiri district of the Bombay Presidency.
- Sañjan**—1. Sañjayantī-nagarī of the *Mahābhārata*. 2. Sañjaya. 3. Sahañjana. 4. Sindan of the Arabs, in the Thana district, Bombay Presidency.
- śaṅkara-tīrtha**—In Nepal, immediately below the town of Patan, at the confluence of the Bāchmatī and the Maṇimatī rivers.
- Saṅkha**—The Śaṅkhinī, a tributary of the Brāhmaṇī in the Chutia-Nagpur division.
- Saṅkisa**—1. Sāṅkāśya. 2. Kapitha. 3. Sakaspura of the Buddhists, on the river Ikshumatī (now called Kāli-nadī), twenty-three miles west of Fathgarh, in the district of Farrakhabad.
- Sankisa-Basantapur**—Same as **Saṅkisa**.
- Sarai-Aghat**—Agastya-āśrama, the hermitage of Agastya, forty-three miles south-west of Itah, in the Itah district.
- Sarasvatī**—1. The river Sarasvatī, which rises in the hills in Sirmur and emerges into the plains at Ād-badri or Ādi-tīrtha. It lost itself in the sand at a place called Chamasodbheda, which is esteemed sacred by the Hindus. 2. The three Sarasvatīs of the *Atharva-veda* are the Helmand in Eastern Afghanistan, the Indus in the Punjab and the Sarasvatī in Kurukshetra. 3. The river Sarasvatī (Raṇākshī) which flows through Gujarat. 4. The river Sarasvatī which flows through Rājgir in Magadha (Patna district).
- Sarasvatī-Prapāta**—The Khaṭṭāṅga-prapāta of the *Purāṇas*, in Kanara, near Hunabar, not far from Mangalore. It is a celebrated water-fall.
- Sardi**—Sārādā-tīrtha, on the right bank of the Kissen-Gaṅgā, in the northern district of Kramarājya in Kasmir. It is one of the 52 Pīṭhas where Satī's head is said to have fallen.
- Sarik-kul**—Kabandha, the Kie-pan-to of Hiuen Tsiang, with its capital Tash-kurghan in the Tagdumbash Pamir.
- Sarik-kul-Lake**—1. The lake Nāghrada. 2. Śītoda-sarovara, the lake of the Great Pamir. It is also called Sari-kul.
- Sārṇāth**—1. Sāraṅganātha. 2. Mṛigadāva. 3. Rishi-pattana. 4. Isipatana of the Buddhists, six miles from Benares, where Buddha preached his first sermon after the attainment of Buddha-hood at Buddha-Gaya.
- Śarvana**—About twenty miles to the south-east of Unao in Oudh, where Daśaratha, king of Ayodhyā, killed Śarvana, the son of a blind Rishi.
- Sāsirām**—Sahasrāma, in the district of Shahabad in Bihar.
- Satārā**—Saptārsha in the Bombay Presidency.
- Sātgaon**—Saptagrāma, an ancient town of Bengal near Magra, in the district of Hugli; the Gāṅga of the inscriptions, Gāṅge of Ptolemy and "Port of Ganges" of the *Periplus of the Erythræan Sea*, the capital of the Gangerides in Sumha or Rādha, on the Ganges.
- Satpura Range**—1. Bindhyāpāda-parvata. 2. Baidūrya-parvata.
- Śatruñjaya**—The Puṇḍariya hill, in Gujarat; it is one of the five hills sacred to the Jainas.
- Saugh**—Śrughṇa, near Kalsi, in the Jaunsar district, forty miles from Thaneswar and twenty miles to the north of Saharanpur.
- Saundattī**—Sugandhavartī, in the district of Belgaum in the Bombay Presidency; it was the capital of the Raṭṭa chieftains.
- Sea (Arabian)**—Paśchimodadhi.
- Sehwān**—1. Sindhimana of the Greeks. 2. Sindomana. 3. Sivisthāna of the Arabs, in Sindh, on the right bank of the Indus. It contains a ruined fortress of Bhatrīhari, who is said to have reigned here after he abandoned Ujin on the death of his wife, Piṅgalā.
- Semah**—1. Semulapura. 2. Sambalaka of Ptolemy. 3. Soumelpur of Tavernier, near Sambalpur, on the river Koil, in the district of Palamau in Chhota Nagpur division, celebrated for its diamond mines.

Seringapatam—Śrīraṅgapatana, on the Kaveri, in Mysore.

Seringham—1. Śrīraṅgam. 2. Śrīraṅgakesheta, in the province of Madras.

Seven Pagodas—1. Bānapura. 2. Mahābalipura, on the Coromandel Coast.

Sewalik Range—1. Maināka-giri. 2. Uśinara-giri. 3. Sapādalaksha. 4. Śivālaya. Same as Hardwar hills.

Shahabad—A portion of the district of Shahabad in Bihar was called Malada.

Shahbargarhi—Barusha, the Pu-lo-sha of Hiuen Tsiang, in the Yusafzai country, forty miles north-east of Peshawar. It contains one of the rock edicts of Aśoka.

Shah-Dheri—1. Takshaśilā. 2. Taxila of the Greeks, one mile north of Kālā-kā-serai, between Attock and Rawalpindi. The *Kathā-sarit-sāgara* places it on the Jhelum. Takshaśilā was founded by Taksha, son of Bharata and nephew of Rāmachandra. It was the capital of Gāndhāra.

Shah-Koṭ—1. Aornos of the Greeks. 2. Barāna, on the Mount Mahāvana, situated on the western bank of the Indus. But see Rānlgāt.

Salakoṭ—1. Sākala. 2. Sīgala of the Buddhists. 3. Euthydemia of the Greeks, the capital of Madra-deśa, in the Lahore division of the Punjab, Cunningham has identified Sākala with Sanglawala-Tiba, and Mr. Vincent A. Smith with Chuniot or Shah-koṭ, both in the Jhang district of the Punjab.

Slam—1. Dvārāvati. 2. Champā.

Siddhaur—Siddhapura, sixteen miles west of Bara-Bāhki, in Oudh.

Sidhpur—Same as Sītpur.

Siladipa—1. Mahāsthana of the *Baṭṭāla-charita*. 2. Siladhāpa of the Buddhists, in the district of Bogra in Bengal, *dhāpa* means a Buddhist stūpa.

Simbhunāth—Svayambhunātha, a celebrated place of pilgrimage in Nepal, at a distance of about a mile and a half to the west of Kātmānu.

Sindh—1. Sindhu-deśa. Upper Sindh has been identified with Mushika,—the Musikanus of the Greeks. 2. The river Sandhyā. 3. The Sindhu. 4. The Pūrva Sindhu, in Malwa, a tributary of the Jamuna.

Sindh-Sāgar Doab—Between the Indus and the Jhelum. It comprised the ancient countries of Ayudha and perhaps Sauvira.

Śinghāri-Maṭh—Same as Śrīlāgiri.

Singhol Hill—The hermitage of Rishyaśringa was situated in this hill at a place called Rishyaśringa, which is two miles to the south of Uraia, in the district of Monghyr. But see Rishik-kunḍa.

Singraur—Śrīrāgavrapura, on the Ganges, twenty-two miles north-west of Allahabad. It was the residence of Guhaka Nishāda of the *Rāmāyaṇa*, who was a friend of Daśaratha and Rāmachandra.

Sipeler—A seaport near the mouth of the Kṛishṇā,—Sippara of Ptolemy. It has been identified by Dr. R. L. Mitra with Surpāraka. Cunningham identifies Surpāraka with Surat, but the *Chaitanya-chariṭāmṛita* places Surpāraka to the south of Kolhapur. But see Supāra.

Śiprā—1. The Avanti-nadi. 2. The Śiprā, in Malwa; Ujin stands on this river.

Sir-Dariyā—The river Sitā. Same as Jaxartes.

Sirhind—1. Kuruṅgala of the *Mahābhārata*. 2. Sirindhra of the *Purāṇas*. 3. Śrīkanṭha-deśa of the Buddhist period. 4. Śatadru of Hiuen Tsiang. 5. Sairindha of the *Bṛhatsamhitā*. 6. Brahmāvarṭa, in the Punjab.

Sirsa—Śairishaka, in the Punjab.

Sistan—1. Śakasthāna. 2. Drangiana. 3. Sijestan, the land first occupied and settled by the Śakas.

Sitā-Baṅgirā Cave—Riksha-vila of the *Rāmāyaṇa* at Ramgar in the Sirguja state of the Chhoṭā Nāgpur division.

Sitpur—1. Siddhapura, 2. Karddama-âsrama, the birth-place of Kapila. 3. Bindusâra, in Gujarat, sixty-four miles from Ahmedabad. Same as **Sidhpur**.

Siwalik Range—See **Sewalik Range**.

Sobhnâth Hill—It has been identified by Dr. Stein with 1. Kukkuṭapâda-giri. 2. Gurupâda Hill, a part of the Maher Hill, in the district of Gaya.

Somnâth—1. Prabhâsa. 2. Soma-tîrtha. 3. Somanâtha. 4. Someśvaranâtha. 5. Devapattana. 6. Chandra-Prabhâsa of the Jainas, on the south of Kathiawad in Gujarat. It is situated at the confluence of the three rivers Hariṇâ, Kapilâ and Saraswatî. On the south of the Saraswatî (near Somnâth) is situated that celebrated Pipal tree (*ficus religiosa*), below which was the scene of Kṛishṇa's death.

Sonârgâon—Suvarṇagrâma, in Bikrampur, in the district of Dacca, situated on the opposite side of Munshiganj on the river Dhalesvarî. Same as **Painâm**.

Sone—1. The river Hiranyavâhu. 2. Erannoboas of the Greeks. 3. Ŗonâ. 4. Mâgadhi. 5. Sumâgadhi. It was the western boundary of Magadha.

Sonepat—Ŗonaprastha. It was included in Kurukshetra.

Sonpur—1. Gajendra-moksha Tîrtha. 2. Hariharakshetra (Hariharachhatra), on the junction of the Gaṇḍak and the Mâhî, where the celebrated fight between the alligator and the elephant took place. A fair is held here every year in honour of Hariharanâtha Mahâdeva established by Viṣṇu and in honour of Râmachandra who halted here on his way to Mithilâ. It was a part of Viśâlâ-chhatra.

Soonda—Sudhâpura, in Northern Canara.

Sopâra—Surpâraka, in the district of Thana, north of Bombay, a celebrated place of pilgrimage. It is the Soupâra of the Greek geographers and Ophir of the Bible. One of the edicts of Aśoka was published at this place. Same as **Supâra**.

Sorab—Surabhî, on the north-west of Mysore.

Soron—1. Ŗûkara-kshetra. 2. Ukalâkshetra. 3. Ukhala-kshetra, twenty-seven miles north-east of Itah, in the United Provinces, where Hiranyâksha was slain by Viṣṇu in his incarnation of Varâha (boar). It contains a temple of Varâha-Lakshmî. It was at this place that Tulsî Dâs, the celebrated Hindi poet, was reared up during his childhood by the Sanyâsî Nṛsimha Dâs, when deserted by his parents at Râjapurî in the district of Banda, where he was born in Samvat 1589.

Southern Koṅkana—1. Goparâshṭra. 2. Govarâshṭra. 3. Kuva.

Sphaṭika Ŗilâ—1. Mâlyavana-giri. 2. Prasravana-giri of the *Râmâyana*, on the bank of the river Tuṅgabhadrâ near Kishkindhyâ, where Râmachandra resided for four months after forming alliance with Sugrîva. It is also called the Anagandi-hill.

Ŗrâvaṇa-Belgola—1. Padmagiri. 2. Ŗrâvaṇa-Bellagola in Mysore, sacred to the Jainas.

Ŗrinagar—1. Ŗûryanagara. 2. Pravara-pura, in Kasmir, built by Pravara Sena in the sixth century.

Ŗringapura—1. Ŗringagiri. 2. ŖishyaŖringa-giri, in Mysore, on the bank of the Tuṅgabhadrâ, where Ŗaṅkarâchârya established a sect called Bhârati. Same as **Singhârî-maṭh**.

Ŗripâda—Same as **Adam's Peak**.

Sujanakoṭ—Saṅchankoṭ, Sha-chi of Fa Hian. It was the capital of Sâketa or Oudh, thirty-four miles north-west of Unâo.

Suleman-Range—Añjana-giri, in the Punjab.

Sultanganj—On the west of Bhagalpur (E. I. Railway). Janhu-âsrama. It was the hermitage of Jahnû Muni, after whom the Ganges (Gaṅgâ) is called Jâhnavî.

Sultanpur—I. Tâmasavana monastery, in the Punjab (Cunningham), where the fourth Buddhist synod was held in 78 A.D. by Kanishka, king of Kâsmir, under the presidency of Vasumitra. Beal places Tâmasavana at the confluence of the Sutlej and the Bias. II. 1. Kuśabhavanapura. 2. Kuśapura. 3. Kuśavatî, in Oudh, on the river Gumti. The town is said to have been founded by Kuśa, son of Râmachandra, who removed his capital to this place for some time. It was visited by Hiuen Tsiang in the seventh century.

Supāra—*Surpāraka*, in the district of Thana, 37 miles north of Bombay and 6 miles north of Bassein. See *Sopāra*.

Surat—1. *Sūryapura*. 2. *Surāshtra*.

Sutlej—1. The river *Śatādrū*. 2. The *Śitādrū*. 3. The *Hesadrus* of the Greeks. 4. The *Sutudrū*. 5. The *Haimayati*, in the Punjab.

Suvarṇamukhī—The *Suvarṇamukhari*, a river in the North Arcot district, Madras presidency.

Suvarṇarekhā—1. The river *Suvarṇa-rīksha*. 2. The *Kapiśā*. 3. The *Suvarṇarekhā*. 4. The *Suktimati*, in Orissa.

Swat River—1. The river *Subhavastu*. 2. The *Suvāstu*. 3. The *Svetā*. 4. The *Svatī*. 5. The *Suastos* of the Greeks. *Pushkalāvati* stood on this river near its junction with the *Kābūl* river.

Swat Valley—1. *Udyāna*. 2. *Uddayana*. 3. *Ujjānaka*. 4. *Sivi*, south of the *Hindu-kush* and the *Dard* country, from *Chitral* to the *Indus*. It appertained to the ancient country of *Gāndhāra* or *Gandharva-deśa*.

T.

Tāharpur—*Tāharpur* or *Tāerpur*, in the district of *Bulandshahar*, about eleven miles to the north of *Anupshahar*, on the bank of the *Ganges*, is traditionally the place where *Janamejaya* of the *Mahābhārata* performed the *Sarpa-Yajña* or the snake-sacrifice.

Tallaṅga—Same as *Nizam's State*.

Takht-i-Bhal—*Bhīmā-sthāna* of the *Mahābhārata* and *Padma Purāna*, about thirty miles north-west of *Ohind* in the *Panjab*, twenty-eight miles to the north-east of *Peshawar* and eight miles to the north-west of *Mardan*, containing the *Yoni-tirtha* and the celebrated temple of *Bhīmā Devi* described by *Hüen Tsiang*, the temple was situated on an isolated mountain.

Takht-i-Suleiman—1. *Mount Śaṅkarāchārya*. 2. *Gopātri*, near *Srinagar* in *Kashmir*, where *Aśoka's* son *Kunāla* or *Jaloka* founded a monastery now called *Jyeshtha Rudra*, and where the celebrated reformer *Śaṅkarāchārya* established *Śiva* worship.

Talkād—1. *Talakāḍa*. 2. *Śirovana*. 3. *Talavanapura*. 4. *Tālikata*, the capital of ancient *Chela* or *Chera*, forty miles to the east of *Seringapatam* in *Mysore*, now buried in the sands of the *Kāveri*.

Tāmaravari—The river *Tāmaraparī* in *Tinnevely*, which has been formed by the united stream of the *Tāmaravari* and the *Chittar*. It was celebrated for the pearl-fishery at its mouth even at the time of the *Vāyu Purāna*. *Āmalitalā*, a celebrated place of pilgrimage, where the birth-place of *Śaṅhakopa* as also the *Gajendra-moksha-tirtha* both visited by *Chaitanya* are situated, is on the bank of this river. It has its source in the mountain called *Agastī-kūṭa*.

Tamluk—1. *Tāmrālipta*. 2. *Tāmrālipti*. 3. *Dāmālipta*. 4. *Tāmālipta*. 5. *Tāmālipti*. 6. *Tāmālikā*. 7. *Tāmālini*. 8. *Tāmolipta*. 9. *Vishnugriha*, on the river *Rupanārāyaṇa* in the province of *Bengal*. It was the capital of ancient *Sumha*.

Tāmor—The *Tāmrā*, one of the seven *Kosis*, in the district of *Purnea* in *Bihar*. Its junction with the *Aruṇa* is a place of pilgrimage.

Tandwa—Nine miles to the west of *Śrāvastī* (*Sahet-mahet*); it has been identified by *Cunningham* (*Arch. S. Rep.*, vol. XI) with the birth-place of *Kāśyapa Buddha*.

Tanjore—*Chola*.

Tāpti—1. The river *Tāpī*. 2. The *Tapani*. 3. The *Tāpti*. 4. The *Mūlatāpī*.

Tarnetar—Same as *Than*.

Tartary—1. *Rasātala*. 2. *Pātāla* of the *Purāṇas*, the country of the *Huns*. 3. *Taittiri*. 4. *Sākadvīpa*.

Tatta—In *Sindh*. It has been identified by *Tod* with *Devala*; *Cunningham* identifies it with *Minagar*.

- Teliṅgana—The country between the Godâvarî and the Kṛishṇâ : 1. Andhra. 2. Trikaliṅga.
- Telpâ—Two miles to the east of Chupra in the district of Saran. It has been identified by Dr. Hoey with Châpâla which according to the Buddhist annals was built for the mother of the thousand sons.
- Tenasserim—1. Tanuśrî. 2. Tenasserî, the southern division of the province of Lower Burma.
- Teor—1. Traipura of the *Mahâbhârata*. 2. Tripurî. 3. Chedinagara. 4. Bânapura. 5. Śoṇitapura, according to some *Purâṇas*, on the river Nerbuda, where Tripurâsura was killed by Mahâdeva. It is seven miles to the west of Jabbalpur. It was the capital of Chedi. See Chanderî.
- Teruparur—Suddhapurî, in the Trichinopoli district, containing the temple of Subrahmanya.
- Thân—Trinetreśvara of the *Skanda Purâṇa*, a sacred place of pilgrimage in the Jhâlâwar sub-division of Kâthiawar (Gujarat), where the temple of Mahâdeva Trinetreśvara, now called Tarnetar, is situated.
- Thâna—Śrî-sthânaka, in the province of Bombay.
- Thânesvar—1. Sthânesvara. 2. Sthânu-tîrtha. 3. Sthânîśvara. 4. Samantapañchaka. 5. Kurukshetra. 6. Part of the Brahmarshi-deśa, which comprised Kurukshetra, Matsya, Pañchâla and Śurasena. 7. Brahmâvartta. The ancient Kurukshetra included Thâneswar, Pânipat, Sonapat and Âmin.
- Thatun—Sudharmanagara, in Pegu, on the Sitang river north of Martaban. According to Fergusson it was the Suvarṇa-bhûmi of the *Mahâvamsa* and the Golden Chersonese of the classical geographers. Beal, however, identifies Suvarṇabhûmi with Burma.
- Tibet—1. Himavanta. 2. Bhoṭa. 3. Bhoṭâṅga. 4. Bhoṭânta. 5. Tibbat. 6. Uttara-kuru. 7. Harivarsa.
- Tigris—The river Bitṛishṇâ in Śâlmala-dvîpa.
- Tilaurâ—It has been identified by P. C. Mukherji with Kapilavastu, the birth-place of Buddha. It is two miles north of Tauliva in the Nepalese Terai and three miles and a half to the south-west of Nigliva, on the Bângaṅgâ.
- Tillyâ—The river Tritiyâ in Gayâ.
- Tilpat—Tilaprashta, six miles to the south-east of Toghkakabad and ten miles to the south-east of the Kutab Minar, included in parganah Faridabad.
- Tinnevelly—The district of Tinnevelly and Madura formed the ancient Pândya or Pându.

- Tonse—I. The river Tamasā, in Oudh, between the Saraju and the Gumti, it flows through Azamgar and falls into the Ganges. The bank of this river is associated with the early life of Vālmīki, the author of the *Rāmāyana*. II. The river 1. Tamasā. 2. Parṇasā, in Bundelkhand.
- Travancore—1. Mushika. 2. Mallāra. 3. Malaya-khaṇḍam. 4. Purāli. 5. Paralia of the Greeks. 6. Paraloka. 7. Malayālam. It formed a part of the ancient Chera or Chela. Travancore, part of Malabar, and Coimbatore formed the ancient country of Chera.
- Tribikramapura—1. Śiālī. 2. Śiyālī. 3. Śrikālī, in the district of Tanjore, Madras Presidency, twelve miles south of Chidambaram.
- Trichinopoly—1. Urāgapura. 2. Uraiyur. 3. Argarou of the Greeks. 4. Nichulapura. 5. Trishupalli. 6. Trisirapalli, in the province of Madras. It was the capital of Pāṇḍya and afterwards of Chola.
- Trimbak—A celebrated place of pilgrimage called Tryambaka near the source of the Godāvari, where the sacred tank called Kuśāvarṭta is situated. It contains the temple of the Mahādeva Tryambakeśvara, one of the twelve great Liṅgas of Mahādeva.
- Trinomall—Same as Tiruvannāmalai.
- Tripattī—Same as Tirupattī.
- Tripooray—Tropina of the Greeks, the ancient capital of the kings of Cochin.
- Trivandrum—Ananta-Padmanābha, in Travancore, so called from the shrine of Padmanābha. It was visited by Chaitanya.
- Trivenī—I. 1. Muktavenī. 2. Dakṣiṇa-Prayāga, north of Hugli in Bengal, where the three rivers Gaṅgā, Yamunā and Śarasvatī separate and flow in different directions after having flowed unitedly from Allahabad, which is therefore called Yuktavenī. II. The junction of the three rivers Jamuna, Chambal and Sindh, between Etawah and Kalpi. III. The junction of the three Kosis, Tāmora, Arun and Son near Nāthpur in Purnea. IV. The junction of the Gaṅgak, Devikā and Brahmaputrī, where the fight between the crocodile and the elephant took place. V. The confluence of three rivers Sarasvatī, Hiranya and Kapilā near Somanātha-pattana in Gujarat.
- Tuljāpur—1. Tuljābhavānī, 2. Bhavāninagara. 3. Tula-Bhavāninagara. 4. Tuljāpura, twenty-eight miles from Sholapur, in the Nizam's territory. It is one of the fifty-two Pīthas. It was visited by Saṅkarāchārya. Durgā is said to have killed Mahiṣāsurā at this place.
- Tuṅgabhadra—1. The river Tuṅgabhadra. 2. The Tuṅgavonī, a branch of the Kṛṣṇā, on which Kishkindhyā is situated.
- Turkestan—Turkestan was included in 1. Śākadvīpa. 2. Rasātala. 3. Pātala. See Central Asia. Eastern Turkestan was Turushka. It was included in the Ketunālā-vārsha.
- Tuticorin—1. Kalki. 2. Kolkhoi or Sosikauri of Ptolemy. 3. Kael of Marco Polo, at the mouth of the river Tāmraparnī in Tinneveli. It was formerly the capital of Pāṇḍya.

U.

- Uchch—Alexandria, a town built by Alexander the Great near the confluence of the five rivers of the Punjab.
- Udayā-giri—A spur of the Chatuspīṭha range in Orissa, five miles from Bhuvaneśvara. See Assia range.
- Udayapur—I. In Hill Tippera; it is one of the fifty-two Pīthas. II. The Pañchāpsarā lake of the *Rāmāyana* is supposed to have been situated in the district of Udayapur, a tributary state in the Chhota-Nagpur division, but see Anantapur.
- Udipa—Udipa, on the river Pāpanāśinī, in South Canara, about three miles from the sea-coast, where a Maṭh (monastery) and a shrine of Kṛṣṇa were established in the thirteenth century by Madhavāchārya, the founder of the Brahma or Tattvavādi sect of the Vaiṣṇavas.

Ujin—Same as Oujein. 1. Ujjainî. 2. Avanti. 3. Bisâlâ. 4. Ujjayinî. 5. Mahâkâlavana. 6. Kusasthali. 7. Padmâvatî, the capital of Avanti or Malwa. It is situated on the river Sîprâ. Vikramâditya or Chandra Gupta II made it his capital after he defeated the Śakas. Und—Same as Ohind.

Undes—1. Hunadeśa. 2. Hâtaka, where the lake Mânasa-sarovara is situated.

Urain—1. Ujjayinî. 2. Ujjehâna. 3. Uddiyâna, in the district of Monghyr near Kiyul, containing many Buddhist ruins.

Urî—The river Eraṇḍî, the junction of which with the Nerbuda in the Baroda State forms a sacred place of pilgrimage.

Uskur—Hushkapura, two miles to the south-east of Sarâmûla, in Kasmir, on the left bank of the Jhelum.

Uttara Râdha—Suhmottara, on the north of the Ajaya including a portion of the district of Murshidabad in Bengal.

W.

Wain-Gaṅgâ—1. The river Benwâ. 2. The Benâ. 3. The Benyâ, which rises in the Bindhyâpâda range and falls into the Godâvarî.

Wairâgaḍo—Bairâgara in Chanda district, Central Provinces, celebrated for its diamond mines.

Walâ—1. Balabhî. 2. Ollâ. 3. Lâṭa. Same as Gujarat. It is also called Wallay and Bamilapural.

Wallay—Same as Walâ.

Wardhâ—The river Baradâ, a tributary of the Godâvarî.

Warrangal—1. Anumakunḍapura. 2. Anumakunḍapaṭṭana. 3. Korunkola of Ptolemy. 4. Benâkâṭaka. 5. Akṣhalinagara. 6. Orukkallu, the ancient capital of Teliṅgana or Andhra, in Central India.

Western Ghats—The northern portion of the Western Ghats was called Sahyâdri, the southern portion beyond the Kâverî was called Malaya Parvata.

Wular Lake—1. Lake Mahâpadmasaras. 2. Aravalo of the Buddhists, in Kâsmir.

Y.

Yarkand River—The river Bhadrâ, on which the town of Yarkand is situated. It is also called Zarafshan.

Yeli-mala—Sapta-śaila (Eli of Marco Polo), sixteen miles north of Cannanore in the Malabar Coast.

Z.

Zamania—Jamadagni-âsrama, the hermitage of Rishi Jamadâgni, in the district of Ghazipur in the United Provinces of Allahabad and Oudh. The hermitage of the Rishi is also said to have been situated at Khaira-dih, thirty-six miles north-west of Balia in the United Provinces, and also near Mâhishmatî (modern Maheśvar or Maheś), on the bank of the Nerbuda. The hermitage of the Rishi is also said to have been situated at Mahâsthânanagar in the district of Bogra in Bengal.

Zarafshan—1. Hâtakî-nadî of the *Bhâgavata* (V, ch. 24). 2. Hiraṇvatî-nadî of the *Mahâbhârata* (Bhishma, ch. 8). 3. Hiranya-nadî of the *Mahâbhârata* (Fausböll's *Indian Mythology*, s.v. Garuḍa) in Transoxiana at a short distance to the north of Bokhara and Samarkand (see my *Rasâtala* in the *I.H.Q.*, vols. I, II.)

Zukur—Hushkapura, in Kâsmir.

